

THE
VAISHYA KHONDO-SAHA AND THE SHAUNDIKA
AND
THE COMMENTARY ON HINDU-CASTES.

EDITED AND PUBLISHED

BY

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WITH

THE PECUNIARY HELP

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PREFACE.

For the texts of the recognised Hindu Shastra the author will ever remain indebted to Mohamahopadhaya Pandit Haraprasad Shastri, M. A., Principal Calcutta Sanskrit College for kindly allowing him to use its Library, to the Secretary to the Board of Examiners for permitting him to use its Library, to the Syndicate of the University of Calcutta for permitting him to consult its Library, to the Librarian of the Imperial Library for earnest care, to Kaviraj Surendra nath Gupta, Kobindra, for lending him the books of the Boliaghata Sandhya-Somiti and to other friends for such helps. His acknowledgments are also due to Pandit Umacharan Tarkaratna of Hatibagan, Calcutta, for kindly revising and recommending the manuscripts, to Shriyukta Anadi Charan Mukhopadhyaya, Librarian Sanskrit College Calcutta, for promptly furnishing books and helping him in reading the illegible manuscripts, to B. A. Gupta, Esq. personal Assistant to Mr. H. H. Risley, Director of Ethnography for India for kind suggestions and to Shri-yukta Babu Jibon Krishna Bhattacharya, B. L., pleader District Court 24-parganas, for kindly condescending to correct the proofs. He acknowledges his thankful obligations to Shri-yukta Babu Kanailal Khan, Zemindar, Merchant and Banker of Mankunda and Beniatola, Hatkhola, Calcutta, for kindly meeting the expenses of this work.

2. The method followed is altogether comparative, heretofore unknown to the Hindu mode of writing: He simply compiles, and depends upon, the bare texts as such carefully collated and systematically arranged; so that there is hardly anything which he can call his own—his own personal opinion,—excepting the reasonable short notes and comments to fill in the interluding gaps. He solely intends and aims, that 'his statement shall be true, that no part of it shall be false, and that he will conceal nothing'; and so he leaves no stone unturned, and ventures to place before the world the *raw materials*,—the brighter side along with the evils and abuses, that the public may conscientiously judge, do justice, and fairly come to the final conclusion.

3. A short commentary on the Hindu caste-system has been prefixed, without which the accounts of a component caste would be defective in many particulars. These again have been arranged under three great heads according to the three great epochs in the history of the Hindus; namely, (1) the Vaidika, (2) the Buddhistic and (3) the Tautrika, Pouranika and Sanhitika, Periods with the varying customs, usages, manners, religions, modes of life and other

social acts characterising every one of them, ranging from the great Deluge up to date, by gathering, as proceeding, facts, as if to criticize these, from the books of the Shastra, the universal and undying documentary evidences depicting the society at various stages. The chapter on definitions is interesting as it evidences that the Hindu caste-system is in origin functional. The short concluding chapters are simply illustrative as instructive ; and the detailed accounts of a Hindu marriage and a funeral have been added as interesting to foreigners only. Had the commentary on Hindu caste been separated from the main subject, severally set apart under distinct heads and distributed under the above three heads, the arrangement would have been better as in the Bengali version.

4. A passage or two here and there, added merely for the sake of completing arguments, may seem inflaming to the Brahmans, some other castes or some Government authorities, wherefor he humbly apologises and earnestly prays that they will be just and conscientious in their remark and conduct towards him, and kindly excuse him, as he, expecting reforms for the good, ventures from the altruistic point of view, to hazard himself in making passing remarks only, which he, as a member and benefactor of the Hindu community, has every right to make, and without which the main subject and the essential arguments would remain defective for ever.

P. O. Ichapur-Nowabganj,
Bengal,
August 21, 1906.

NARAYAN CHANDRA SAHA.

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 হুতার ঘোবা বাগি জেলে গুঁড়ী। চাঁড়াল আচার্য হাড়ী ভোব বুচী হুড়ী।
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 30; 35 his, 39 -ly.

No. Nil.

ICHAPUR NAWABGANJ, POST OFFICE,
The 20eth day of January 1902.

FROM

NARAYAN CHANDRA SAHA, B.L.,
Vakil High Court, Calcutta,

TO

THE SUPERINTENDENT OF
THE CENSUS OPERATIONS IN BENGAL.

SIR,

I have the honour to beg to request you kindly to insert the report containing the origin and history of the Shaundi Caste, the result of enormous labour, vast researches and scrutinized extracts, herewith enclosed, into your valuable Minute for the Census.

2. I have the honour to beg to request, permission to supply further informations from the Atharvaveda and 9 more Moha-Purans not yet inspected by me.

3. I have the honour to beg to request permission for publishing the official orders and communications on the report ; and

4. I have the honour to beg to request your indulgence in taking the trouble of amending the manuscripts wherever they are Un-English, un-idiomatic or un-grammatical.

I have the honour to be,

SIR,

Your most obedient, humble servant,

NAWABGANJ, DIST. 24-PARGANAS,
The 20eth day of January 1902.

NARAYAN CHANDRA SAHA,
Vakil High Court, Calcutta.

I have recd. (received) your manuscript and will study it, but am too busy at present to discuss the subject verbally.

(Sd.) E. A. GAIT,

(Superintendent of Census Operations in Bengal.)

(Slip)

With reference to the manuscript submitted on 20-1-02, containing the origin and history of the Shaundi caste, may I beg to point out a fact or two ?

NARAYAN CHANDRA SAHA,

23-1-02.

Vakil High Court.

I am sorry I have not the time. Moreover I have not taken up the subject yet and verbal expns. (explanations) wd. (would) be forgotten. I will promise to consider fully whatever you may represent in writing.

23-1-02.

E. A. G.

INTRODUCTION.

(Not in the original report.)

Whereas now-a-days the real, actual spiritsellers among the Hindus, called *māḍya* (मद्य) or spiritselling *Shaundi* or *Kalwar*, especially called *Kalals* or *Kalars* in the countries other than Bengal and the Dacca, are wrongly and unjustly considered low, mean, or base-born in society and are despised inspite of their high *Kshatriya* origin and noble profession as that of the *Vaishyas*:

Whereas others *Vaishya* in origin and profession as dealing in money, grain-crops and various kinds of merchandises other than the spirits, are wrongly termed *Shaundi*, a misnomer for *Shondi* (शण्डी), or *Kalwar* (which title again became corrupt by transfer to spiritsellers) instead of *ब्रह्मवर्निक्*, *ब्रह्मपनी* or *सुब्रह्म*, for instance, or their original now-forgotten nickname *Shondi* (शण्डी), in contradiction of terms, although they are never known to sell, or to have sold spirits or to have repudiated spiritselling, although they are quite different from the spiritsellers in origin, profession and social relations, and although they therefore hate and dislike to be called even *amāḍya* or non-spirit-selling *Shaundi* (mistaken for or wrongly confounded with (शण्डी) for identity in sound) or *Kalwar*; and

Whereas much inconvenience is in general felt and the people are misinformed and misled about the latter when they are disappointed by finding that no wines can be had of them and that they cannot even touch wines at the peril of degradation or loss of caste and yet they are in contradiction in terms termed *Shaundi* or *Kalwar* which means a manufacturer or seller of wines although they are never known to have prepared or sold wines, and that is for want of a separate, different, proper caste name to make them known according to their *karma* or profession such as *ब्रह्मवर्निक्*, *ब्रह्मपनी*, *सुब्रह्म* etc., of course their real caste-title (शण्डी) being confounded with (श्रीशण्डी) and also hated as a nickname;

It has become indispensably necessary, fit and proper to inform the public in a better manner what they really had

been when the Vedas, Tantras, Purāṇa, Saṁhitas, etc. were being composed during the Hindu Rule, when castes were being moulded, degraded, altered, ennobled or raised in social estimation, proving the fickle and changeful character of social, artificial matters, a worshipful lord of to-day turning out a despised menial the other day.

सद्व्यवस्थाः अविनाशिनः सर्वेषां कर्तव्यम् ।

‘अथवा जीवन्त’ इति जीवन्तमन्त्रादयः । भाष्ये पृ १।१।११।१२ ।

The Shaundis lack public spirit. The faculty of union among the caste-fellows for the sake of the caste, especially when its honour is at stake, is unknown to them. As Vaishya Banik of the prototype and pre-eminence they are so much absorbed in trade and commerce that they cannot even choose to take to service under the Government, and to adorn high posts and offices and thereby to command respect and influence Government authorities for their sake, to maintain rank and position in society; but through carelessness they prefer even to occupy low position as petty tradesmen. They are very slow to appreciate merits when found in any of their caste-fellows and to ennoble their own caste by ennobling them. They value nothing but wealth and everything that tends to improve and add to it.

The preliminary arguments which moved and induced the writer to make researches :—

1. If there are two distinct and separate classes among the men termed Shaundi or Kalwar, namely Shashyabanik दलदलिक, Shaspani दलपनी, Bhushasi भुशसि, Amadhya अमद or non-spiritselling Shaundis who had been nicknamed in yore as shondi चण्डी and whose profession was by Manu (IX 225—6) mistaken for विकर्त of विकर्तक शौन्दिक; and the madya मद or spiritselling Shaundis; and if the former never sell spirits nor are known to have repudiated spirit-selling, they live by profession befitting the Vaishyavarna and they are quite different from the latter and are really Vaishya; why do they allow themselves to be called Shaundi or Kalwar in contradiction of terms, and why are they despised as some one degraded, although there is no text of any recognised Hindu Shastras expressly and directly degrading, ex-communicating or outcasting even the Shaundis themselves whose boiled rice has been prohibited

to the Dwija only in attempts to suppress liquors considered as dregs of boiled rice !

2. If the non-spiritselling Shaundis had no connection or concern with the spiritselling Shaundis in the direct line of ascent, i.e., had no agnate relation with them or had no forefathers who professed to manufacture or sell liquors, had they any cognitive relations with them, or any other connections such as that in Social feasts in boiled rice or bread, Bratya defect or want of Sanskar, adoption of, and conversion into, a different religion, such as Boddism, Baisnavism, etc., by forsaking the Baidik or Brahmaniya religion, abandoning Aryavarta or going beyond the sea, or adoption of spiritselling by some Vaishyas dealing in grain-crops in the time of extreme distress for want of their own profession for livelihood and continuance in it after the distress was over with the desire to hoard up wealth out of covetousness ?

3. If the impossibility of intermarriage between the two at present evidently proves incompatibility with any previous cognitive relations for which one is supposed to have fallen with the other during the time when attempts were made to suppress liquor ; if it would be impossible that so many would fall for taking part in feasts with rice or bread ; if there is no reason why for Bratya or other defect, for conversion into a different religious order, or going beyond Aryavarta, they should be classed and called Shaundi and not any other caste ; and if the penalty by degradation for willingly and covetously continuing in another's profession adopted in distress after it is over is meant for the Brahmans only and not for the Vaishyas, for a Vaishya cannot be punished with degradation to a Vaishya, for still in the Deccan the Mudaliyer Vaishyas sell wines without any prejudice whatever along with other merchandises without being lowered in society ; then there would be no reason why शूद्रा Shondis should be called Shaundis, unless the term Shaundi have some meaning other than a spiritseller, some meaning in connection with the grain-dealing which became at Manu's time and which has become now obsolete, such as the real form had been (शूद्र) that is furnished with a Shonda or bullock or ox whereupon some of them such as the peddling grain-dealers (now technically

called Balda बल्दा, used to carry his grains to be sold here and there. Compare Chashandi चशन्दी properly Chasha Shondi चशश्चन्दी, a farmer furnished with a bullock or ox for the plough. The probability is that the Kadya Shaundi became Vaishya and as such formed cognative relations with other Vaishyas.

4. If by vicinage, cognative kinship or kindred or other connection or contact indiscernible or unknown at present with the spirit-selling Shaundis and for inability to renounce or repudiate it at the time of their ex-communication from Society, the Bhushasa Shondis or the grain-dealers titled the non-spiritselling Shaundis (शौन्दी) in the place of Shondi शन्दी confounded with Shaundi out of perplexity in sound, called and call themselves Shaundi by abandoning and forgetting the title Shondi which also was a nickname too, and are despised as degraded with them; how are they to be restored to their original primitive Vaishya-hood and Dwija द्विज status?

5. If the Bhushasa Shondi (confounded with the nonspiritselling Shaundi) or Vaishya cognative relatives of the spiritselling Shaundis, undertook to share the same fate with the spiritselling Shaundis; one of the best modes of restoring the Shondis or the non-spiritselling Shaundis to their pristine Vaishya character would be to restore the spiritselling Shaundis to their pristine status. The history of the one involves the history of the other.

6. If the non-spiritselling Shaundis were Vaishya and allowed intermarriages with the spiritselling Shaundis, were the spiritselling Shaundis Vaishyas also? If both were not Vaishya, how could intermarriages go on at any rate when castes became separate socially?

7. If the spiritselling shaundis were Royal Kshattriya in origin and became Vaishya by profession and united as such with other Vaishyas by cognative relations and were despised as degraded by social movements to meet the desires of the society; are they referred to in the recognised Hindu shastras to be such.

8. Yes. The spiritselling Shaundis are referred to in the best recognised Arya Hindu shastras to be Royal Kshattriya in origin, Vaishya by profession and despised as degraded, although no text expressly or directly degraded or outcasted them in terms. Therefore

it is necessary to search through the shastras for them.

9. If the non-spiriteelling Shaundis were Vaishya of profession of articles other than the liquors and formed cognitive relations with the spiriteelling Shaundis; are they referred to in the recognised shastras as such otherwise than by the general term Vaishya and Vanijya?

10. If the Bhuhasan Shondis or grain-dealers hereafter called the non-spiriteelling Shaundis were but the spiriteelling Shaundis that repudiated the sale of liquors when the liquors were being suppressed and became the grain-dealers or *ब्रह्मविद् ब्रह्मणी ब्रह्म* non-spiriteelling Shaundis and the Bikarina (बिकरि) of Shaundik in Manu IX.—25 *बिकरिणां ब्रह्मविद्भिः विनाशयेत्* *ग्राह्यं* refers to the deviation of the spiriteelling Shaundis from their profession of spiriteelling allotted to them, as some seem to imagine; would not then the *ब्रह्म ब्रह्मणी* titled the non-spiriteelling Shaundis be royal kahatriyas in origin as the descendants of king Haihaya and be Vaishya by profession; and would not the history of the one involve the history of the other?

The Report submitted to the Office of the Census Operation in Bengal of 1901 with little additions and alterations.

The Shaundi (शौन्दी)-caste (mostly called Kalwar in Behar, Oudh, N.-W. P., Punjab, Nagpur etc.)—The Shaundis are Vaishya (वैश्य) by profession although Kahatriya in origin.

For the precedence and rank among the castes in the statistical minute of the Government Census operations in India.

Written by Narayan Chandra Saha, B.L., Vaql High Court of Judicature at Fort William in Bengal.

[N.B.—As Tantras, Purans, Sanhitas, etc., are now-a-days easily available, the vaidika references alone are accompanied by precise and accurate quotations.]

CHAPTER I.

DERIVATION and LITERAL MEANING OF THE TERMS, SHAUNDI शौन्दी,
KALAWAR कालवार, ETC.

Shoonda शुण्डा (शुन् गती + जसन्तात् ड, मदनिर्भा or liquors, wines or intoxicating drinks.—(इति इमचन्द्रकीर्ति) + टाप्, मद्यपानदृष्ट; दुरा meaning

liquors or wines + दण्डादिकं शीघ्रं वन् + शीघ्रं दण्डनीवाद्यान् ईन् meaning progeny of, does, manufacturer or seller of = Shaundi शीघ्री meaning manufacturer, seller or trader of intoxicating drinks; the wine-merchants.—इति शब्दरावणो; शब्दसङ्ग्रह; वाचस्पत्य; Monier Williams 1872.

They are especially called शब्दश्रीघ्री or Shaundi properly so called, the spirit-selling Shaundi, शीघ्रीवेक, श्री वचिक, श्री वीच-रा, कावली वीचान, कावली वच (in the eastern countries of N.-W. P. and Oudh), or शीघ्रीचन, in contradistinction to the non-spiritselling Shaundi (a misnomer for Shondi शन्दी), वाकाश्रीघ्री, मुचसा, वाका श्री, वचिक् श्री, वचनवचिक्, or शब्दश्री, who are Vaisya in origin and whose profession is by Manu mistaken for Bikarma of Bikarmi Shaundika, i.e. Shaundikas adopting or following another's profession.—Manu IX 225-8.

Other forms of the term Shaundi are :—

शब्दक Shoondaka, शब्दार Shoondara (शब्दा + र or furnished with) शीघ्रिके meaning a spiritseller.—इति शब्दरावणो इत्यादि ।

Shaundika शीघ्रिक + Shaundi शीघ्री + ka क कार्त्वे meaning used in the same sense. The most Commonly used form found in Manu and other Smṛitis, in all Tantras and in most of the Purāṇa. शब्दा + तदस्य पञ्चमिति टेच्, शब्दापञ्चमस्य Shoonda is the vendible article of his trade. M. Williams—Name of a tribe. शब्दशीननडागिनि—शब्दा सुरा पञ्चमस्य ।

Shaundikaya शीघ्रिकेय = Shaundika शीघ्रिक + aya (येवन् कार्त्वे, वादराये) meaning used in the same sense; for endearment. Not commonly in use. Mr. M. Williams' definition, Shaundikaya is a demon, is merely imaginary and utopian.

In Matsya Mohapuran (ch. 44. verse 48—9) the term Koondikera कुण्डिकेरा, in Vayupuran (2, 32, 51-2) toondikera तुण्डिकेरा in Brahma Puran (2, 13, 204) तौण्डिकेरा appear in the place of शीघ्रिकेय in Agnipuran Chapter 274 verse 10 - 1. Monier's definitions, कुण्डिकेरा or तौण्डिकेरा is the name of a race are equally like his definition of Shaundikaya imaginary and utopian. कुण्डिकेरा, तुण्डिकेरा and तौण्डिकेरा find no room in any recognised Sanskrit dictionary of native make signifying their meaninglessness and insignificance.

In Padma Puran the form शीघ्र Shaunda does appear side by side with Dhvajaban ध्वजवान् । Adikhanda Part I, Chapter 56,

Verse 12 and Kurma Puran Part II, Chapter 17, Verse 18: (in some editions शीखि for शीखः) शुका + नद रतः चम् । नत or drunkard, here a spirit-seller.

In Brahma-Baivarta Mahapurāṇ the form Shoondi शुकी used contemptuously appears. शुका wines + तद्व्याप्ति ईन् meaning manufacturer or seller of or furnished with, that is, a distiller or seller of wines. Shoondo शुक् meaning a snout, trunk or proboscis + e (ईन्) meaning maker of or furnished with, that is maker of a snout or furnished with a snout, would be meaningless, unless it be made to refer to the alembic distilling machinery, vint (बीटी ; the boiling jar with the accessory tube to convey vapour into the distilling pot generally in the shape of an elephant's head with the proboscis. The suffix ई (ई) meaning progeny of, would render the term into Shaundi शीखी and not Shoondi शुकी causing it to mean *born out of a proboscis*, so much the more meaningless Vide Brahma Baivarta-purāṇ Brahma Khanda, Part I, Chapter 10, Verse 109, 115.

Its vulgarised form is Shoondi (शुँडि , शुँडि इति भाषा s.e., colloquialism or vulgarism.—शुँडकम्पद्वय) in the same way as Bama बाम्ना for Brahman (ब्राह्मण), Kayet (कायेत्) for Kayastha (कायस्थ), Bostom (बोस्टोन) for Baisnab (बैस्नब), and so on.

These forms all derived from the article of Sale called Shoonda go to show that these are so many occupational titles addressed to the sellers of Shoonda in Tantras, Sanhitas and Purāṇs during the time described in them.

Sometimes the non-spiritselling, grain-dealing Shaundis please to make themselves known by the title Sau सौ from सु = good + व = progeny of; meaning सौजाति or good caste in contradistinction to their degenerated miserable brethren in Bengal whom they found there thus when they migrated from Behar, Oudh and Western countries into Bengal Perhaps it is Shau (शौ) being merely the contracted form of शीखो. Sa सा or Saha साहा is also another term by which the grain merchant Shaundis throughout Northern India are known साहा properly साह is the term given by the Mahomedans meaning emperor, wealthy or a big folk, or a title befitting a Vaisya like Mudaliyer in the Deccan Or Saha साहा is the modified form of साहा the wife of Agni, as Spirits are highly combustible.

The titles सा Sa, शा Sha, शाहा and शाहजि form the caste-titles of most of the Vaishyas dealing in grain-crops in Behar, N.-W. P., Oudh, etc.

The real first caste-title name fit to be considered as of a form of a real character of the kind whereby some poorest of the बलदचिक् मज्जा were known had been not Shaundi शौन्दी but Shondi शण्डी (cf. present Balde बलदे,) or furnished with a bullock or ox, whereupon the peddling grain-dealers in those far remote ages in poor villages and hamlets having no grocery of any kind for miles used to carry his grain-crops to be peddled here and there by the barter of paddy or straw, sometimes carrying a grocery on the back of a bullock or ox. From शण्डी a bullock or ox + ई = शण्डी. शण्डी + शाहें क = शण्डिक। शण्डी was the vulgarised form. A nickname given to the grain-dealing Vaishya merchants, tradesmen and grocers or the peddlers, derived from the aforesaid peddling grocers. These terms शण्डी, शण्डिक or शण्डी akin in sound to शौन्दी, शौण्डिक or शण्डी perplexed the ancient illiterate ignorant men in general and they were confounded with or mistaken for or replaced by शौन्दी, शौण्डिक or शण्डी। शण्डी a bullock or ox + ई = शण्डी a bullock driver.

In Bengal (that is, the countries to the east of Oudh, Behar, Nagpur and Orissa) all Shaundis, non-spiritselling grain-dealers or grain merchants as well as the spiritselling wine-merchants are termed and known as Shaundi alike; but in Behar, Oudh, N.-W. P., Nagpur, Darbhanga, Punjab, etc., they are mostly termed Kalwar, Kalal and Kalar and a few are called Shaundi. There Kalal and Kalar invariably apply to spiritselling Shaundis alone.

A portion of the non-spiritselling Shaundis called the Bardhaman (now called the Bathom) sect as loyal and powerful subjects at Kanauj was by the king of Kanauj posted on the bank of the Kalindi opposite Kanauj, then called Kalindipar and now called Khudaganj, and was entrusted with the protection of the Kalindi and the neighbourhoods under the title of Kalindipal(ak) and as such they strenuously resisted Mahmud of Ghazni, when he proceeded to invade Kanauj. Under their leader Harnamdas of Ghurichehar subcaste they flourished in the Court and in imperial services during the reign of Akbar and continued as a brave and

powerful tribe for a long time till they under Khusal Rai of Tilha sub-caste offered such assistance to the English in the Rohilawar that the English became victorious. This Khusal Rai obtained the grant of a large piece of land from the English for the helps and stopped the cow-slaughter by the Rohilas within it with such vehemence that a town was built by its eminent Hindus in his honor called Kotera Khusal Rai, now Moradabad. His family retained it till 1825 and retired on pension from the British Government in 1825. Formerly these Bordhaman Kalindipals or Palakas were Vaishya ब्रह्मचर्क or सस्यपत्री भ्रष्टा बण्डी or grain-dealers and were compelled to adopt the caste-title name of Shaundi in ancient time when perhaps बण्डी became confounded with श्रीष्टी for identity in sound, or when perhaps they chose to continue contact and connection with the Shaundis or wine-mERCHANTS; but now in these countries most of the Shaundis of both the classes were pleased to borrow and adopt the glorious and famous caste-title name, Kalindipal of the formidable and most renowned Bardhaman Kalindipal, now called Bathom Kalwar. Although originally a caste-title of the non-spirit-selling Shaundis adopted by the spirit-selling Shaundis it gradually came to imply in course of time manufacture and sale of spirits as the title of the spiritselling Shaundis and lost its original significance of armed warrior as the title of the Vaishya Shondi Bordhaman soldiers.

The term Kalindipal was in course of time among the vulgar, illiterate boorish people vulgarised and contracted into Kalipal or Kalpal which again was distorted into Kalbar rather Kalwar by the change of p into b and l into r according to the principle of utterance and pronunciation usual to the Hindus. Probably the forms Kalpal and Kalbar received gradual further modification and contraction into Kalal and Kalar by the dropping away of p and b respectively chiefly among the -spiritselling Shaundis who alone are now-a-days known by these two terms, Kalwar continuing a general term.

When this term Kalwar turned out to be a title fixed to the spiritselling Shaundis, attempts were made among the lexicographers

to explain it in connection with spirits thus :—

कल्य' सुरायां, कल्य' नदी । कल्य' मधुमयं पात्रयति कल्यपाल शीष्टिके । कल्य सुराविधानकल्यसंरक्षण मद्याभिज्ञायां वा तत् पायिनां पात्रयात कल्यपाल शीष्टिके । मद्यकल्यदुग्ध ; वाचपय. Monier Williams 1851—Vintner शीष्टिक एवम् । अजवान् ; Distiller शीष्टिक एवम् । कल्यपाल । Monier Williams 1879—कल्य = Spirituous liquor ; armed ; कल्यपाल healthy ; a distiller ; कल्यपाल a protector of order ; a legitimate prince ; a distiller.

Risley's imagination, namely, Kolwala, and Nesfield's fancy, namely, Khairwar, are untenable as meaningless and utopian or chimerical.

Supposing Mr. Risley's suggestion to have any sense, कल्यवार, that is, कल्यवाला would mean owner or seller of wines. From कल्य मिष्ट sweet मधु honey मद्य or wine + वाला pronounced चौवाला oala or owner or seller. The distilling machinery was never among the natives termed a कल Kol or machine but a माटो or Vint.

अजवान् (Dhwajaban, means a wine-merchant ; for he was anciently required by the law of the land to fly a flag on his wine-shop for discrimination and conspicuity. It also meant a Brahman drunkard who in those days used to be punished with a permanent mark of a flag on his forehead in memory of the flag of the wine-shop.

In the southern half of the peninsula in Dravid or the Deccan, south of the Vindyas among the Ayers or Brahmans, the Chhettris or Kshatriyas, the Mudaliyer Vaishya Vania (Bania) or Agumurhiyer Marwara Kallars and the Vedalans or Shoodras, the manufacture and sale of spirituous liquors do without any prejudice, degradation or lowering in society form the exclusive profession of the Vaishya Agumurhiyer Marwar Kallars in general in Banijya or trade in grain crops, wines, and other articles except cows, in addition to Pashupalya or tending cattle, Krishi or cultivation and Kusid or banking, and are prohibited to Ayers, Chhettris and Vedalans. There they have no especial caste-title name for selling wines, grains, or etc.

The Vanderis like the Percis or the sellers of Tody or juice of date, palm or cocoanut, are quite different from the Shaundis.

In Rajputana and Kashmir there are no spiritselling Shaundis or Kalwars domiciled there.

In Madhyandini Bajasanayee Shukla Yajurveda the term Surakar (सुराकार, सुरा Sura + कृ to make + क) manufacturer of sura or wines does appear, V. Ch. 30 kandika 11. Mantra 1.

कौलासाय सुराकार । माध्यं यजुर्वेद ३०।१।१

Then one and the same person used to prepare and sell som (सोम) and sura सुरा. Vido Yajurveda Chapter 19, Kondika 1 Brakshmana. Cf Chapter 21 Kondika 42.

अनःपात्यस्थाने नीचर्त्तनि एतानि स्थापयेत् सोमसुराविक्रयिषः क्रीषावा क्रीळा सीसिन ग्रथं क्रीळा कक्षाभिस्तीक्ष्णान् सूत्रेण लाजान् केनचिद्दृष्ट्येन नम्रहुन् विददा क्रीड्यः शयन् विददा यवासीक्षाः भट्टक्रीड्यो लाजाः सर्जत्वक् मिफलापुष्पीपुनर्गवा-चतुर्जातकर्पप्यसी-मजपिप्यसीवशावकाऽहृष्टवाचिदकेन्द्रवाक्य्यत्रयम्वा-चायकयवानीजीवक-वयश्चरिद्राचयविकदयवक्रीड्य एकीकृता नम्रहुः । शयतीकृलालनम्रहुन्दविषवारिषाग्रिष्टं नीळा संचूर्ण्य दर्शपीर्थमासधर्मेण क्रीडिष्यामाकयीश्च बहुजले पक्वा भृतालभनानन्तरं तथी शर्वीर्निःकावसुषं पृथक् पाचयीरादाय श्यादिचतुर्णां चूर्णैः संसृज्यस्थापयेत् इयं चूर्णाचामरूपं मासरास्यम् । कात्यायन (१८।१।२२) भीदनी चूर्णं मासरैः संसृज्य स्वाद्यौ त्वां शुनेति विराट् निदधाति । एवमाचामयीचूर्णसंसर्गे मासरत्वनिष्पाद-नानन्तरभीदनी क्रीडिष्यामाकचक चतुर्भिश्चूर्णैः संसृज्य स्वाद्यौ त्वेति मन्त्रेण चंशुनेति विंशाध्यायसतविंशत्या चक्षा चैकास्त्रिन् पात्रे चूर्णमष्टाधीदनी मासराभ्यां संसृज्य विराट् शाला नैवृत्तकोणं गते कृत्वा तत्र स्थापयत् । अयमर्थः चक उवाच इयीः पृथमाचाम-यहृष्टम् ततः शयतीकृलालजचूर्णानां पृथक् विधा कृतानां द्वितीयां द्वेधा कृत्वाचामयी-चिपेत् ततो नम्रहुचूर्णं द्वेधाकृत्वकमर्धं विधा विभज्याचामयीः चिपेत् । एवं चूर्णसंसृ-ष्टाचामयीमासर संज्ञा । ततः शयतीकृलालजचूर्णाणां द्वितीयां तृतीयां द्वेधा कृत्वेकैक-भागमादनयोः चिपेत् नम्रहुचूर्णं द्वितीयां द्वेधा कृत्वीदनयोः चिपेत् तत भीदनावेकपात्रे कृत्वा तत्राचामां चिपेत् ततः स्वाद्यौ त्वा चंशुनेति मन्त्राभ्यां चूर्णमासरैः सहीदनयो वाभ्या-लनेन ससर्गः कायः ततस्त्रिरार्चनिधानम् शयतीकृलालजचूर्णं द्वितीयांशानां प्रतिदिनं सुरायां निषापाथं रचयन्मति तत्तार्थः । स्वाद्यौ त्वा । सुरा सोमदेवत्वानुष्टुप् सूराकपः सोमदेवता । यजुर्वेद १८।१ द्राक्षन् ।

हीता यवदाशना सरस्वतीमिन्द्रं सुचामाणमिमे सोमाः सुरामाण्यङ्गानैर्न भवैष्टंभसैः सुताः श्रयं नं तीव्रमभिलाजंभङ्गमन्तां मदा मासरंन परिकृताः शुक्राः पयस्वकीऽमृताः प्रास्थता वां मपुशु गन्तानश्चिना सरस्वतीन्द्रः सुचामा इवहा जुषतां सीत्थं मधु पिबन्तु

मदन्तु व्यन्तु होतयन् । यजुर्वेद २१।४२ ।

Then Sura was prepared by rotting or infusing Brihi or grain crops etc. in Sôṃ, and was itself termed Sôṃ.

साहीला सादुना तीत्रा तीत्रेचामतामस्तैम । मधुमतीं मधुमता सजामि सं
सीमन् ॥ सीमीऽसि । अहिर्भा पचस । सरसस्यै पचस । इन्द्राय सुमाम् पचस ।
वायुः पूतः पवित्रेच प्रत्यङ् सीमो अतिस्तुतः (अतिस्तुतः) । यजुर्वेद १०।११ । तैत्ति.
ब्रजु. १।८।१।१

चिकद्रुक्षेण महिषी वषाभिर् नु विश्वसक्तुम्यत् सीमभपिबहिष्मना सुतं वषावधम् ।

स ईं ममादि मदि कर्म कर्तव्ये महास्तुतं सेनं सचदेवी देवं सत्य इन्द्रः सत्यमिन्द्रम् ।

अथर्ववेद १०।८५।१ ऋग्वेद २।२२।१ ; सामवेद १।४।१।१ ; १।११।६।७

अमिसीमास आचवः पवने मयं मदम् ।

ऋग्वेद ८।१०।१४

सहस्रस्वाधिविष्टये मधीविषी मत्सरसीः मदन्तुतः ।

सामवेद १।५।५।८, २।४।१

यवं यवं नो अमसा पुष्टं पुष्टं परिक्रव ।

ऋग्वेद ८।५५।१

विश्वे च सीम सौभगा ।

सामवेद १।६।१।८

इन्द्रो यथा तव क्षवी यथा ते जातममसः ।

ऋग्वेद ८।५५।१ ;

निवर्हिषि प्रिये सदः ।

सामवेद १।६ २।८

आपाजासी विवस्वतो जिवन्त उपसी भगम् ।

ऋग्वेद ८।१०।५ ;

सुरा अन्नं वितन्वते ।

सामवेद २।८।१।८

कुविदङ्ग यवमनो यवं विद्याया दान्यमुपूर्वं विषय ।

इहं ईषां कृषुहि भोजनानि धे वर्हिषो नम उन्ति यजन्ति ।

अथर्ववेद २०।१२५।२ यजुर्वेद १०।२१।१ ; १८।६।१ ;

युवं सुराममग्निना नमुचाशसुरे सचाविपिपाता शुभस्पती इन्द्रं कर्मस्त्रावतं ।

अथर्ववेद २०।१२५।४ ऋग्वेद १०।११।४ ; यजुर्वेद १०।३१।१

यत् सुरामं व्यापवः शचीभिः सरसती त्वामचवन्नभिषक् ।

ऋग्वेद १०।१२१।५ यजुर्वेद १०।३१।१ ; २३ ३।८१ ; २०।७०।३ ; २०।३८।१

ब्रह्मचरं पवते तेज इन्द्रिधं सुरया सीमः सुत आसुतो मदाय ।

शुक्ले देव दिवताः पिष्टुग्धि रसिमात्रं यजमानाय वेदि ।

यजुर्वेद १८।६।१

सुरा त्वमसि शुषिषी सीम एष मा मा हिंसोः स्वां योनिमाविशनी ।

यजुर्वेद । १८।७।१

सुरावन् वहिपदं सुवीरं यज्ञं हिन्वन्ति महिषा नमीभिः ।

यजुर्वेद १८।३।१

यसो रसः सञ्चृत आचधीषु सोमस्य वृक्षः सुरया सुतस्य तत्र जिन्य कञ्जानं मर्दक करससीमन्निर्गमन्मन्मिन् ।	अनुवेद १८।३३१
पयसा शृङ्गलक्ष्म जनित्रं सुरया सूत्रञ्जलक्ष्म रेतः अपानति दुर्धति बाधमाना कवध्वं वात क्षीबुधं तदाराम् ।	अनुः १८।३३१
सिञ्जति परिसिञ्जन्तुसिञ्जति पुनन्ति च सुरायै वध्वै मदै किन्तो वदति किं तः ।	अनुवेद १८।३३१
धानाः करश्च सन्नवः परौवापः पयोदधि सोमस्य रूपं हविष आम्निषा वाजिनं मधु ।	अनुवेद १८।३३१
प्रसन्नमर्दकः जनवध राधसीऽस्त्राट्यासी विदधेयु सुष्टु ताः अर्धलक्षं मदिरस्य पीतय निदुर्धौरस्य प्रथमानि पीत्या ।	अनुवेद १९।६६७
युर्ध्वलक्षं मधुमन्तमयऽर्पा न सीदाऽऽशीतमधि । तदा मरान्निमानस्य इष्टी रथ्ये व चक्रा प्रतिधेति मध्वः ।	अनुवेद १९।६७४
यसो सोम गवाश्चरो यवाश्चरो भजामह । धातापि पौव इहव । अध्वयं वः कर्त्तमा मुष्टिमर्धं वने निपूत वन सन्नयध्वं	अनुवेद १९।६७४
जुवासीहवन्मभि वावरी व इद्राय सोम मदिर सुहीत । प्रघा न्वस्य मङ्गलो मङ्गानि सत्या सत्यस्य करणाणि वाचं	अनुवेद १९।७४८
चिकद्रुकेष्वापवत् सुतस्यास्य मद आर्द्धमिद्राजघान । धानावतं करभिषमपूषदन्तमुक्षिणं । इन्द्र प्रातर्जुपस्य नः ।	अनुवेद १९।७४९
पुरोलाश पचत्यं जुषस्त्रा गुहस्य च । शुभ्य हव्यानि सिस्त । अमृदु वी विधत रवधयामिदा नरो दाशुष मर्त्याय	अनुवेद १९।७४९
पिबत बाजा अमर्वा ददं वी माहि हताय सवन मदाय । आ नपातः श्वसी धातर्गोपेम यज्ञं नमसाह्वयमाना ।	अनुवेद १९।७४९
सर्जावसः सुरया यस्य च स्थ मध्वः पात रवधा इन्द्रवत । अजोपो ह्येगी ददमानां अंशु परावतः शकुनो मद्र मर्द सोम भरहाह्वसी देवा-	अनुवेद १९।७४९
वान्दिवो अमुष्मादुषरादादाय । अजातशत्रुमजरा स्वर्ध्वयु स्वधामितादक्षसौयते	अनुवेद १९।७४९
सुनीतन पचत मन्त्रवाहसे पुष्टुताय प्रतरं दधातन । आ यः सोमैव जटारमपि प्रतानंदत मचवा मधी अचसः	अनुवेद १९।७४९
यदीं खगाय हतवे मङ्गावधः सहस्र धट्टिमुग्गा वधं यमत् ।	अनुवेद १९।७४९

इषा रावर इषा नदी इषा सोमी अंभं सुत । इषाद्विद्वद्भविर्वैव इवम । अश्वमेद ५४०१२	
विद्युत्वती राभाजिता अथा नवीऽर्यमनी न मरुत कवधिन ।	
पितृभुवर्षं वदि नाही अश्वमेदद्वि पृथिवी मधी अंभसा । अश्वमेद ५४४८	
य ई वरुत आश्वि पिबती मादर मधु । अश्व मेवादि दधिरे । अ० ५४१११	
स सोम अभिज्ञतम. सुतो भूषाकान्पक्षि पश्यत सति धामः	
इ द्र नर. भुवतो ब्रह्मकारा उक्षा अंसो देववाततमा । अ० ६१२४	
यस्य मदानी अ घसा माघीने दधिरे अश्व । अंभं स सोम इ द्र ते सुत पिब । ६४१४	
इदं वसी सुतमथ पिवा सुपूर्वसुदरं अश्वमायु रित्ना ते । अ० ८१११	
ते ते यव यवा नीभि स्वादुमकर्म शोषत । इ द्र त्वाकान्पक्षमादि । सामवेद १११११२	
असी य एवि वीरकी गृह गृह विचाकशत्	
इमं अंभं सुत पिब धानावने करेभिणमपुषतमक्षिणे । अ० ८११२	
आपागासा विवस्वती जगत उपसी भग । सूरा अश्वं वितन्वत । अ० ११०५	
एष स्य मद्यो रसीऽवष्ट दिव शिशु । य इ दुवारमाविशत् । अ० ११८५	
तव त्य इ वो अघसो टवा मधार्थ्यत । पतमानस्य मरुत । १५११३	
उक्षा ते जातमधसी दिवि यदभुम्या दद । उप अमं मदि अश्व । १६११०	
अयुक्त सुर एतश्च पवमाना मनावधि । अतरोक्षेण यातवे । १६१८	
उत त्या हरिती दश सूरी अयुक्त यातवे । इ द्वादि इति व्रवन् । १६३९	
सोमी टवा न मद्याऽद्रिम पवत सुत । दधान कलग रम । १६११३	
प्र हिष्णानाम इ दवाऽक्ता मपुटमाश्व । धिया जता अश्वस्त । १६४१६	
हिन्वीति सरसुयश्च स्वसारा आमयस्यति । भक्षामन् मच्चियुव । १६५११	
यस्य न मद्य रम तौत्र टह्लाद्रिभि । स परस्वाभिभाति हा । १६५१५	
त्व सोम स एषमाकस्य माता तनूना । तृणामह सव्याश्च तृणीमहे युज्यान् । १८६१८	
ककह सोम्यी रम इ तार द्राय प्रत्य । आयु पवत आयवे । १८७८	
म नव्यमानो दशभि मुकर्मभि प्रमध्यमानु काण्डु प्रम सवा	
अतानिपामो अश्वतस्य चाक्ष उभ नृचला अनपम्यत त्रिशा । १९०१४	
प्र त मदानी मदिरास आसवाऽसृजत रथ्याधी यथा प्रथक	
भनुर्न वतस पयसाभि वज्रिषामद्रसिदवा मधुमंत ऊर्मय । १९६१२	
इषसुर्न पवमानाभ्यर्षसि इषा ना न अंसु कलश्व मीदसि	
इ द्राय मवा मद्यो मद सुतो दिवा विष्ट भ उपमा विचक्ष्व । १९५१८	

एवा पवस्व मदिरा मदारीदशामस्य नमयन्मधुम् ।

परिवर्धे भवमानो दधत गन्धुर्नो अथ परि सोम सिक्त ।

८।८७।१५

तस्मिन्ना वेदि पवमानादत . ७ यन्नामुर्यद्वयनीरापन्तव मामवत ... ८ सीक्ता यव

ज्योतिष्कतस्तव मामवत ऊधीद्रायेदीपरिखव ८ स्वधा अ यव इतिच तव मामवत ...

१० कामस्य यन्नाताः का मानए मामवत ऊधी द्रायेदा परिखव ।

८।११।१७ ११

भीजा जित्य भुवमि जीमिसे भोजाजिगुर्वध्वंया सुभासा

भोजा जित्य रंत पेयं सुराया भीजाजित्य ये अङ्गता प्रवति ।

१०।१०७।८

यदी वृहत्याशवी आजमाना रथेया ।

पिवन्ती मदिरं मधु तव यवासि कृण्वते ।

सामवेद १।४।१।५

सीदन्मसो वयी यथा गीशीत मधी मदिर विषक्षये । अभित्तामिन्द्र नीनुम । १।४।८।८

प्र सोम दीव बीतये सिन्धुर्न पिप्ये अर्णसा

अशी पयसा मदिरा न जाग्यविरक्ता कीर्णं मधुयुतम् ।

१।५।५।४

पनस्य मधुमत्तम इ द्राय साम क्रतुविधमो मद ।

।१।२५।६

मदि द्राक्षतमो मद ।

सामवेद १।५।१।१

एवा पवस्व मादरो मदारीदशामस्य नमयन्मधुम् ।

२।३।३।६

इद वा मदिर मध्ववक्षत्राभिर्नर । इन्द्रागो तस्य वीधतम् ।

२।७।२।२

पथस्य मद्या रसोवचन् दिव शिशु । य इन्द्रवारमाव्रजत ।

२।१० ३।४

पण्य पण्यमितसीतार आ धावत मद्राय । सीम वीराय गुराय ।

२।१८।१।१

पवमाना अमृतत सोमा युक्ताम इन्दव । अभि विश्वानि काव्या ।

२।१८।४।२

सोमस्य तनुरसि तनू व सं पाहि ।

तैत्ति० यज १।२।१।१

सीम त क्रोणाव्यजस्वन्त पथस्वन्त वोधावन्त मभिमातिषाह

युक्त त यक्रण क्रोणासि चन्द्र चन्द्रेनामृतममृतम् ।

१।२।७।१

ज्योति सीमविक्रयिणि तमो मिथो न दाहि ।

१।२ ७।१

उपीत अश्वो मद्यमयासि यस्य देव दधिषे पूर्वपेयम् । उपशामगृह्णीति । तै. य. १।४।४

ओम् विश्वरूपो वै त्वाङ् पुरीकृता । देवानामासीत स्वस्वीथोऽसुराणां तस्य वीणि

वीर्णान्य मिनत सोमपानं सुरापानमन्नादनं स प्रत्यक्ष द्वेभ्यो भागमवदत परीक्षमसुरेभ्य

मर्त्येभ्य वै प्रत्यक्ष भागं वदन्ति यथाएव पराङ् वदन्ति तस्य भाग उदितस्तस्यादिन्द्रोऽविर्म

दाऽऽऽ ६ व राज विपशवतयतोति तस्य वयमादाय शोषा पृच्छन्वत सोमपानम् आसीत स

क पिञ्चनाऽभवद्यत सुरापानं स कन्वावक यदन्नादनं स तितरि । तै यजु २।४।१।१—२

- कई बालको रुचिः त्रिभिन्नाऽऽवृत्तपती उक्तं मदस्य भवति । तै-ब्रह्मदे १।१।११।१
- आकाशं भूय रुचिमां रूप नः सकृन्मो निपुती विस्वार ।
- उपो मे आम्भोजपद्ममणिं वक्ष्ये देव रुचिमे पूर्वदेवम् । वैशः १।१।४।१।१
- उ एतत् आकाशमप्यस्य वा वै स आकाशं वदन्पाप्मास्तुभ्यम् । वैशः ५।१।११२
- आवर्तते सूर्यो वै देवान् रुचिचतः उपानयतां देवा उपवासे नैवापास्तुदंत । तैः बभ्रुवैद १।१।३।४
- तन्मं भुक्त्वा भवन्ता वाहिं शूर हरिष्वात्म् ।
- पिशा सुतस्य मत्तिरिह्ययोश्चकानवाहमदाय । अथर्ववेद २।५।१
- अस्य सुतस्य कर्षोप त्वा मदाः सुवाचो अगुः । २।५।२
- विन्देनसं अगुर्नससि अगुन् मदी सोमस्य । इत्यायमानोऽवृत्तौ सोमं विद्महे कैवलिपितृ सुतस्य । ३
- ब्रह्मर्षे मदी पवि विदिह सोमो हि राजा सुमनां ब्रह्मर्षिम् । ४।१६।१
- विमतीः शीघ्रं मन्मथनीया उपेतन । ५।१४।१
- आकाशो जज्ञे ब्रह्मो ब्रह्मवीर्यो दद्यात् । स सोमं प्रबलः वपौ स अन्तरा रक्षं विष्णुम् । ५।१६।१
- वि ते मर्दं महावती शरणिम पातयामसि । ६।३।४
- विहङ्गो नाम ते पिता मदावतीनाम ते माता । ६।१६।५
- निरावरमराटेषु हिरण्यं गोषु यदयः । सुराया सिन्धुमानायां कौकाक्षे मधुतन्त्रयि । ६।१६।४
- यथा मांसं यथा सुरा यथावा अहिदेवने । यथा पुंसो हवन्त्यत सिन्धो निहन्त्यते जनः । ६।३०।१
- इन्द्रावब्रह्मा सुतपाविनं सुतं सोम पिबतं मध्यं धृतव्रती ।
- युवोरयो अजरो देववीतये प्रतिम्वसरसुप यातु पीतये । ७।६१।२
- यदन्नासि यत्पिबसि धाम्यं कृष्याः पयः । ८।२।१२
- कस्यं प्रवेद क च तं चिकेत यो अस्याः वृद्धः कलवः सोमधानो अचित ।
- ब्रह्मा सुमीधाः सो अस्मिन् मदीत । ८।११।६
- यद निरिषु पर्वतेषु गोप्येषु यन्मधु । सुरायां सिन्धुमानायां वत् तन्मत्सपुतन्त्रयि । ८।११।८
- तस्यै हतं सुरां मध्यममन्नं चदामहे ।
- स नः पितेव पुत्रेभ्यः श्रेयः श्रेयश्चिज्जित्सतु स्योभूयः चः सो देवैको मविरेक । १०।६।५
- यश्च वषो अचेतु सुरायां च यदाहितम् । यदनीयश्चिना वर्षतोमेनां वर्षेष्टावतम् । १४।१।१५
- सुमिरीयो वपोदरः सुवाहुरन्वसो मदी । इन्द्रोऽमामि निहन्ते । २०।५।७
- अभि त्वा इवमा सुने सुतं कृजामि पीतये । दम्पा अन्तुही मद्रम् । २०।२२।१
- इममिन्द्रं नवाग्रिं ववाग्रिं च नः पिब । आनन्दा इममिः सुतम् । २०।२४।७
- तद्गुह्यं पुनः । मिश्रीणां ब्रह्मन् वास तस्य वीर्यं स सुकान्वासुसप्तदेवः स वास वजाद विहङ्गो नाम । १ तस्य सोमपानमेवेकं सुखमास । सुरापानमेकमन्वजा अवनमेकं तमिन्द्रोदितं तस्य तानि वीर्यानि प्रविष्टे । २ स वत् सोमपानमास । ततः कपिखलः समभवत्तज्जान् स तन्मत्सपुतन्त्रयि हि सोमोरागा । ३ अथ वत् सुरापानमास । ततः कपिखलः समभवत्तज्जान् सोमिमात्पत्क इव वदन्मिमात्पत्क हि सुरां पीत्वावदति । ४

स्वावीला काहुवा इति—पञ्च सुरा च भवतः । सोमो वै पयोऽसु सुरा पचयैव सोम-
पीचमवदन्ते सुरवाजाय' च' वै पयोविद् सुरा सुरा पुत्रा पचः पुत्राति विष एव मत् च' च'
जयति विषो हि च' जायते । अतपयमाज्ञाय १२।७।१।८ (समल)

ब्रह्मचर्यं यवते इति—ब्रह्मचरी हि च' जायते तेज इन्द्रियमिति तेज .एवमिन्द्रियं
वीर्यं दधाति सुरया सोम इति सुरया हि सोमः सुत चासुत इत्यासुताहि सुयते मदा-
येति मदायवाच सोमो मदाय सुरो माषिव सोमनदं च सुरानदं चावदन् यन्मेष दीव दीयताः ।

अतपयमाज्ञाय १२।७।१।१२

सुरावन्त यदी'चदं सुवीरमिति—सोमो मदाय सुरोमविच सोमनदं च सुरानदं चावदन्
यद्यमाजाः ... अतपयमाज्ञाय १२।८।१।२

इविदङ्क यवन्त यवं चित् यवा इति—यवी यवान् गृह्णाति सोमायवो वै यवाः सोमः
यवः सोमोमेषिव चोचं करोति । अतपयमाज्ञाय १२।७।१।१

सुरा पचयैव ।

अतपयमाज्ञाय १२।८।१

N.B.—The term Kolbar or Kalwar does not appear in any
Taittiriya, Puran or Samhita ; probably because that term very recently
after the composition of those writings acquired celebrity and fame
and was universally adopted by the Shaundis occupying thousands
of villages in large number though in Behar, N W P, Oudh, etc.

CHAPTER II

THE ORIGIN AND THE HISTORY OF THE SHAUNDI-CASTE AS PRO- FOUNDED IN ARYA, HINDU SHASTRAS, THE SHRUTI AND THE SMRITI, THE VEDAS, THE TANTRAS, THE PURANS, THE SAMHITAS, ETC.

—The Shaundis were Royal Kshattriya in origin, and became
Vaishya in *karma* or profession. *Vide* Agni Mohapurān, chapter
274 verse 10-1 ; Manu Samhita chapter X verse 85—93 ; etc.

Section 1.

*The Shaundis, Som, Sura and Madya as in vogue about the time
described in the Vedas.*

In fact to state the history of the Shaundis in connection with
Som, Sura, and Madya would be to narrate the best part of the
whole recognised Arya Hindu Shashtra. Reverence, neutrality and
abhorrence towards liquors mark the three periods or stages into
which all the writings of the whole Hindu Shashtra may be divided.

According to the calculation of the Jews, the Greeks and other
European nations who seem to possess rather a regular and more
authentic system of history, the Jewish creation began some
4,008 B.C. or some 6,000 years ago, that is, before 1824 of the
Shakabdi or the era of Shakabandipati Salivahana. This creation
was not the commencement of the human world after the Great
Flood called the Deluge, for the Jewish Deluge itself that destroyed
Further India, India, Afganistan, Beluchistan, Arabia, Persia,
Turkey in Asia, etc. occurred about 2,352 B.C. or 4,287 years ago.
In this Great Flood Noah with his three sons 'Shem, Ham and

Japheth and their four wives and all animals in pairs was saved about Ararat in Turkey and his descendants spread abroad in Turkey as the Jews, the Israelites, Samaritans, Phœnicians and so on ;

एकदा भगवान्मनुसम्पत्तये तु उन्नामतः ।

वत्स बृहद्बुधैर्द्वयं प्रसन्नं सप्तमिऽहनि ।

भविष्य पु १।१।४।४७—८

भविता त्वं जनैश्चार्च्यं नावमादस्य सत्वरम् । चाराद्यं विविधानाम् हिमाद्रेश्चतुस्रम् । ५८

बृहत्सप्तमिऽहनि नावमादस्य सप्तमिऽहनि । जगन्मोक्षमिदं तदा दत्तं करोति सः । ५९

सरस्वत्याश्च शपेन कौश्याभा नृणां नमः ।

तेषां उक्तिः कलौऽस्तीति संशयेन प्रकीर्तितः ।

१।१।५।१०-१

विश्वे कलौ प्राप्ते कौश्याभं विवर्धितम् । भूमिकौश्याभो सर्वा मानार्थविवर्धिता । २८

ब्रह्मावर्तयते तत्र सरस्वत्यास्तं शुभम् । कौश्याभं च मूसास्यसम्पत्तयेऽपि दत्तम् ।

देवार्चनं वैश्याभा नृणां प्राप्ते कलौऽस्तीति ।

३१

तदा च तदा भगवन्मनुसम्पत्तयेऽहनि । ब्रह्मावर्तयते तदा च तदा भगवन्मनुसम्पत्तयेऽहनि । ३२

whilst Manu with seven Rishis or sages and all animals by pairs was saved at Kritamala perhaps about Iran in Persia and his descendants spread forth as the Aryans or the Arya Hindus and so on ; and मनुर्वैश्वतसेपेतयो वैश्वसिन्धवे । एकदा जतमालायां कुर्वतो जलतर्पणम् । अग्निपु १।४

तस्यास्त्रस्य दुर्गे मयः सत्य एकोऽभ्यपयत ।

२।५

मनुनोऽप्रवीणस्यो मनुर्वैश्वसिन्धवे । अतर्पितो भवामास्य जगतां दुष्ट नृपते । ११

सप्तमि दिवसे त्वम् प्राग्विद्यति वै जगत् । उपस्थितायां नापि त्वं वीजादीनि विधाय च । १२

सप्तमिनिः परिहृतो निशां ब्राह्मणं चरिष्यसि । उपस्थितस्य मे प्रकृतिं निवृत्तिं नृणां । १।१३

अग्निपु १।४ ५, ११-२ मयः पु १५, १८, १०, १। भगवत ८-१

many present aboriginal tribes were saved on mountain tops in India and elsewhere such as the Bhils, the Gonds, the Nayers, the Mandavars, the Santals, the Kadars, the Gakkhars, the Kookies, etc.

The Greek Conqueror Seleukus and Chandragupta the king of Magadha flourished about 300 B.C. or about 2,200 years ago.

According to Vayu Mohapuran part I ch. 37 verse 291—325 (cf. Srimadvagbat Puran, Skandha 12 ch. 1) Sahadev the son of Jarasandha was killed at the great battle of Kurukshetra and there reigned at Magadha in a direct line from him Somadhi 58 years, Shrutabandhu 64, Ayutayu 26, Niramittra 100, Sukriti 56, Brihatkarma 30, Senajit 30, Shrutangjaya 40, Mohabahu 35, Shuchi 58, Khema 28, Bhuratra 64, Dharmanetra 5, his son 58, Subrata 28, Driha Sen 58, Sumati 33, Suchal 22 (perhaps when Buddhism originated), Sunetra 40, Satyajit 83, Birajit 35, Arinjaya 50, Brihadrathha 32 who was killed by his officer Munika who placed on the throne his own son who reigned 23 years, Palaka 24, Bishakhypa 50, Ayaka 31, Bartibardhan 20, Prodyota 38, whom Shishunaka killed and himself became king and reigned 40 years, Shakakarna 36, Khemadharm 20, Ajatshatru 25, Khetraja 40, Bibisara 28, Darshaka 25, Udayec 33, Nondubardhan 42, Mohanandi 43 (by his Shudra wife) Mahapadma 28, Nandendu 100 ; by Machiavelian stratagem of Pandit Chanakya replaced by Chandragupta 24 Bhadrassar 25, Ashoka 26 (during whose reign Buddhism became the state religion,)

Kunal 8, Bandhu Palit 8, Indra Palit Devdharm 7, Shatadhar 8, Brihadashwa 7 superseded by Tungaraja Puspamitra 60, his eldest son 7, Basumitra 10, Dhruka or Brika 2, Pulindaka 3, Ghoosh Suta 3, Bikramitra 3, Bhagbata 32, Khema Bhumi 10; succeeded by other non-Kshattriya Buddhist kings and dynasties such as Devbhumi, Bhutimittra, Susharma, Tanandha, Andhra Sindhuk, Setkarni 56, Apadbadha, Nemi-Krishna, Hal, 5 Saptakas, Shibswami 28, Goutamaputra 21, Yajna Sri 2, Dandashree 3, Puloba 7, 30 Andhras 300 years, 10 Abhirs 183, 7 Gardavis 30, 10 Shaks or Scythians 103 8 Yabans 154, 14 Tushar 300, 13 Mananta, 18 Maunas, 11 Mlechhas, Monenda, Brisal, Kaulikila 96, Brisan, Disaka, the Naga, Swarapuranjaya, etc. Kaibartas, Panchakas, Pulindas, Brahmans, Guptas and Guhas, who reigned at Magadha over Northern India more than 1,000 years.

Therefore the great battle of Kurukshetra must have happened 1,540 years or about 900 years (by deducting 640 years for Pauranik exaggeration) before Chandragupta who began to reign from 315 B.C., that is, 3,789 years or by neglecting exaggerations 3,149 years ago.

Budhism originated about 550 B.C. or 2,484 years ago.

मीर्यामन्वकास्यसुतः पितृकुलं कृतं पदम् ।

महाजन्मसतीजातः पितृकुलं कृतं पदम् ।

मविष्य पु' २।१।६।३५

एतज्जिन्वकासि तु कलिना संसृगो हरिः । काश्यपादुद्भवोदयो गौतमो नाम विभुतः । ३६

वीरधर्मं च संस्तुत्य पश्ये प्रातःपान् हरिः । दशवर्षं कृतं राज्यं तत्काश्चाक्यसुनिः कृतः । ३७

विंशत्ये कृतं राज्यं तत्काश्चुद्धोदगीऽभवत् । विंशत्ये कृतं राज्यं काश्यपिंशसतोऽभवत् ।

कली प्रथमपरणे वेदमार्गो विनाशितः ।

३८

वटिर्बर्षं कृतं राज्यं सर्वबीजा नराः कृताः । नरेषु विष्णु र्धपतिर्यथा राजा तथा भजाः । ३९

काश्यपिंशत् वृक्षसिंहः पितृर्बर्षं कृतं पदम् । चन्द्रगुप्तस्य सुतः पीरसाधिपतिः सुताम् । ४०

सुनूरस्य तथोपास्य यावन् वीर्यं तत्परः । वटिर्बर्षं कृतं राज्यं विदुसार सतीऽभवत् । ४१

पितृकुलं कृतं राज्यमशोकसमयोऽभवत् । एतज्जिन्वकासि तु काश्यपिंशसतीऽभवत् । ४२

आमुदं विस्तरं प्राप्य ब्रह्मचोमनया करोत्

वेदमन्मन्वावाच जातामन्वावि चनियाः । प्रमरसं सामवेदी च अपहानिर्धनुविदः । ४३

अशोकं स्वर्षं चक्रः सर्वबीजा विनाशिताः । अतुर्लभाः कृता वीजाः दिव्यशस्त्रैः प्रहारिताः । ४४

तेषामन्वुद्भवानां च ये भूपा राज्यसत्कृताः । तामिन् वृद्धिं महाभाग सूतो वाक्यमयामवीत् । ४५

कथयामि सुनिश्रेष्ठा युष्माकं प्रबलसुतम्

अग्निर्विश्वदयानां च हरिचं यशु विश्वरात् ।

मविष्य पु' २।४।१।१२

अकानाच विनाशार्थं चार्थधर्मविषयं । जातः शिवाशया सौऽपि कौशाहाद ब्रूयकाशयाह ।

विक्रमादितनामार्थं पिता कृत्वा सुनोदह ।

२।३।१५, १७

वर्षांश्चमपरिषदाः सहर्षं चोरनास्थिताः ।

मरित्पर्वतसिन्धुः भविष्यति प्रजासया ।

वायुपु' २।३७।३८

वर्षधर्मश्च नैवाह वेदधर्मश्च नहि ।

मविष्य पु' २।४।१०।६२

असं चान्न न ब्रह्मणः सकलं विमलमसि । विनीता ब्रह्मणीयता विनीतताः । ८३.

तस्य प्राप्तं सकलं विनीतं तद्व्यापकः । ना विनीतं नरः कुतः सकलं विनीतं भविष्यति । ८४

So in Skandapurāṇa the struggle between Buddhism and Brahmanīya. च तु केनापि वीर्येण नास्ति न प्रकीर्तितः ।

तस्मात्तस्मिन् भगवन्निर्वाणमुत्पद्यते ।

शान्दे उ-च ४७११

Buddhism began to decline about 300 A.D. or 125 Shakabdi and lingered upto Shak 1,100.

वीर्याय विनीतं यत् नृपपुत्राय वै विजः ।

तस्य निष्कृति न हृष्टा प्रायश्चित्तवैरपि ।

नारद पु' १.१.१५.५०

वीर्याः प्रायश्चित्तं यतो वेदविनिन्दकाः । तस्माद्विजयान्न येन यतो धर्मवर्द्धिता । ५१

ज्ञानवीर्यानां वापि विनीतं वीर्याय विनीतं । (यदि विदुः भक्तिनाम्)

ज्ञानावेति निष्कृतिर्नास्ति ब्रह्मणामिति निश्चयः । ५२

हस्त्यारदीये १३।६८-८०

तेषां प्रायश्चित्तं नरकं कोटिकल्पकं प्रायश्चित्तविहीनानि प्रोक्तान्येवमपि च प्रभोः । ५३

Jainism began about Shakabdi 500, was in full vigor about Shak 1,100 and still it lingers.

प्रायश्चित्तं वै जैनधर्मे न संशयः । अनेन सुधाराजिन्द महावीर्येण पतितः ।

नारदाः प्रायश्चित्तलोकां नारायणं नाम्ना । पद्मपुराण २।५७२५-६ (भोवलीलादिनामपुर)

The Brahmanya apostles, Kumarila, etc., flourished about Shakabdi 1,000.

Shankaracharya (शङ्कराचार्य) who wrote Atma-upapurāṇa and who was one of the prime movers to start the present form of modified Hinduism by beating down and removing Buddhism by inducing men by miracles and superstitious beliefs (शङ्करविज्ञय) and his disciple Shayanacharya flourished about Shak 700 in the midst of the struggles amongst the followers of Buddhism and Brahmanya when the mind of the majority of men, princes and populace tended towards Brahminism away from Buddhism.

Gaduda (गदुद) purāṇa states all the Chanakya Slokas framed by Pandit Chanakya, the Machiavelian minister of Chandragupta. Chaps. 94-9.

Vayu Mohapurāṇa was composed after the reign of the Gupta (the inscription of Jishnugupta being dated Sambat 58—Inscriptions from Nepal No. 9-10) and the Guha dynasties at Magadh in Northern India, long after Chandragupta and the Buddhist kings stated in order in it (2. 37. 291-325) when the Baldyas were held in esteem (Vayupurāṇa 2-8-347).

इत्युक्तं वै विनीतं नः पठेत् महाकाव्यं ब्राह्मणवैयस्यसिद्धि

चपयत्कालं हि अनेन सुपुत्रकं प्रियं धर्मं प्रैव च शोभनां गतिम् । वायुपुराण २।५।३७

Baraha Mohapurāṇa was composed at Kashi about Sambat 1621 or Shakabdi 1486.

वि-सप्तः षट् चित्तिमिति वृषपिङ्गलस्य कालिगते भगवतो हरिवोधनम् ।

वीर्यवरेण च नृपवधमनुनामा काव्यां वराहं कवितम् विहितं पुराणम् । वराहपु' २।५।१

The Padma Purāṇa was written when krishi or cultivation turned out Shudra's profession or the cultivating portion of the Vaishyas turned out Shudra or was treated as such. Cf. Chasi Kaiyartta or

Satgopa (and Kurmee in Behar and westward) although now-a-days engaged mostly as official and domestic or menial servants, mill-hands, builders of thatches and hedges, tradesmen, bearers, etc.

ब्राह्मणसाधिकाः हि वैदिके धर्मकर्तृनि ।

तद्वचनं नियुक्तस्य ब्राह्मणं विप्रो नम्यति ।

पद्यपु' ४ । ११० । ४०६

दुर्गचम्येपु धर्मीयं कलिधर्मो न ताडयः । भूमितिलं हि भूपालद्वयानां धर्मो ज्ञप्यते ।

४०७

ब्राह्मणस्य परिचीय सं हर्षश्च दूषयति । शूद्रानां च कलिधर्मो नमयज्जलज्जलः ।

४०८

कलौ समस्त विप्राणां सर्वशूलं न विद्यते ।

विद्युत्पापि ततो म्याख्या कलदा दागकर्षयत्

। ४ । १११ । ४०

The Bhabisiya Puran was composed when at any rate after the embassy of Sir Thomas Roe at the court of Jehangir or advent of two previous British missionaries, the doctrines of Genesis of the Jewish Bible became known to Northern India, and the formidable invasion of Tamerlane was bitterly in the mouth of every person in Northern India, and men hankered after the origin of the reigning Mahomedan dynasty.

आदमो नाम पुत्रश्च पत्नी इव्यवती तथा

विष्णुकादमनो जाती क्लेशव्यंशप्रवर्धनी ।

अविष्यपु' । १ । १ । ४ । १८

गिरिणीलाचलं प्राप्य किञ्चित्कालमवसयत् । पुत्रवेदवती जातः सुनन्द नामसुपतिः ।

२०

तत्कादादमनामासी पत्नी इव्यवती च ता । प्रदानमगरस्य च पूर्वभागे महावमम् ।

२०

इन्द्ररेखं कृतं रम्यं चतुः क्रोशमितं कृतम् । पापघटयतस्ते गत्वा पत्नी दर्शनतपरा ।

२१

कलिसत्वागतसूयं सरूपं हि तं कृतं । वञ्चिता तेन धूर्तेन विष्णुा भक्तता गता ।

२२

स्वादिला तत्फलं रम्यं लोकमार्गप्रदं पति । सदंबरस्य पदैश्च ताभ्यां वायुशूनं कृतम् ।

२३

क्लेशराज्यं भारते च तदीपिषु कृतं तथा ।

५ । ४०

इति शुक्ला बलिर्देव्य देवानां विजयं नमत् ।

रोषश्च नाम दैत्येभ्यः समाप्य बभौऽप्रवीत् ।

१ । ४ । २२ । १

सुतस्तिमिरलिङ्गस्य स रघो नाम विद्युतः । त्वं हि तव समागम्य दैत्यकार्यं नमत्कुलम् ।

२२ । २

Bhabisiapuram purports to have been written perhaps after Sambat 1840 or Shakabda 1707 after Babar, Humayun and Akbar, Sevajaya (Sivaji), his son Aloma, Nanak and Goraknath.

बिम्बलस्य गतेराज्ये समस्तसत्वरं इतम् । श्रयं समद्वयं विप्र यदास्तीमावतिगतः ।

२२ । ७१

बिम्बलस्य गतेराज्ये इतमष्टादशं कलौ । अस्त्रादिभ्यं तथाभ्यं च तदा राजा बभूवह ।

२२ । ७७

(It is to be argued that the Bhabisiapuram of the Bombay Benkoteswar edition of Shak 1818 is not the real one; it or its 3rd part, *Pratisargaparva*, has been replaced or corrupted with interpolation; then of course no reliance can be placed on any Hindu Shastra and no faith or any confidence in any thing.

पंचवर्षं कृतं राज्यं तत्सुती वावरीऽनवत् ।

विम्बद्वयं कृतं राज्यं क्षीमापुत्रान्-सुतीऽनवत् ।

अविष्ये १ । ४ । २२ । १ । १२ । ४ । १

क्षीमापुत्रान्दार्भ्यं देवताश्च निराकृताः । तैऽसुराः कृष्णवैतथं नदीक्षीपयन् किञ्चन ।

५

अकालात् वरं जातः पुत्रीऽयं सर्वभार्यवान् । अतः क्षीमावरी नाम क्षीमापुत्रानवत् ।

१५

सीबाजयो नाम यदो द्वैपचविषयः । मक्षराङ्ग विजयस्य युद्धविद्या विचारः । १२

In Bhabisyapuram is found the struggle between Buddhism and the reformed Hindu Brahmanya at first in its shaiba aspect or sect under the leadership of मक्षर and its ultimate triumph over Buddhism and Tantriks and followers of Rama.

पतिरूपः कलाप्रियो भारतीय इति युतः । अविष्ये १ । ४ । १२ । १६

स जिला विदुषां इन्दुः काशीनगरमागतः । मक्षराचार्य्यमागम्य शिष्योऽभूत्तेन निर्जितः । १७

रीहदपसुख्यं जातः काशीप्रान्ते भयानके । अजिनस्य विजयस्य सुतोमुत्वा मनाह्वनः । १२ । २७

चेचमर्गेति विख्यातो विज येष्टो वसुवह । मक्षराचार्य्यमागम्य शिष्यभूत्वा पराजितः । ६१

ब्रह्मचर्य्यमती काश्यां तस्थी शंभुपरायणः । ६२

अथोर' पंथं कठिनं लक्षिप्रान् समचोदयत् । मक्षराचार्य्यमागम्य शिष्यमुत्वा स भैरवः ।

जामर' नाम व तत्रं मंत्रभूतं चकारः । १२ । २१२

रामपथे वासवमर्मा शिवपथे तु मक्षरः । मासमान' च शास्त्रार्थसायोचासीन्महोत्तमम् । १२।५५

मक्षराचार्य्ययतिना वासवमर्मा पराजितः ।

It also describes the struggle among the Hindu Brahmanya under Baisnab sect, Shaiva sect and the Islam and the triumph of Baishnavism over all.

कोऽच्छैर्विनाशितं यत्तुवेदाङ्गं ज्योतिषां गतिः । पुण्यरुद्धारितं तेन विधाभूतं समातनम् १।४।१२२

यद्वै च नागवंशीयैः संशितानि कलौयुगे । जिला प्राकृतमावायाः कर्तृभूदान् कलिमियान् । १।४८

मक्षरः शिवपथश्च कृष्णपथस्यो वै विजः । २ । ४ । १४ । २

रामानुजेन तत्रैव भाष्ये संदर्शितो हरिः । १०० । मक्षरो लज्जित सार भाष्यशास्त्रे समागतः । ८८

चनपथो वल्लकारी सुतं प्राप्य यद्वै वयी । कवीर इति विख्यातः सपुत्रनेपुणामन- । १७ । ४०

रामानन्दस्य शिष्योऽभूत् विष्णुधर्मं विचारः । ५८

पीपानामसुतः सोमः सुदेवस्य तदाद्यभूत् । रामानन्दस्य शिष्योऽभूत् द्वारकां स समागतः । १७८०

वेदनिन्दां पुरस्कृत्य वीर्याश्रमचोकरन् । तेष्वेवेदान् समादाय मुनिभ्यः प्रददुस्सुराः । २०।४७

वेदनिन्दाप्रभाषेन ते सुरा कुट्टिनोऽभवन् । निष्पदिवसुपानम्य मुष्टिपुर्व्वोच्चकपिणम् । ८८ ।

सुमन्वरो कोऽक्षपतिः सदान्वर्धने रतः । २१ । ४१

कच्छे चतुस्रो माता जिह्वाराममयी कृता । कोऽच्छास्त्रे वैष्णवा वासनामानन्दप्रभावतः । १।४।११।६

फनालङ्कणलङ्घिनी गीराङ्को गीरविषयः । श्रीराष्ट्री मन्दिर' यस्य वसुव च मुषाकरः । १।४।११।८

गीराङ्गं कमलाच' च दीप्यमानं कृतेजसाः । तदानन्दमयो देवः शक्रः सुरः मये सङ्गः । १।३।८ ।

मङ्गलम् चकारीर्जयम् पुनः पुनः । दिव्यः प्रकुञ्जिताचासन् यदाः खर्वे तथा दिवि । १२-१

मुत्ताराजप्रयत्नात्मा जयदीवस्तुखोऽभवन् । भीतबोविन्दसेवाय पठित्वाभोचमागतम् । १ । ४ । १।७०

नित्यानन्द आग्निपुरे नदीहापतने हरिः । कवीरो ज्ञानवेदिषे रंदासकु कलिजरे ।

सधर्मा नैमिषारथी समाधिस्थवसुवह । अविष्य पु' १ । ४ । २१ । ८२-४

Then the tradesmen holding liberal and indifferent views were much to blame.

कलिजरेविषीषां तु वेदानो निन्दनं च वै । कुर्वन्ति भोजना श्रेयाः खर्वे ते जन कैरिभः । १।१४।१५

येषां भाष्योऽयं कर्मणं श्रेष्ठं वर्तते । येषां खल्वेष्ट विज्ञेया पतितास्तुते । ६

Perhaps then the Danes of Oland called in India Olondaz or Gurunda traded in India ; or the English East India Company obtained charters from Queen Elizabeth to trade in India.

विकटाक्षयसम्पत्ता गुरुस्थानान्नानाः ।

वाणिज्यार्थमिच्छायाता गीदृष्ट्यापीदपयिनः । १ । ४ । १२ । ७२

ईशप्रवसते संख्यालोकां हृदयमुत्तमम् । जगतीं कलिकातायां स्थापयामासुदयता । ७५

विकटे पश्चिमे देशे तत् पर्वी विकटावती । विक्रमस्य गतेराज्ये शतमहादसं कली ।

चत्वारिंशत्सायं च तदा राजा नमुनः । ७७

कार्त्तिलोनाम विख्यातो गुरुस्थो दशमी ज्ञातः । ८०

कनिपचे बलिर्देलो सुरं नाम महासुरम् । आदित्य प्रवयामास देवदेशे महीतमी ।

स सुरो बार्जिलं भूपं वशीकृत्य हृदिस्थितः । ८०

आर्यधर्मं विनाशाय तस्य बुद्धिं चकार ह । आर्यः प्राप्तास्तदानीनां हिमसुगन्धिवासिनः ।

सूर्यसंस्थास्तदादेवा दत्ता यज्ञाय योगिनम् । ८५

एवं लक्षाच्च सम्प्राप्ता देहव्यां वीरपयिनः । बार्जिको नाम वैराजा तेषां तम नमुनः । ८०

As the inevitable result of hereditary caste-system, then some hereditary Brahmans, that is, Dwijabandhus or sons or kindreds of real Brahmans were reduced to the level of Sudras.

गौरवकान् वाणिजकान् तथा कारुकुशीलवान् ।

ग्रोधान् बार्जिकाश्च विमान् शूद्रवदाचरन् । १ । ४ । १२ । ८०

अज्ञानतीक्ष्णान् सद्यपानवतस्य च । रुधिरं तेन शूद्राणं वेदमन्त्रविवर्जितम् । १५२

Under the circumstances no doubt the fact that most of the men now going under the caste-title Brahman and demanding undue reverence would have been surprising to the idea of the authors of the text at the time. But to respect or despise others or not to respect or despise them is a matter which entirely depends upon the free choice or caprice of the general public. The Brahmans at present whether endowed with fit qualifications or not are respected now, and the Shaundis though of high royal Kshatriya origin and Vaishya profession all along are despised ; because the people like it. During the prevalence of Buddhism the people in general despised the Brahmans and the Brahmans were despised ; and they revered the Shaundis and so they were ; because the popular sentiment, notion or whim was so, i.e. the people liked it or chose it.

The Kashi Khanda of Skanda Puran was written when Shiva Sharma, a follower of the Shaiva sect started by Shankaracharya, flourished, and when to be a Brahman it became necessary to learn the Purans in addition to the vedas.

मयुरायां विजः कश्चिदभूद्देव सप्तमः । तस्य पुनो महातेजा शिवश्चेति विद्युतः । १ । ७२

शिवश्चां व्रजन् सोऽयं देशाद्द्वारान्नं क्रमात् । महाकालपूतं प्राप कलिकालविवर्जितम् । १ । ७२

ततः काशीं पुनःप्राप्य कल्याणि नोक्तमाप्नुयात् । वीरेचरस्य पूर्वेषु महायाः पश्चिमे तटे । १ । ११ । ६०

श्रुतिश्रुतिपुराणैश्च ब्राह्मणाः परिकीर्तिताः । १ । २ । २५

(Certainly the body in flesh and blood of a Brahman, or the mere

wearing of the Sacred-Thread is not worthy of reverential obeisance or other respects. Vedajña Vedavit वेदज्ञ वेदविन् Brahman well-versed and well-acquainted with the Vedas is alone fit and proper to be revered with obeisance and other respects as one comprehending the Veda which is Brahma or God (ब्रह्मस्य वेदाधारः), for Brahmanamaya Veda or the Veda which is but Brahma or God alone in him is fit to be revered with obeisance; and the Sacred Thread is merely the sign to mark out the knowledge of the Vedas. Else, otherwise it will be a misuse of, and irreverence or disrespect and ruin to, that great celestial, glorious, sacred, real Bipranama or the name of Bipra, and the Brahmanamaya Veda, if obeisance and other respects be received simply in the mere name of Bipra without the real qualifications in him. The mere wearing of the sacred thread denoting that the wearer is sanctified by Brahmajñan or insight into God where it is not really so, and to pay and receive respects due only to a real Brahman but paid to and received by one merely wearing the thread without the real Brahmajñan in him, would be to misuse and dishonour that pure Brahmajñan, that holy Brahmanya and that worshipful and venerable real Brahman, if any, nay, it would be de facto Brahmabaddh or murder of Brahma like the destruction or pollution of the Vedabrahma.

अनधीत्य तु यो वेदा-काम्नां पठते नरः । यद्रतुल्यः स विज्ञेयो नरकायोपपद्यते । २३।६
नाचार फलमाप्नोति यथा यद्रतुल्यैव सः । ६७ नित्यं नैमित्तिकं काव्यं यद्वात्यत्कर्मैवेदिकम् ।

अनधीयानविप्रस्य सर्वं भवति निष्फलम् ।

४६३ नारदीय पुं ६८

शब्दो ब्रह्मस्यो विष्णुर्देवः साक्षाद्भिरभ्युतः । वेदाध्यायो ततो विप्राः सर्वान् कामानवाप्स्यति । ६८

So when Shaivapurāṇa was composed the Brahmins melted away into the levels or strata of other Varnas showing the unsteady, transitory nature of artificial, social systems or establishments.

सदाचारयुतो षडान् ब्राह्मणो नाम मामतः । वेदाचारयुतो विप्रो ह्येतैरेकैकवान् विजः । २।११।२

अन्याचारोऽन्यवेदस्य अत्रियोरज्ञसेवकः । किञ्चिदाचारवान् वैश्यः कृषिवानियुक्तस्तथा । २

यद्राज्ञाण इत्युक्तः स्वयमेव हि कर्मकः । असृष्टान् परद्रोहो चण्डालविज उच्यते । ४

धृतिवौपालकोराजा इतरे अत्रिया मताः । धान्यादिकयवान् वैश्य इतरे वणिगुच्यते । ५

ब्रह्मचरियर्वैश्यानां शूद्रयुः यद्र उच्यते । कार्यको हपानी शूद्र इतरे चैव दस्यवः ।

शैवे विद्ये श्वर महितायां २ । ११ । २—६

At the time when Narasingha Purāṇa was written all men were reduced to the same level of the Shudras.

कलौ प्राप्तं यथा बुद्धो भवेन्नारायणः प्रभुः । कल्किरूपं समाख्याय यथा स्त्री च्छानिपातिताः । ३६।८

ब्राह्मणाः अत्रिया वैश्याः शूद्रा धर्मपराः सुखाः ।

चोरे कलियुगे प्राप्तं विज्ञा देवपराः सुखाः । नारसिंहे ५४ । ११

ब्राह्मणाः अत्रिया वैश्याः सर्वे धर्मपराः सुखाः । १७

यद्रतुल्यो भविष्यति तपःसत्यविवर्जिताः । उत्तमा नीचतां यान्ति नीचाश्चोत्तमतां तथा । १८

किङ्कराश्च भविष्यन्ति शूद्रानाञ्च विज्ञातयः । २३

रामाज्ञाः लवानृषयः पञ्चादनुपर्यः अनुपर्णाद्वस्त्रपाणिः वस्त्रपाणेः शूद्रोदनः ।

शूद्रोदनाद्बुधः बुधादादित्यवंशोनिवर्त्तते । नारसिंहे २२ । १४—५

यथा बन्धो ब्रह्मीषु यथा गीर्वाणि निष्कला ।

ब्राह्मणस्य तथा जन्म शान्दीनस्य निष्कलम् ।

शेवे ६ । ६।१७।१२४

सोहोदुपेन प्रतरन् निमज्जत्युदके यथा । तथा दाता पङ्क्तिः च पतत्यन्वे तनस्यतः । १२५

The principles of Shankhya and other Darshanās, Nirvana, Mukti, Niranjana, Kaibalya, Shuddhi, Maya, Karmafal and other Buddhistic doctrines and tenets are available in almost all the Purāṇas as so many internal evidences proving by themselves that they were written after the decline of Buddhism by modifying Brahmanya religion by means of incorporating such then-current and then-much-praised, main Buddhistic principles and doctrines most liked by men in general, to pacify their troubled, disturbed mind and allure them into it. The Purāṇas were written mostly by Vaiṣṇavs and also by Śhaivas, Śaktas, Gaṇapatyas, Gadudas, Sauras and other religious

चराचरितो यस्तु दिङ्मी दिङ्मयात् परम् ।

अख्यानं बोद्धमव्यक्तमतीत्य भुवनत्रयम् ।

शेवे ५।१।२२।२३

सांख्या वैशेषिकाश्चैव योगा नैयायिका नराः ।

सौराः ब्राह्मा स्यात्तौ द्वा वैष्णवाश्चापरे नराः ।

२४ । १७५

बौद्धादध्यात् परं गौणं मेक्ष्यं प्राकृतं विदुः ।

वैष्णवं तत् समाख्यातं तस्यैव भुवनं स्थितम् ।

२६ । १०८

sects when they flourished when the *Anti-Liquor Clique* was formed in the attempts to suppress liquors. The Visṇuvite or Vaisṇav apostles Ramanuja, Ramananda, Kabir, Chaitanya (Shak 890), etc. flourished about Shakabda 1200—1300. Mention of all the Purāṇas in every Purāṇa suggests a review of them or interpolation by teachers in the long process of copying and recopying manuscripts in the absence of Caxtonian Press.

The Tantras and the Tantriks might have prevailed before and during the time of Shankaracharya. They were against the Anti-Liquor Clique.

The period of Sanhitas and Upa-Purāṇas generally followed the period of Moha-Purāṇas although Manusanhita and Atma-Purāṇa are as old as any Moha-Purāṇa. At this period the hatred to liquor was somewhat in writing and saying merely established. They are perhaps more recent. It continues upto date.

The distinction of Purāṇa or Mohapurāṇa and Upapurāṇa was perhaps drawn among the teachers of *Tols* or in a review of them all at one time and place. Those of them that contained nobler subjects and established *Brahman-Pradhanya* ब्राह्मणप्राधान्य or supremacy of the Brahmins in a better manner by legends, myths or otherwise were considered and classed Mohapurāṇas and the rest of lesser importance rough in aggrandising the Brahmins were reckoned Upapurāṇas, lower in rank. No doubt one or very few were composed by Vyasa in person which perhaps were lost or replaced, enlarged or altered by diverse sects to meet their ends respectively. Most of them were composed by others in the name of Vyasa merely. But again the Mohapurāṇas give fuller accounts of *Varnashramadharma* चारुण्यश्रमविहितं profusely, the Upapurāṇas tend to sketch them more abstractly than the Purāṇas; and the Sanhitas sketch them more and more so than the Upapurāṇas. Those that opposed

the aggrandisement of the Brahmins and formulated against *varna-shramakarmacharaprayaschitta*, the main stay and firm bases of Brahmanya, were denounced and burned down to ashes and the writers were burned to death by the pouring of red-hot boiling oil into their mouth. Again every sect wished to call its purans Mohapurans, cf. Shaivapuram, Devi-Bhagbata, etc.

समस्तदेवतास्यो ब्राह्मणः परिकीर्तितः। जीवन्मन्दतस्तस्य कः पुण्यं गदितुं शनः। हज्ज्वारदीवि ११२
पंक्तिभेदी इषापात्री ब्राह्मणानां च निन्दकः। आदित्यो वेदविक्रीता पश्चेति ब्राह्मणतका। १४। २५
ब्राह्मणस्यादिपापानां कदाचिन्निकृतिर्न वेत्। ब्राह्मणं हेटि यस्यस्य निष्कृतिर्नासिक्तुमचित्। २५
युगे युगे च ये धर्मास्तान् तान् च ये विज्ञाः। तेषां निन्दा न कर्त्तव्या युयुत्सवा हि ते विज्ञाः।

पराशर सं १। १२ (युगस्य हि ब्राह्मणाः ११। ४८)

The Vedas might have been composed and chanted in Brahmarvarta, Brahmarshidesha or Madhyadesha, that is, in Aryavarta, after Baibaswata Manu and upto the time of Sudash, Basistha and Parasar, 3 generations (Vyasa, Dhritarastra or Pandu, and Duryodhan or Yudhishthirarjoon), say 100 years, before the battle of Kurukshetra, that is, from about 4200 years ago upto about 3700 or by neglecting Pauranik exaggerations about 3,100 years ago, about which time Parasar's son Vyasa (or one of his descendants or disciples adopting the glorious title Vyasa) divided the Vedas which continued to be chanted or recited for about 1,500 or 900 years upto the time of Chandragupta. *During this time liquors were held in much esteem.* Vyasa divided the Vedas and his disciples Paila, Baishampayana, Jaimini and Sumantu (सुमन्तु) read and taught them to their disciples one of whom Yajnavalkya (याज्ञवल्क्य) perhaps at the reign of King Shatanik (शतानिक) of the Solar dynasty of Hastina or Delhi who was 7th in descent from Vyasa (and not the 27th, the contemporary with Somadhi, Suchal, Sunetra, etc., when Buddhism originated vide Vahisya Puran 1-1-), repudiated what he learned called the Krisna Yajuh from Baishampayana and reproduced what is known as the Shukla Yajuh; and these two branches of Yajuh were again, perhaps in the long processes of copying and recopying, varied into innumerable versions with modifications and alterations to suit the desires and social states of diverse sects. This goes to show that the composition of the Vedas continued even after the battle of Kurukshetra. S. V. pages 12-7.

बापरे सर्वभूतानां कालः क्रोशकारः स्मृतः।

लोभोद्विर्बणिग्युहं तस्मान्नामनिनिश्चयः।

मातृस्ये २४४। २५

वेदशास्त्रप्रणयनं बर्णानां सङ्करस्तथा। वर्णायमपरिध्वंसः कालभेदो तथैव च। २६

वेदव्यासैस्तुषांतु व्यसते बापरादिषु। ऋषिपुत्रैः पुणर्वेदा भिद्यन्ते दृष्टिविधनेः। ११

मन्त्रब्राह्मणविद्यासैः स्वगर्वविपर्ययेः। संहिताष्टग्यनुशाखां संहृत्यन्ते न्युतर्धभिः। १२

सामान्याद् वैकृताश्चैव दृष्टिभिर्नैः कश्चित् कश्चित्।।

ब्राह्मणं कल्पस्तानि मन्त्रप्रचनानि च। अन्ये तु प्रहितासीर्यैः केचित्तान् प्रत्यवस्थिताः। १४

बापरेषु प्रवर्तनं भिन्नवृत्ताग्रमा विज्ञाः। एकमाध्यर्थेव पुर्वमासीदर्थेव पुनस्ततः। १५

सामान्यविपरीतार्थैः कृतं शास्त्रकुलान्विदम्। आध्यर्थवस्य प्रस्तावे बहुधा व्याकुलं कृतम्। १६

वायु पु' १। ५८। १४—६

The Atharva Veda was composed at the time of the two greatest transitions in the history of the Hindus, one in the language and the other in the religion, namely, when the old ancient *Prakritika* language was giving place to the reformed *Sanskrit* language for the Atharva Veda contains very little *Prakritika* and very much *Sanskrit* language, and when the old immemorial Baidika religion was giving way to that principle of faith in which extreme veneration, and the reverence and sublime sanctity for the Brahmans were inculcated and promulgated or suggested and proposed, which though bald, bare and naked now ultimately attained to that perfection and complete state of eon by preachings and missionary system through Purans, etc. after the decline of Buddhism in India, in which condition it was called Brahmanya, well-clad in the Pauranik legends, myths, and superstitious beliefs and fables.

सोमोराजा प्रथमो ब्रह्मजायां पुणः प्रायश्चदहनौयमानः ।	अथर्ववेद ५ । १७ । १
इक्ष्मेनेषयास्त आधिरस्या ब्रह्मजायति विद्वोचत् ।	
नर्दताय प्रद्वेया तस्य एषा तथा राष्ट्रं गुपितं क्षत्रियस्य ।	२
सा ब्रह्मजाया विदुनोति राष्ट्रं यदप्रापादि शय लम्बुषीमान् ।	४
ब्रह्मचारी चरति वंविषद विषः स देवानां भवत्येकमहम् ।	५
भीमाजाया ब्राह्मणस्यापनीता दुर्धा दधाति परमे व्योमन् ।	६
वीरा ये दृष्टान्तेभ्यो ब्रह्मजाया द्विजस्ति तान् ।	७
उत यत् पतयो दश स्त्रियाः पुत्रे अभ्राह्मणा । ब्रह्माचेहसमयक्षीत् स एव पतिरेकधा ।	८
ब्राह्मण एव पतिर्नराजन्यो न वैश्यः । तत् सूर्यः प्रभुवन्निति पञ्चम्योमानवेभ्यः ।	९
राजायः सत्यं गृह्णामा ब्रह्मयाया पणर्दद् । १० पुनर्दाय ब्रह्मयायां कृत्वा देवैर्निकिल्बिषम् ।	११
यस्मिन् राष्ट्रं निरुध्यते ब्रह्मयाया चिन्था ।	१२
नास्य धेनु कल्पायी नानङ्गान्त्समहने धूर्म् । विजानिर्यत्र ब्राह्मणो रातिं वसति पापया ।	१८
सा ब्राह्मणस्य राजन्य गा जिघत्सो अमाद्याम् ।	१ । ५ । १८ । १
अथर्द्रग्नो राजन्य पाप आत्मपराजित । स ब्राह्मणस्य गामद्यादय जीवानि मा श्वः ।	१८ । २
आविष्टिताश्वविषा प्रदाकुर्वि चर्मना । सा ब्राह्मणस्य राजन्य दृष्टे वा गौरमाद्या ।	५ । १८ । २
निर्वै चत्वं नयति हन्ति वर्चोऽग्निविश्वारब्धो विदुनोति सर्वम् ।	
यो ब्राह्मण मन्यते अन्नमेव स विषस्य पिबति ते मातस्य ।	४
न ब्राह्मणो हिंसित योऽग्निपयनोर्विव । सोमोह्यस्य दद्याद इन्द्रो अस्याभिशासिपाः ।	६
अन्नं यो ब्राह्मणा भवः स्वाहसीति मन्यते ।	
तेभिर्ब्रह्मा वि याति देवरीयन् रुदन्धनुर्भिर्देवयुतं ।	७८
तीर्थं जवो ब्राह्मणा क्षितिमनो यामस्यन्ति शरव्या न सा स्रषा ।	
अनुह्राय तपसामन्यना चोतद्वरादवभिन्दत्येनम् ।	९
ये सहस्रमराजामन् दृश्या उत । ते ब्राह्मणस्य गा जग्धुः वैतहव्याः पराभवन् ।	१०
प्रजा हिंसित्वा ब्राह्मणीमसम्य पराभवन् ।	१३
यो ब्राह्मण देवस्य द्विजान् न स पितृयाणामर्थं ति लोकेम् ।	१२

- इपुरिष दिग्धा वृपते वृदाकुरिष गोपते । सा ब्राह्मणस्त्रेवुर्चोरा तया विध्यति पीयतः । १५ ।
 ऋग्ं हिंसित्वा स्रजया वैतहव्याः पराभवन् । १६ । १
 ये ब्राह्मणं प्रत्यहोवन् ये बाष्पिन्त्युक्कमोविरे । अन्नस्य मध्ये कुन्धायाः केशान् खादन् आसते । १
 ब्राह्मणवी पथ्यमाना यावत् सामिविजकृष्टि । तेजो राष्ट्रस्य निर्हन्ति न वीरो जायते इषा । ४
 उद्यो राजा मन्वमानो ब्राह्मणं यो जिघत्सति । परातत्सिच्यते राष्ट्रं ब्राह्मणो यम जीयते । ६
 ब्राह्मणं यम हिंसन्ति तदराष्ट्रं हन्ति दुष्कुना । यो ब्राह्मणस्य सङ्गममभि नारद मन्वते । ८-९
 तद् वै ब्राह्मण्यं ते देवा उपसारयन्नुवन् । न वधं मैवावहयं ब्राह्मण्यमभिवर्षति । १२।१५
 ब्राह्मणेभ्य ऋषभं दत्त्वा वरीयः कण्ठते मनः । पुष्टिं सो अन्नगानां खं गोष्ठं व पश्यते । १४ । १६ ।
 अजो अप्रिरजसु ज्योतिरादुरजं जीवता ब्रह्मणे दीयमाहुः । १५ । ७
 पक्षीदनो ब्रह्मणे दीयमानो विश्वरूपा धेनुः कामदुघा स्वीका । १६ । १०
 ज्येष्ठं ये ब्राह्मणं विदुस्ते स्मन्मनुसंविदुः । १० । ७ । १७
 यम देवा ब्रह्मविदो ब्रह्मण्येष्ठस्तुपासते । ये वै तान् विद्यात् प्रत्यक्षं स ब्रह्मवेदिता स्यात् १०।७।१४
 यस्य सूर्यसद्युद्धन्मास्य पुणर्नवः । अग्निं यश्चक्र आस्यं तस्मै ज्येष्ठाय ब्रह्मणे नमः । १०।७।१२
 यो वै ते विद्यादरणी याभ्यां निर्मम्य ते वसु । स विद्वान् ज्येष्ठं मन्वेत स विद्याद्ब्राह्मणं मङ्गत् १०।७।२०
 यो विद्यात् स्रवं विततं यच्छिन्नोताः प्रजा इमाः ।
 स्रवं स्रवस्य यो विद्यात् स विद्यात् ब्राह्मणं मङ्गत् । ८ । १७
 वेदाङ् स्रवं विततं यच्छिन्नोताः प्रजाइमाः ।
 स्रवं स्रवस्थाङ् वेदायो यद्ब्राह्मणं मङ्गत् । १८
 तस्माज्जातं ब्राह्मणं ब्रह्मज्येष्ठं देवाय सर्वे अन्वतेन साकम् । ११ । ७ । १
 ब्रह्मज्येष्ठा संभृता वीर्यानि ब्रह्मणे ज्येष्ठं दिवमाततान् ।
 भूतानां ब्रह्मा प्रथमोतं गच्छं तेनाहति ब्रह्मणा स्पर्धितुं कः । १६ । २२ । २१ ; २३ । ३०

The Rig, Yajuh and Sam Veda mention one another and signify that they were composed or compiled together or reviewed together by one person at one time and place. There is no mention of the Atharva Veda in any one of them ; whereas the Atharva Veda mentions Rig, Yajuh and Sam ; which implies that the Atharva Veda was composed and compiled after them or after their review and antedated by saying as compiled by Vyasa.

- ऋचं सामयजामहे याभ्यां कर्मानि कुर्वते । अथर्ववेदे । ७ । ५६ । १०
 ऋचं साम यदप्राचं हविरोजीयजुर्वलम् । ५७ । १
 एव मा तन्नाम्ना हिंसिद्वेदेः पृष्टः शचीपते ।
 यो विद्यात् ब्रह्मप्रत्यक्षं परं पि यस्य संभरो ऋचो यस्या नूकम् । ६६ । १
 सामानि यस्य सोमानि यजुर्हृदयमुच्यते परितारणमिहविः । ६ । ६ । २
 यम ऋचयः प्रथमजाः ऋचः सामयजुर्मही । १० । ७ । १४
 यश्चं कुनो यजमानश्चः सामानि भेषजा । यजुं पि होताहुमसोनीमुच्यन् त्वं हसः । ११ । ८ । ४
 ऋकसामयजुर्ब्रह्मैष्ठ उद्गमोयः प्रस्तुतं स्तुतम् । द्विद्वार उच्छिष्टस्ते रः साधोयेभिश्च तन्मयि ११ । ८ । ५

The Atharva Veda does not mention the Puranas, Tantras, Sanhitas, etc. and no reference to Matsya, Kurma, Baraha Bamana cf. सप्तद्विरोज आकृति चतुर्दशं वक्रव्यं ऋचः सामानि च्छेदांसि पुराणं यजुषा सह ।

उक्लिष्टाज्जिह्वे सर्वे दिवि देवा दिविशितः ।

अथर्ववेद ११। २। १२४

(excepting Bisnu's three Bikrams or steps of the sun from horizon to zenith, zenith to horizon, and horizon to horizon, and so covering the

इदं विष्णु विचक्रमे वेधा निदधे पदम् । समुद्रमस्य पांसुषी ।

सामवेद २। १८। २। १

वैशि । अतो पदा विचक्रमे विष्णुर्गोपा अदायः । अतो धर्मानि धारयन् ।

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universe), Nrisingha, Rama or Ramayana, Krishna or Mohabharata, Buddhism or Jainism, Hari, Narayana, Kalki or the Mlechhas, San-khya or other systems of Philosophy, Upanayana or other Sanskars, Brahmanya or hereditary caste system, or legendary facts and principles and सर्गश्च प्रतिसर्गश्च यश्च मनन्तराणि च । वंशानु चरितश्चैव पुराणं पञ्च लक्षणम् । and वर्णायनौ आचारः वर्णायनधर्माणि प्रायश्चित्तः, or द्विवः, शक्ति, दुर्गा, काली, ब्रह्मा, and व्रत पूजा is to be met with in the Vedas. These things are innovations or novelties introduced into, and available in, the Purans only. And the Purans mention the Athharva and other vedas. This goes to show that the Atharva veda was composed previously to the origin of the Pauranika writings and after the Shukla Yajurveda of Yajnavalkya the contemporary of Satanika or Janmenjaya and previously to the rise of Buddhism about the reign of Suchal or Sunetra. Satanik Buddha of Kaushambi, 27th in descent from Vyasa and 20th in descent from Shatanik Janmenjaya of the Solar dynasty of Hastina or Delhi, flourished at the rise of Buddhism and got the title of Buddha by being a convert to Buddhism. It was composed when the rudimentary ideas of Brahmanya were in germs or in the womb and before they were obliterated by Buddhism which could not expunge it but simply added vigour to it enough to regenerate and spread abroad on firmer and more consolidated bases. During the time described in the Athharva veda *liquors were not despised nor denounced*; but Som, Sura and Madya were held in much esteem; and perhaps the position of the Shaundis was high in social estimation. S. V. page 17.

When Buddhism prevailed under the protection of the kings of the Northern India the vedas were revered at Kanauj alone and were looked down upon elsewhere where Tripitaka and other Buddhistic books alone were respected and protected and when perhaps *liquors were revered* as before from the time of Ashoka, Chandragupta's grandson about 2150 years ago up to the time when Jainism and other modified religious writings sprang forth out of the decline of Buddhism at about Shakabdi 500, from which time Brahmanya the modified religion started by the Brahmans spreading beyond Kanauj with its Purans, Sanhitas and other legendary books commenced and the Purans and Sanhitas began to be composed.

The history of Som, Sura, Madya, and the Shaundis may be gleaned from the Vedas from 4287 years past to 2250 years past; from the vedas, (especially the Shukla Yajuh and the Atharva veda), the Tripitaka and other Buddhistic writings and perhaps the Tantras from 2250 years past upto Shakabdi 1100; and from Tantras, Purans, Upapurans, Sanhitas etc. from Shakabdi 1100 up to date.

In the most ancient time among the Aryans in Iran

in Persia in Central Asia perhaps and ultimately amongst the Arya Hindus in India, when

अदिति दिति (अश्वमेध ५ मन्त्राः १२ सूक्ताः । १ अश्वमेध; १०१८॥३), दक्ष १०७२४,
आदित्य इन्द्रिय वसुदेव १०४८॥११, ककुद्मान १०१०२४, सुदगल १०१०२४, ननुषतुवेयम्
१०४८।८, स्त्रीष पुनरवराणां १०१८४५, ७.१५, उर्वेयी ४४११० सुताची ४४३११ नमस्तु
अ१८१३ मासदत्तव १०१३४०. ४४२९८, द्विदीदास ६१६१९ पीडकृतस अ१८१ प्रतर्दन
काशिराज १०१७८१—, वेन ६४४१० यमदधि ८६१२४, हरिश्चन्द्र ८६६१५—६,
चर्मण ६८१९ दासराज चराण ११६१२५—६, केकिताज १०१८२८, वसिष्ठ १०१८११
सुदास ४१२१२ परायर अ१८१० and सुमति अ१५६, mentioned in the body of
the Rigveda flourished and worship of Indra in the pasture land full
of kine or गोमतिवने इन्द्रपूजा अ२अ१ was in vogue ; and when Riks were
composed by or in the name of the Rishis or sages, namely, अग्नि-
साख्य १०१४८ अग्नि ४१७ and आयेय, that is, the descendants, disciples or
followers of the sect, of अग्नि—बृधगविष्टिर ४१ कुमार ४१ वसुमत ४१ ह्य ७ गर
८ सुतं भर ११ पुन १६ द्वित्यज्ञवाहा १८ ह्यगार २ वत्रि १८ प्रत्यस्तं २० सप्त २१ विश्व-
स्वाम २२ वसुध २५ विश्वधार २८ वधु ३० अवसु ३१ गातु ३२ सदायुष ४५ प्रतिष्ठा प्रतिरथ
प्रतिभातु प्रतिप्रभ स्वस्ति ४६—५० श्यावान् ४५५ अंचौग श्यावति ८१०१ मुतवित् ४६२
अर्चना ६३ रातद्रव्य ६५ यजत ६७ उरुचक्ति ६८ वाङ्महता ७० पीर ७३ सप्तवत्रि ७८
सत्यश्रवा ७८ एवया सकृत् ८७ गोपवन ८७३ आपाल ८१ ; द्यूताज मादत ८८६ ;
सक्रोक्त देवता पितरो वा १०१४ ; अहिंसand the आहिंस, that is, the
descendants, disciples or the followers of the sect, of अहिंस—
हरिश्चन्द्र १११ प्रियसेध ८२ अर्चन् हरिश्चन्द्र १०१४८ कृत / ११८४४८८८८८ २१
कर्म गार्त्समद २१२७ प्रमुषसु ४१५ धरुण ४१५ व्यञ्ज ८२६ विश्व.मना वैद्य २३ विरूप ३४
(वैरूप—अष्टादंष्ट्र १०१११ श्रतप्रमेहन ११३ सन्नि ११३ नमःप्रमेहन ११२) सर्वान् १०८८ ;
वसिष्ठ ७१ and the वसिष्ठ, that is, the descendants, disciples or the
followers of the sect, of वसिष्ठ—शक्ति ८१०८ परायर मातृ १६५ गौरिवीतिशास्त्र
४१८ ब्रह्मप्रमति वृधगयमन्तु उपमन्तु व्याघ्रपाद कार्यमुत्सवीक वसुक्त ८१८७ चित्रमहा १०१२२
ग्रथ १८१ ; भगुवाकृणी ८६५ and the भार्गव, that is, the descendants, disciples
or the followers of भगु—कान् ८७८ नेम १०० जनदधि तत्सुतराम १०१ प्रयोग १०२
कवि ८४७ उज्जना काव्य ८८८ वैष्ण ८८ पृथुवैष्ण १०१४८ तावपार्थ १०८३ सुमरशि
७७ इट १७१ ; कल्पवीर ११६ and the काल, that is, the descendants,
disciples or followers of the sect, of काल—मीमातिथि ११२-२३ ब्रह्मातिथि
८५ वत्स ६ पुणर्वत्स ७ सर्वं ८ ग्रथकार्य ८ प्रागाधवीरकाल ८१ आयु ५२ मेध्य
५२ नातरिया ५४ काय ५४ पुष्य ५६ प्रकल्प १४४ पर्वत ८१२ नारद १३ गोपुष्पवसुक्ति

१४ इतिविधि १८ सोमवि १८ नौपातीषि ३४ नाभाक ४० विशोक ४५ पुष्टिगु ५० युष्टिगु ५१०
 सुपर्ण ८५८ कुबहुति ७७ कुसीदी ८१ ; सौम्यवृध ११०१ पुरववाएल १०१८५ ; काश्यप ८१६४
 and the काश्यप—अवतत्सार ५१४४ रेव्य ८१६७ अशित ८१५ निप्रवि ६३ सून ८८ आबपसरा
 १०४ भूतांश १०१०६ विष्ठा १६३ इन्द्र वैकुण्ठ १०१४८ इन्द्रमातर देवयामय १०१५३ यची
 पीलनी १०१५८ and the ऐन्द्र—विमद १०१२० वसुक्त २८ इवाकपि वरु सर्वहृदि ८६ अग्रति-
 षय १०३ लव ११८ वसुक्त वसुक्त २०-२ जय १८० सुम्बवान ३८ ; तद्व्यति लौक्य १०१७२ तद्व्यति
 १०१७१ and the तद्व्यत्य आग्नेय—वत्स १०१८७ श्येन १८८ तपसूता १८२ भरवाद् ६११ (भारवाज
 ग यु ६१४४ अग्निपादक ८१०२ पायु ६१७५ वसु ८१८३ कुशिक सौभरवा १२७ शास १०१५)
 मनुवैवस्वत ८१२७ आपसर मनु चनुमानव अग्निचातुष ८१०६ नाभानेदिष्टमानवशार्वात १०६११८२
 मानव अग्निमीषिक १०५१ वैश्वानरमीषिक ८० and the आग्नेय or followers or worship-
 pers of अग्नि—कंतु १०१५६ दार्घतपा औषध्यन् ११४० कचीवान् दर्घतमस उग्रिज १११६ , ८१
 ७४ and the काशीवत—सुकौर्ति १०१३१ शवर १६८ काचिवती घोषा १०१३८ सुहस्र औष्य
 १०१४१ लष्टागर्भकतो विष्णु वा प्राजापत्य १०१८४ and the त्वाष्ट्र—विशरा १८८ भुवन आत्मा
 १०१५७ विश्वकर्माभीवन १०१८ साधन भीवन १५७ अरिष्टनेमी तार्च १०१७८ आत्मा—
 भुवन १०१५७ इति ८१०३ चित ८१७७ स्यासायिनी १०१८५ and the सीर, that is, the
 followers of the sect or worshippers of the sun—अभितपा १०१३७ चक्षु १५८ बिबाट
 १७० , विवस्वानादिन् १०१३ यम तापस ११४ यम वैवस्वत १०१०० यमी वैवस्वती यामायण—
 शंख १५ दमन १६ देवयवा १७ सकुसुको १८ मथित १८ कुमार १२५ उर्ध्वज्याम १४४ प्रजापति
 परमंष्टी १०१२८ and the प्राजापत्य, that is, the followers of प्रजापति—हिरण्यगर्भ १०१२१
 प्रजावान् १४३ पतन १७७ यज्ञ १०० यज्ञनाशन १६१ रचोद्वा ब्राह्म १०१६२ वातायण—अनिल
 १०१६८ उल १८६ आचर्वण—हृद्वि १०१२० मिषगायर्वण ८७ नृमिष पुरुमिष ८८८-८० शकपुत
 नरमिष १०१३२ अमहीय ८१६१ उरुचय आमहीयव १०११८ संवरण मनुसांवरण नहुषमानव, ययति
 नाहुष ८१०१ प्रियमिष ८१६८ सिधुचित् प्रियमिष १०१७५ उरु उर्ध्वस्रग् । कृत यशा ऋषय चय ८१०८
 अह और्व १०१२८ हविर्धान आग्नि १०११ माथी ३१८ गाधिन ३२४ वैश्वमिष—देवरात १२४
 विश्वमिष, गाधिन ८१६७ मधुच्छंदा ११२-११ (माधुच्छंदा—अघमर्षय १०१२०) रेवु' ८१७० ऋषभ
 ७१ अष्टक १०१०४ पूरव १६० कत ३१७ प्रजापति (वा वाच्य) ५४ उत्तकील काव्य ३१५ वाम-
 देव ४१ and the वामदेव्य—हृद्वि १०१४४ सूर्यवान् ८८ कुलमल् बर्हि मैलूचिर्दोसुक् १२६
 मरुक् ८११० भरत अश्वमिष भारत ५१२७ जरत्कर्ण देरावत सर्प १०१७६ अर्बुद काद्रवेय सर्प ८४
 वीतह्व्य ६१५ अरुण वीतह्व्य १०१२१ वत्समि भालन्दन ८१६८ पुरुहन्ता ८१७० सुदिति ७१ प्रागाय
 ह्वयत ७२ सप्तवधि ७३ वयोऽन् पवित्र ८१६७ अषास्य ८१४४ हृद्वन्ति ८१२८ देवल ५ प्रभुवसु ३५ अश्व-
 कामायनी १०१५१ श्वः श्वेप आजिगर्ति १२४-१० सव्य १५१ लुङ्मन्त्रजायोर्वा नाम । ब्राह्म १०१०८
 आत्यस्त्रित ११०५ पुरुच्छं प देवोदासि ११२ प्रतर्दन देवोदासि ८१८६ अनागत पावर्ष्येपि १११ अगव्य
 ११६५ विषयकालागम्य ११२१ हृद्व्युत आगव्य ८१२५ इषवाह दार्द्व्युत २६ पायु १०१८७ पनि
 असुर १०१०८ वीतसुदर्नि सुमिष १०१०५ कुशिक ३११ वसदस्य पौबकुल्ल ४१४२ सुहोम ६११

पुत्रलोचनं राजनीकं वीहीनं ३४३ इत्येव विप्रचरन्ति ५५२ नष्टं सुवन्तं नुतवन्तं विप्रवन्तं वीचावन्ती
 वीपावन्ती २४ वीचादि वीपावन् १०१५८ मयस्य मेवस्य ५५२० उच्यते ६१२६ नर २५५ नर ३०
 कजिन्ना ४८ मन्त्रं कालं नाम मेवावन्ति मन्त्रं कालं न ५६० मित्र १०११०० विप्रस्य १२८ सुनि
 वातरचना १२६ उपसृत वाटिङ्ग्य ११५ अत्रिपुत्र (वृष) जीर ११६ नांकाता वीवनाच १२४
 विवावसु द्वे नरवर्ष १२६ माह्वी, द्रोण, सारिङ्ग, सार्वभिन १४२ प्रविता १६४ कपोत मेवत १६५
 कपत वी उच्य वेदान वा माह्वी १६६ संवर्ष १०२ भुव १०२ अभोवर्ष १०४ कर्षवावा दुदि १०५
 सुतु आर्षव १०६ शिविर उशीर १०८ सत्यवृत्ति वाह्वी १८५ संवर्ष १८१ रैरं नद द्वेवृत्ती १४६
 सुवेदा श्रेयीवी १४० सुदा मेजवन १४१ कवच शिख ३० कृष्ण धानाक ३५ गीतन राक्षस ११०४
 गीतन गोत्रा ११५८ ; ५८८ एकादुशीवस ८० दीवापि आटिंशेन १०१८८ कृष्ण ५८५ विप्रस्य कर्षि
 ८६ नुतकस्य सुकच ८२ विंदुपुतदच ८४ तिरयी ८५ शतं वैखानस ६१६६ वरवैखानस १०१८८
 उच्यते ८१५० अयस्वार ५३ हरिसंत ७२ दुवसु चादन १०११०० सुदस्य ताव्येव १०२ आश्रमनास
 ८१८६ चंदरीय ८८ शिखिंजिनी १०४ चिन्ना ऐवर १०८ शिख ११२ शिखिंदीप १०८ सुपर्ष ताव्यं पुन
 १४४ नय ज्ञात ६२ वसुकर्षं वायव्य ६५ अयास्य ६० सुनिव वार्धंग ६८ मन्त्रापाप ८४ सति,
 वाजंमर ७८ सतर्षि ८११०० सतर्षि एकर्षा १०११३० शिखिंजि १५५ and वारावच ८०, that is
 during the long period extending and ranging from the time of
 Baibhaswata Manu, Boodha, Ela, Pururaba, etc. upto the time of Sudash,
 Basistha and Parasar, a short time before Vyasa, Shree Krisna and the
 Great Battle of Kurukshetra, say rather upto the time of Chandragupta,
 Bhadraser or Ashoka, upto when the Vaidik religion might have
 prevailed, and a long time after which Brahmanya religion with its
 Purans, Samhitas, etc. might have been Started, amongst the Aryans
 तेषां मीधाविनां पूर्वं मर्त्ये स्थायकवेदनरे । उपसक्तनीकशास्त्राणां द्वारे परिपन्निनः । मास्ते १४४१११
 द्वारे सर्वभूदानां काशः केशपरी शृतः । लोभीरुतिर्षिग्युद्धं तत्त्वानामविनिश्चयः । १४४११५
 वेदशास्त्रप्रवचनं वर्णानां संकरस्य । वर्णाश्रम परिध्वंसः कालवेगी तथैवच । वायुपुराण १५८११६
 in Iran perhaps and the Aryan Hindus (विप्र चर्यं कृष्टव चर्यं चि नाञ्च वायु
 मानुष मर्त्यं मर्त्यं) in the Brahmanavarta or Saraswata (ब्रह्मवर्तं सारस्वत ;
 that is, the country watered by the five rivers called the Drisadwati
 or Irawati, the Shatadru, the Bitasta, the Bipasha and the Chandra-
 bhaga, all uniting into the one called the Saraswati), Panchabhuma,
 पञ्चभुवः सरस्वतीमपिचानि सखीतसः । सरस्वती तु पञ्चधा सो द्विशेभवत् सति । मा ययुः १४४११११
 Panchakhiti, Panchakristi, Panchajana, Panchajanya, or the
 स प प्रधानो जमि पंच भूला विषंधरी मनसा यातु युक्तः ।
 निधो येन नन्धयो द्विवर्षीः कुवा चिद्यानमन्त्रिना दद्याता । कन्दवेद ७६८११
 य एकचर्यं वीनां वसुनामिरज्यति । इन्द्रः पंच वीतीनां । ऋ ११७१८, चर्यवेद २०७०१५
 यस्य विश्वानि वसयोः पंच चितीनां वसु । स्यादयस्य यो अक्षप्रुद्धिमेवाश्रितर्षि । ११७०६१६
 यद्विन्द ते अतस्वी यस्मै सति तिस्रः । यद्वा पंच चितीनामवसात्सु न आभर । ५ । ३५ । २
 एषा स्या युजाता पराकात् पंच चितीः परि सयो जियति ।
 अमिपय्मंती वयुनां जगानां दिवो दुहिता भुवनस्य पत्नी । ७ । ७५ । ४

शुक्राचारः पञ्च भगवन् यं च शिवीजांशुवीर्यवर्धनी ।

सुतहर्षमिवचमिर्भक्तुमर्हति स्त्री रीदसी पञ्चबाधः ।

अ ७।७८।१

अद्विष्ट मातृवीर्या श्रीमो कृत्तवं द्य कृत्तिषु ।

यदा पञ्चश्रुतीनां सुखमाभर सता निशानि जिह्वा ।

सागविद १।१।१

इ द्विबाध प्रतप्तवीर्या आते जनेषु पञ्चसु । इन्द्र तानि त बाधये । अ १०।१०।१ ; अ १।१०।८

सहर्षरीरैर्भक्तुमर्हति यवः पाञ्चजण्यासु कृत्तिषु ।

सा बल्लवान्मनावुर्ह्वाना यां मे बल्लवि जमदग्नी दपुः ।

५१।१६

एवं तुषा सत्यति पाञ्चजन्म जातं श्रयोनि यजस्तं जनेषु ।

तं मे जग्यध आश्रयी नष्टि' दीवा वसोर्ह्वानास इन्द्र' ।

५।११।११

अद्विष्ट तन्मूलाको विमावाधो यजस्त रीदसी उदधौ ।

आयु' न य मनसा रात्रिभ्या चञ्जति सु प्रयसं पञ्चजनाः ।

६।११।४

तेन इन्द्रः प्रथिवीं ज्ञानं वर्धत् पूषा भगो अदितिः पञ्चजनाः ।

सुवर्णाचः स्ववसः सुगीषा भर्षत नः सुमातासः सुगीषा ।

५१।११

आ पञ्चातामासत्या पुरस्तादान्निना यातमवरादुदक्तात ।

आ विभक्तः पाञ्चजन्येन राया यूयं पात स्वस्तिभिः सदा नः ।

७.७२।५ ; ७२।५

इति तिस्रः परावत इति पञ्च जगौ अति चेना इ द्रावणाकशात् ।

अ ८।१२।२२

य आर्जुनेषु कृत्तसु ये मध्ये पञ्चजना । ये वा जनेषु पञ्चसु ।

८।६५।२२ ; साम २।८।५।८

तद्वयबाधः प्रथमं मसीय येनासुरां अमिर्देषा असाम

उज्जद उव अग्निबाधः पञ्चजना मन होत्रं सुवर्ण' ।

१०।५२।४

पञ्चजना मनहोत्रं सुवर्णां गीजाता उत्तमे अग्निबाधः

प्रथिवी नः पार्थिवात्पात्वहसो'तरिचं दिव्यात्पात्वहान् ।

५

प्र सुमेधा गातुविद्विषदेवः सीमः पुमानः सद एति नित्यं

सुवर्हिषेषु आभ्येषु रंतासु जमान्यतं पञ्चधौरः ।

८।८२।१

अश्विर्होत्रः पवमानः पाञ्चजन्यः पुरोहितः । तमोमर्ह मङ्गागर्थ ।

६६।१० ; साम २।१०।१०

अथो नामाणि ययू'धि नामाणि सामानि नामाणि । ये अग्रय. पाञ्चजन्या

अस्मां प्रथिव्यामधि । तेभामसि त्वष्टुगमः प्र मो जीवात वे सुव ।

ययु १८।६०।१

इमा वाः पञ्चमदिशो मानवीच पञ्चकटयः ।

अथर्ह १।२४।६

आश्विर्होत्र एति नं राजस्यो न वैश्वः । तन्मूर्त्यः प्रमूचनेति पञ्चम्यो सागवैश्वः ।

५।१०।८

एतु तिस्रः परावत इव पञ्चजनां अति ।

६।७५।६

अदितिर्होत्रदितिरस्मरिष्मदितिर्जाता स पिता स पुत्रः

विदेदेधा अदितिः पञ्चजना अदितिर्जातमदितिर्जमितम् ।

अथर्ह ७।६।६

Note. There being no वर्च and निवाह ; or जमनेपिहर्हिवाकुरण्यः and
इधमसुवर्णमवर्षाप्सरसपितरः being imaginary and ludicrous.

- तवेने प्रविषी पञ्चमानवा येभ्यो ज्योतिरहृतं मर्त्येभ्य उच्यन्तेऽथौरस्मिन्निरातमीति । अ १२।७।१३
यथा यन्मात्रं हर्ममवपन् पञ्चमानवाः । एवा वपानि हर्म्यं यथा मे भूरयोऽसत् । १८।७।५५
यदन्तरिक्षे यद्विषि यत्पञ्चमानुषां अमुह्यं तदुच्यतमन्विना । २०।१९८।२
यवमन्त्रे चर्यता वा सुवीर्यं ब्रह्मणा वा चितवेना जनां चति
अथाहं यत्पञ्चमि पञ्चज्ञापिषुषा सत्यं यदुच्यते दुष्टम् । अथ २।२।१०
यत्वेसाकुपय मति रीनाकारार्थे चते दिवीय पञ्च ज्ञापयः । १०।६०।४
न हि ते अचिपञ्चमाह्वान्तुः पञ्च ज्ञापयः कुवित्तुलोमज्ञापामिति । १०।११८।६
सद्यश्चिधः ब्रह्मसा पञ्च ज्ञापीः स्यं इव ज्योतिषापञ्चतान
सहस्रताः ब्रतसा अस्म रंदिर्न आ वरंते युवती न ब्रवीन् । १७८।१
इमा याः पञ्चप्रदिशो मानवीः पञ्चज्ञापयः ।
तत् स्यं प्रभुवन्नेति पञ्चम्यो मानवेभ्यः । अथर्व १।२४।१ ; ५।१०।८
अदितिषीरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।
विश्वेदेवा अदितिः पञ्चजना अदितिर्जातमदितिर्जनिवन् । ७।६।१
तवेने प्रविषी पञ्चमानवायेभ्यो ज्योतिरहृतं मर्त्येभ्य उच्यन्तेऽथौरस्मिन्निरातमीति । १२।७।१३
यथा यन्मात्रं हर्ममवपन् पञ्चमानवाः । एवा वपानि हर्म्यं यथा मे भूरयोऽसत् । १८।७।५५
यदन्तरिक्षे यद्विषि यत् पञ्चमानुषां । अमुह्यं तदुच्यतमन्विना । २०।१९८।२
या घृतामास दुष्टरा या वाजिषु अवाप्या । या पञ्च चर्यचौरभौद्राणि ता इजामहे । अथ ५।८६।२
यः पञ्च चर्यचौरभि निषसाद इमेदमे । अमिष्टं यपतियुंवा । ७।१५।१
य जोजिह्वसमा भर पवमानं अवाप्य । यः पञ्च चर्यचौरभि रथिं येन वजामहे । ८।१०।१८
समुत्पाषीभिरस्तरन् दिव्यतीः सप्तजामयः । विप्रमाणा विवस्वतः । ८।६६।८
मां देवा दधिरे हव्यवाहमपस्नुतां ब्रह्मज्ञा चरंतं
अग्निर्भिद्राव्यन्नं नः कक्षयाति पञ्च धामं त्रिहृतं सप्तत तुं । १०।५२।४
सरस्वतीहवद्वीह्वेनघीर्यदन्तरम्, तं दीवनिर्भितं दीर्घं ब्रह्मावर्धं प्रचक्षते । अनु २।१०
कुक्षयेचक्ष मन्वाच पञ्चासाः सुरसेनकाः, एव ब्रह्मर्षिदेवी वै ब्रह्मावर्त्तादन्तरः । २।१८
हिमवद्दिग्भ्योर्मध्यं यत्प्राग्निगगनादपि, मध्येन प्रयागाच्च मध्यदेशः प्रकीर्तितः । २।२१
चासमुद्रासु वै पूर्वादासमुद्रासु पश्चिमात्, तयोरेवान्तरं गिर्योराध्यावर्त्तं विदुर्मुखाः । २।२२
ज्ञासापसु चरति हवी यम स्नावतः, स त्रयी यन्त्रियी देवी कोऽहैवसतःचरः । २३
एतान् हिजातवी देवान् संववेरन् प्रयवतः, यद्वत्तु वजिन् वजिन् वा निवसेदुत्तिकावितः २४
Panjab (Sanskrit Panch पञ्च Persian Panj پنج meaning five + Sanskrit Ap अप् Persian ab آب meaning water) at Present, and Brahmarshidesha, and Madhyadesha in India, the intoxicating drinks Som, Sura, Madya, etc were in excessive, perhaps daily use.
- अदितिर्भं यद्वै देव उच्यतेऽथौरस्मिन्निरातमीति । अथ १२।७।१३

नदी च एव नीरकी चहं चहं विवाकनम्

उवं कनकतं विव धामावंतं करमिममयुवंतमुच्चिर्न ।

सू. ८ । २१ । २

The term Som abounds throughout the Rigveda and the Samveda (vide especially chapters 4 and 5 of chhanda Archika and chapters 1 to 16 of Utter Archik), almost in every page, which it would be a very cumbrous process here to refer to. At that time every Arya or Hindu family used to prepare Som and other drinks for its own use under the direction and supervision of the *patrias potas* or head of the family who was in that patriarchal stage of human Society all in all to his own family, priest, lawgiver, ruler, life and death, husbandman, cultivator, etc with respect to his own family, whereof the Mitakshara law and system are but the faint and spruned survival and relic at present, Jimutabahan being only its peculiarity in Bengal and the system of Bhaiachara (भाइयाचार) being its modified form in the Panjab ; and then the liquors, as such other useful articles were not marketable, that is, articles of sale or trade, (no doubt barter was resorted to in rare cases), and under the circumstances the manufacture of wines for sale or trade and the winemerchants

चर्मैश्च कृत्वापं जवायान्नपं वृष्टं गोपालं दीर्ययाविपालं तेजसेऽज्जपालमराधे कीलाञ्च
कीलाञ्चाय सुराकारं भद्राय वृष्टं श्रेयसे विनधमाध्यत्यायानुत्तारम् । यजु १०।११।१-१०
did not come into use and existence although the professional title, Surakar (सुराकार), perhaps individual, was in current use and existence perhaps at the last stage of the vaidik period. Yajurveda 30-11-7. कीलाञ्चाय सुराकारं । यजुर्वेद १०।११।७ Then all Aryans or Hindus, although variously designated according to personal or individual professional titles were but one in Caste.

Section II.

There was no Hereditary Caste in the Vaidik Period.

To this last effect runs the Madhyandini Bajasaneyee Sukla Yajurveda coinciding with the Rik and Samveda, that the quality of a person noted as Bipra or Medhabi, (i.e. Brahmanism), was available and obtainable, through the intellectual faculties (exercised or acquired) in the secluded caves or outskirts of mountain ranges (such as Badarikashram, Koilas, Gandhamadan, etc) or at the confluences of rivers (such as Prayaga, Triveni, Sagar, etc). Vide Yajurveda Chapter 26, Kondika 15, Mantra 1 ; Rigveda Mandal 8, Sukta 6, Rik 28 ; and Samveda Chhadda Archika Division 1, Chapter 2, Part 3, Psalm 9.

उपनरे विरिष्ठा संजने च नदीना ।

नीवा विदी चजायत ।

सू. ८।१८ ; साम १।१।१६ ; यजु २४।१५।१

[N.B. After the fixity of Caste-distinctions at first arising naturally out of love for, at the vicinage of, or in contact with, the paternal, ancestral or hereditary profession based on spontaneous merits or fitness and at last suggested by Brahman authors in the Shastras perhaps out of selfish motives and forced and compelled by royal edicts, when professions became hereditary in defiance to real merits and natural propensities or bent of mind,

the Brahman annotators, Sayanacharya, Madhab, Mohidhar, Sridhar, et cætera, some 1100 years ago brought up on the coast of Malabar and at Kashi and some 2000 or 3000 years after the period described in the Vedas about the Panjab or the Himalayan regions thereabout, no doubt unaware of, or without calling or inviting due and sufficient attention to, the ancient state of things, and perhaps without paying due consideration, regard and attention to the fact that the old verbal recitations themselves distinguished as Rik, Sam or Yajuh (ऋक्सामयजुः) were collected, compiled and arranged under the four groups afterwards called according to their ancient distinctions as the Rigveda, Samveda and Yajurveda and Atharva by Vyasa (व्यास) at Kasi a short time before the Kurukshetra period when many things might have been invented, coined and inserted or omitted then and there, and being couped up within the narrow compass and sphere of then present social state about the Malabar far remote from the Panjab, at a time when the evils of the hereditary caste system did its inevitable worst by producing through the want of emulation and through idleness due to the security to the Caste advantages given by the system, Dwijabandhu (द्विजबन्धु), that is, illiterate, ignorant offsprings of wise sages, who were not able in undergoing the hardship and asceticism to befit themselves with spiritual, educational and intellectual culture to acquire the title Bipra etc, and Bratyas (ब्राह्म) or persons devoid of rites, endeavoured to misconstrue the term Bipra (बिप्रा) by glozing it away and making it mean Som-creeper in the Yajurveda and Indra (इन्द्र) in the Rigveda and the Samveda, two different things at three different places betraying the fanciful freaks of the annotators which is monstrous and incongruous. No doubt figuratively, by metonymy the term Giri (गिरि) may be made to mean Graba (ग्राबा) or distilling jar or piece of stone whereupon to powder spices etc (Yajuh 1-14-4-5) as Addri (अद्रि) in many instances in the Samveda (सुषाव सीमनद्रिभिः Yajuh 18-2-1 ; and गिरिष्ठा), the term Sangama (संगम), union, and the term Nadi (नदी), water, Dhiya (धीया), by means of human intellect and the term Bipra (बिप्रा), shining or spreading out in view or the shining Som (Yajuh 4-26-8). The real meaning of the term Bipra in the vedas is Medhabi (मेधावी), that is, furnished with intellectual faculties ; especially entire, complete, defectless or eon, or *prakasaman*, that is, enlightened, shining or spreading out in view,—doubtlessly the qualifications necessary for and befitting a person to be termed Bipra or Brahman ; when it was ordinary and natural to become in title (ब्राह्म ब्राह्मच ब्राह्मण ब्राह्मण विप्र ब्रह्मविद्याभ्यासं ब्रह्मि, राजस्य ब्रह्म, सर्वं ब्राह्म वेद्यं विप्र इति सर्वं वि, दास ब्रह्म) into which four principal groups men in general were according to individual merits or qualifications classified in the four broad senses, namely, persons in individual character noted for spiritual, educational or intellectual acquirements performing ceremonies only as priests ; who used to obtain the name of ब्रह्मर्षि, ब्रह्मिन्,—the spirituality or ecclesiastics ; Brahman or Brahman, by reciting Mantra or Stotra ; Bipra, by being Medhabi ;

and Muni or Rishi, by checking sensual appetites, purifying the heart and sticking to Tapa and Yapa ; Rajaniya or Kshattra or persons considered in individual character as belonging to the state or government including the military and the police requiring display of strength or power to protect from injury or enemy, —the sovereign body ; the Arya, Vaishya or Vish, the cultivators, cowherds, shepherds, tradesmen, bankers, &c, the men in general, —the subject body ; and Das, the household slaves or servants on pay who were not so much considered heinous (Yajurveda 10-30-1 ; also compare Manu Samhita Chapter 8, verse 410-6), by individual merits and deserts and not merely by descent or succession as to an hereditary something. In this sense the term was used in those far, remote, ancient ages described in the Vedas when real actual merits prescribed and determined professions and titles then individual and lifelong at longest, and not hereditary ; of course the terms Kanva (कान्व), Bhargava (भार्गव), Attreya (अत्रेय), Basista (बासिष्ठ), etc. prove that the members (mostly disciples or followers) of some family were in succession sages ; and there would be no bar to it, rather it was desirable ; and after the spiritual perfection or even men then hankered. Indeed these became seeds and germs out of which sprang forth and germinated the present hereditary castesystem whereupon was based Brahmanya or the religion started by the Brahmans by modifying or changing and displacing or replacing the ancient Vaidika religion in vogue. For there came into existence many professions to meet the usages and demands of the people which are always unavoidable and irresistible. Yajurveda, Chapters 30-2.

In the following Riks, psalms and Mantras the term Bipra (विप्र) mostly used as an adjective is used in the sense of Medhabi :—

समीहि वा य आग्रत नरकोक्त्य सन्निती । विप्रसो वा धियायवः ।	५१ । ८ । ६
आर्को सूर्यस्य दीपनादिनान्दे वा सपुंशः । विप्रो ह्येतिह वक्षति ।	१४ । ८
मंतारा हि स्त्रीऽवसे हवं विप्रस्य सावतः । धर्तारा चवयोना ।	१० । २
अथं दीवाय जन्मने स्त्रीसो विप्रमिरासया । अकारि रवधातमः ।	२० । १
तथोरिहृतवत्पयो विप्र रिङति धीतिभिः । गंधर्वस्य ध्रुवे पदे ।	२२ । १४
तद्विप्रमि विपश्यन्वी जगत्प्रांसः सन्निधते । विष्णोर्धेत्परमं पदं ।	२२ । २१
इन्द्रबाहु मनीषुहा विप्र हवंत उत्तये । सङ्गसाक्षा धियव्यती ।	२२ । १
स वाजं विप्रवर्षं विप्रर्विहिरत् तवता । विप्रमि रक्त सन्निता ।	२० । ८
नि त्वा ह्येतिरक्षतिजं दधिरे वसुवित्तमं । युतकर्णं समयक्तमं विप्र अग्रे दिविष्टिषु ।	४५ । ७
अभि त्वं मेवं पुत्रदत्तवृत्तिवर्जिन्द्रं निर्भिर्मदता वली अर्चवं	
ब्रह्मधारी न विप्रर्वति मातुषा भुजे मंडितमभि विप्रमर्चत ।	५१ । १
स सुष्टुमा स सुमा सतविप्रैः सरिणादिं सख्योनयन्तैः	
सरस्वतिः कक्षिकजिह्वं ब्रह्मवर्षं रवेण हारयौ दमर्षः ।	६९ । ४
स हि अंशवां यधी रवीणां हारयौ यक्षा अरंरुर्गैः	
एता विचित्रिणी क्षुमा निपादि देवानां जन्म मर्तोव विद्वान् ।	५८ । ३

यथा विप्रस्य जनुषी हविर्मिदं वा अवाजः कविभिः कविः सन्	
एषां ह्येतिः सत्यतर त्वमथाग्निं द्रव्यं सुखां वजस्य ।	७६ । ५
एवाग्निमीतमेभिर्ह्येता वा विप्रैर्भिरप्यीष्टं जातवैदाः	
स एतु यच्च वां वीपवत्स वाजं सपुष्टिं याति जीवना भिकित्वान् ।	७७ । ५
अचक्षमीनदंतं च य प्रिया अभूवत्	
अक्षीवत् स्वभाजवो विप्रान्विष्टवा मती योजा निद्रं ते हवी ।	८२ । १
जिह्वं तुमुद्रेऽवत् तया दिशसिं चक्षुषं गीतनाय दृष्टजि	
आ गच्छंतीनवसा चित्तभाजवः कामं विप्रस्य तर्पयंतं चामनिः ।	८४ । ११
यज्ञे वां यज्ञवाहसी विप्रस्य वा अंतोना । मरुतः प्रणुता हव ।	८६ । ९
सूमीर्मानिनात्रिणा गृथाना वाजं विप्रायसुरणा रद्धंता	
अगच्छे ब्रह्मणा वाडधाना सं विप्रपक्षां नासत्याविषीत ।	११७ । ११
युवं वैदं निष्कृतं करण्यया रथं न दत्त्वा करणा समित्वः	
क्षेवादा विप्रं जगद्यो विपन्यया प्र वामन विधत्ते हंसनाभुवत् ।	११८ । ७
अग्निं ह्येतारं मन्ये दाक्ष्यंतं वसुं सृग् सङ्गसी जातवेदसं । विप्रं न जातवेदसं ।	१२० । १
यजिष्ठं त्वा यजमाना कुवेम व्यैष्ठमङ्गिरसां विप्रमन्त्रभिर्विप्रैर्भेभिः युक्त मन्त्रभिः ।	१२० । २
यः ययैः स्वः सजिता यो विप्रैर्वीर्यं तरुता ।	१२८ । ९
शुभंतो जिन्यं यथा वाजिषु विप्र वाजिनं ।	१३० । ६
घृतवंतमुप मांसि मधुमतं तनुनपात् । यज्ञं विप्रस्य भावतः श्रयमानस्य दम्पयः ।	१४२ । २
स चंद्री विप्र मयीं भट्टे ब्राधंतमो दिवि । प्रमैस्ते अघे वनुषः स्वाम ।	१५० । ९
आ वाहताय केजिनीरनुवत् मित यव व हण गातुमर्चयः	
अव त्वमा सृजत विन्वतं धियो युवं विप्रस्य मन्त्रमामिरज्ययः ।	१५१ । ६
ह्योताध्वर्युरावया अग्निमिंधो यावयाम उत्तशस्ता सुविप्रः	
तेन यज्ञेन स्वरं जनेन स्विष्टेन वक्ष्मणा आ पूषध्वं ।	१६२ । ५
उपप्रागात् सुमन्त्रेऽधायि मन्त्र देवानामाशा उप वीतपृष्टः	
अन्येन विप्रा ऋषयो मद्धति देवाणां पुष्टं अजना सुबंधुं ।	१६२ । ७
इंद्रं मित्रं व हणमग्निमाङ्गिरयो दिव्यः स सुपयो गरुत्मान्	
एकं सवित्रा वहुधा वद्ध्व्यग्निं यमं मातरिश्वाणमाहुः ।	१६४ । ४६
किमत्र दत्त्वा जगुषः किमासाधे जनी यः कथिदहविर्मह्यीयते	
अतिह्वमिष्टं सुरतं पथिरसुं व्यीतिर्विधाय जगुतं वचस्यै ।	१८२ । १
ले इन्द्रायमुन विप्रा धियं वनेन ऋतया संपतः	
अवस्यवी चीनहि प्रहृष्टिं सघनो रायो दावने स्वात ।	२ । ११ । १२
हरी तु कं रथ इन्द्रस्य योजनार्थं सूक्तेन वचसा नवेन	
वी यु त्वांनत्र वक्ष्यो हि विप्रा मि रौरमन्त्रजमाना सी अन्ये ।	१८ । १

उतामिडा अतु मन्वि वज्रवः समिदी विमो भरतेजवीचवा	
वीसुवेवा अतु वज्र अथमाददिः स च वाजी समिचे वज्रपतिः ।	५८ । १९
आ वञ्चि देवा इह विप्र यच्चि चीमन्शीतर्नि यदा योनिनु मिदु	
प्रति वीचि प्रखितं सीम्नं मधु पिवापी भातव भागस्य ऋषु हि ।	५९ । ४
अतावानं वञ्चि विप्रमुक्त्वा मा यं दधे मातरिवा दिवि अयं	
तं चिचवानं हरिकेशजीमहे सुदीप्तमग्निं सुविताय नम्यसे ।	६० । १५
वेद्यानराय वृक्षपाजने विमो रवा विधंत चक्षुषेण मातये	
अग्निर्हि देवा अक्षतो दुवस्यत्यथा धर्माणि सगता न दूदुषन् ।	६१ । १
केतु वज्रानां विदधत्य साधनं विप्रासो अग्निं मङ्गयंत चित्तिभिः ।	६१ । २
प्रत्यग्निदधस्येकितानीऽबोधे विप्र, पदवी कावीना ।	५ । १
आ वृश्चतो यज्ञतः सान्वस्यादभूदु विप्रो वृष्यी मतीना ।	५ । २
अध्युभिः पञ्चभिः सप्तविप्रा प्रियं रचंतं निहितं पदं येः ।	७ । ७
पुरेति वीरा अपसी मनीषा देवया विप्र उद्विषति वाच ।	८ । ५
प्र वीजे पूष्य वचोऽग्रये भरता इहृत । विपां ज्योतींश्च विवने न वेधसे ।	१० । ५
त त्वा विप्रा विपन्यवो जाग्रवाच' समिधत । इव्यवाङ्ममत्यं सङ्को षध ।	१० । ८
परिविद्यानि सुविताग्ने रम्याम मन्त्रभिः । विप्रासो जातवेदसः ।	११ । ८
स यता विप्र एषां स यज्ञानामथा हि यः । अग्निं तं वो दुवस्यत दाता भी यमिता मघं ।	१३ । ३
यजिष्ठेन मनसा यच्छि देवानस्तेधता मन्मना विप्रो अग्रं ।	१४ । ५
तुभ्यं खीक्षा वृत्तयुतोऽग्ने विप्राय संत्य । अवि, ऋष्ट समिधसे यज्ञस्य प्राविता भव ।	२१ । २
इहस्पति मनुषो देवतातये विप्रं योतारमतिधिं रघुस्यद् ।	२६ । २
वाजीवाजिषु धीयः ^३ ऽअग्नेषु प्र णीयते । विप्रो यज्ञस्य साधन ।	२७ । ८
अग्निं यंतुरममरस्तस्य योमे वनुष । विप्रा वाजं समिधत ।	२७ । १२
जाता अग्नी रोचते वेकिताना वाजी विप्र, जावि अस्त सुदातु ।	२८ । ७
स्वयं वो मतिमितुभ्यं विप्रा इन्द्राय वाङ् कुशिकामो अक्रन् ।	३० । २०, ५० । ४
अयच्छदु विप्रतम सखीयमप्रदयत सुकृते गर्भमग्नि ।	३१ । ७
त इग्न्यस्य मधुमहिम इन्द्रस्य मघो नवतो य चासन् ।	३२ । ४
न वर्तये प्रहवः समैतक्तः किं युर्विप्रो नवो जीहवीति ।	३३ । ४
अतारिष्वर्भरता मय्यवः समभक्त विप्रः सुम'तं नदीना ।	३३ । १५
विवस्यतः सङ्गे अस्म ताभि विप्रा उन्वेभिः कवयो वृषंति ।	३४ । ७
ये त्वाहिहव्ये मघश्चवर्धव्ये शीघरे हरिवो ये गविषी	
ये त्वा नूनममृमहेति विप्राः पिबेद्र खीमं सगणी मरुभिः ।	४७ । ४
देवं नरः सुवितारं विप्रा यज्ञे सुहृत्तिभिः । नमस्यंति धियेविताः ।	६२ । १२
अथा आतुष्यसः सप्तविप्रा जायेवर्हि प्रथमा वेधसी दृन् ।	७ । २ । १५

गन्धत इन्द्रं सख्याय विप्रो अवावन्ती उक्त्वा वाजसंतः

जनीयन्ती जगिदान्वितीतिना आवया मोहयते न कीदृशं ।

४४ । १० । १६

न द्युत इन्द्रं नृशयान उक्त्वा जग्मे मधीन विपेः

अकारि ते हरिवी ब्रह्म गन्धं बिया स्नान रथः सदासाः ।

१० । २१

प्र ते पूर्वांश्च करणानि विप्रविद्वां आह विदुषि करांसि

यथायथा उच्यन्ति स्मृतांपांसि राजन्नां विवेचीः ।

१८ । १०

अहं मनुष्यमहं सूर्यं चार्कं कक्षीनां कश्चिरपि विप्रः

अहं कुत्समासुं मेयं व्युंजिषे कविद्वजना पश्यता मा ।

२६ । १

विदि होमा अनीता विप्रो न रायं अयं । वायवा चंद्रश्च रश्मि याहि सुतस्य पीतये । उ० । १

प्र यत्वं विप्रमध्वरेषु साधुमग्निं जातारमीकते जमोभिः ।

५ । १ । ७

एतं ते स्तोमं तुविज्जात विप्रो रथं न धीरः स्वया अतच्छं ।

२ । ११

त्वामगं वाजसातमं विप्रो वधंति सुद्युतं । स नो राख्य सुवीर्यं ।

१२ । ५

चतुःसङ्घं गन्धस्य पन्थः प्रत्ययमीष रश्मिष्वधे

घर्मेधित्तः प्रवृत्ति य आसीदयस्यसन्वादान विप्रोः ।

१० । १५

तदिभुते कारणं दृष्ट्वा विप्राहिं यद्वज्रीणी अमामिमीषाः

गन्धस्य चित्परि माया अश्वभ्याः प्रपित्वं यन्नप दस्युरसेधः ।

२१ । ७

एवा हिलाचतुषा यातयंतं मघा विप्रभ्यो ददंतं श्रुतांसि

किं ते ब्रह्माणो गृह्णते सनाथां यं त्वाया निदधुः कामासिंद्र ।

४२ । १२

प्र वो वायुं रथयुजं कृणुध्वं प्र देवं विप्रं पनितारमर्कः

इषुध्वं चतसापः पुरंधीर्वस्वीणो अत्र पत्नीरा धिये धुः ।

४१ । ६

महा राये उहतीः सप्त विप्रो मधीमुवी जग्ता कीदृशीति ।

४३ । १

अंजंति यं प्रथयंतो न विप्रो वपावतं नाग्निना तपंतः ।

४३ । ७

विप्रैर्भिर्विप्र सत्य प्रातर्यावभिरा गाह । देवांसिः स्तोमपीतये ।

५१ । २

यूयं रथिं मरुतः स्याद्वीर्यं यूयश्चविमवथ सामविभं

यूयमवतं भरताय वाजं यूयं बल्य राजानं युष्टिसंतं ।

५४ । १४

त्वेवं गन्धं तवसं आदिहृतां धुमिप्रतं मायिणं दातिवाणं

मधीमुवी ये अमिता मज्जित्वा वंदस्व विप्र तुविराधसो नृण् ।

५८ । २

प्र वो मिताय गावत वरुचाय विप्रा गिरा । मज्जिज्जनाठं उहत् ।

६८ । १

को वामथ पुष्पाणा वग्ने मर्वाणां । को विप्रो विप्रवाहसा को यज्ञैर्वाग्नीषीष्य ।

७४ । ७

आ भाव्यप्रवचसानगीकृतहिमाणां देवयां वाची अस्तुः इत्यादि ।

७६ । १

देवीसुवचं स्मरावहंतीं प्रति विप्रासो मातमिज्जरंते ।

८० । १

युंजते मन उत युंजते धियो विप्रा विप्रस्य उहसी विपचितः । इत्यादि ।

८१ । १

तद्विप्रो आवते वाव्यधे लद्वीरासी अमिनातिवाहः । इत्यादि

८ । ७ । १

धीपाव स नवसा नखेषु यी चसथे ददाश विप्र सक्थैः	
चिदाभिधत्तुतिमिधिवशोविप्रजस्य साता नमती दधाति ।	१६ । १० । १
स सत्पतिः श्रवसा इति व्रजमघं विप्रो वि पथेर्भर्तिवाजं । इत्यादि	१९ । १
विप्रं न दुःखवचसं सुष्ठुक्तिभिर्ह्यव्याह्वयतरति देवखंजसे ।	१५ । ४
समिह्वमघं समिधा गिरा गृध्रे यच्चं पावकं पुरो अक्षरे ध्रुवं	
विप्रं धीतारं पुष्टवारमदृष्टं कविं सुखीरीमहं जातवेदसं ।	१५ । ७
त्वं दृता अमन्त्रं वा वक्ष्यं देव्यं जनं । श्रण्वन्विप्रस्यसुदृति ।	१६ । ६
स नो वाजाय श्रवस इषे च राथे षड्भिः सृजत इन्द्रविभ्रान् । इत्यादि ।	१७ । १४
तस्तु नः पूर्वै वितरणे नवमन्त्राः सर्वात्रिप्रामी अभिवाजयंतः ।	२९ । २
त्वा ह्रींद्रावसे विवाचो ह्वन्ते चर्षणयः शूरसाती	
त्वं विप्रं भिषिं पथीं वशाद्यस्तीत इतसमिता वाजसर्वा ।	३३ । २
तच्च सक्थस्य वरुणे द्रायोपसृणौषणि । विपो न यस्योतयो वि यद्रांजति सचितः ।	४४ । ६
अविप्रं चिदयो दधदनायना चिदर्वता । इन्द्रो जीता हितं धनं ।	४५ । २
प्र वीराय प्र तवसे तुराधात्रा युधेय पयुरचिरकां	
स विप्रश्नति तन्वि श्रुतस्य सृभिर्न नाहं वचनस्य विपः ।	४८ । १२
उत त्वा मे हवमा जम्भातं नासत्या धीभिर्भुवसंग विप्रा	५० । १०
न्वं द यस्त्रीणि विदधात्यं वा देवाना जम्भ सनुतरा च विप्रः	
अणु मर्षेषु वजिना च पश्यन्नभि चष्टे सुरी अयं एवान् ।	५१ । ९
इदा हि वो विधत्ते व्रजमन्त्रीदा वीराय दाश्रवः सवासः	
इदा विप्राय जरते यदुक्था नि अ मावते वक्ष्या पुरा चित ।	६५ । ४
वप्रं नान्यः श्रवसा इति व्रजं सिषत्स्यस्यो वज्रणेषु विप्रः ।	६८ । ३
हृतेन यावा इधिबी अभौहते हृताश्रया हृतप्रचा हृतावपा	
उर्वीं वृष्णो होतृपूर्ये पुरोहित ते इहिप्रा ईनते सुखमिष्टये ।	७० । ४
विप्रा यज्ञेषु मातृषु काहमन्त्रं वा जातवेदसा यजधैः ।	७ । २ । ७
उप त्वा सातथे नरो विप्रावो यंति धीतिभिः । उपाचरा माहसिणो ।	१५ । ७
युधी हवं विपिपानस्याद्रैवीधा विप्रस्यार्चतो मर्षीषा । जम्भा दुष्मन्त्यतमा सखिमा ।	२२ । ४
ये च पूर्वैः सवयो ये च नूवा इन्द्र वज्रानि जनयंत विप्राः	
अथ ते संतु सख्या द्विपानि बृधं पात स्वस्तिभिः सदा नः ।	२२ । ८
७६ व्यचसे मङ्गिनि सुष्ठुक्तिभिर्द्राय व्रज जनयंत विप्राः । तस्य व्रतानि न निर्जति वीराः ।	३१ । ११
वाजिवाजोऽवत वाजिनो नो चनेषु विप्रा अष्टता ऋतज्ञाः ।	३८ । ८
इक्षां दीवीं वरुणि सादयंतोऽहिना विप्रा सुहृता ध्रुवेन ।	४४ । २
वदि स्रुतस्य नवतो अर्षीषिणा विप्रस्य वाजिनी हवीमन् ।	५६ । १५
युधीषी विप्रो नवतो व्रतन्वी युधीषी अर्षा साहसिः अह्वयो ।	५८ । ४

प्र वा च निनावद्व्याहता वा विप्रो नजानि दीर्घमुद्वितं	
यस्य ब्रह्मानि सुकृतं अवाच आ वनकृत्वा न भरदः इवेति ।	५७। ११। २
राधा चिरस्थया मतिरियमवकाय इवसे । इयं विप्रा मेधसातयं ।	६६। ८
अथं च यदा देवया च अद्रिदधीं विवक्ति सोमसुदुग्धत्वा	
आ वल्लु विप्रो वरतीत इव्यैः ।	६८। ४
उद सोमासो अश्विमी रवप्रज्ञानि ब्रह्माख्यवत्तय देवीः	
आविवातर्मादसी धिचो मे अष्ठा विप्रो मासत्या विवक्ति ।	७२। १
प्रति वीमप्रीजै रते समिन्नः प्रति विप्रासी मतिभिर्म्यं संतः	
उवा याति न्यातिवा वाधमाना विन्वा तमांसि इरितापदेवी ।	७८। २
विशान्पदस्य गुह्या न वोच्यमाय विप्र सपराय शिष्यन् ।	८७। ४
कोतारं विप्रः सुदिनत्वे अन्नां ब्राह्म यावत्तत नन्यादप्रासः ।	८८। ४
मा ति एनसंती यस्मिन् भूमिं यंधि वा विप्र सुवते वर्यं ।	९
गोभिर्विप्रः प्रमतिभिष्कमान ईद्रे रयिं यशसं पूर्वभाजं ।	९१। ४
ता हि श्रुतं ईक्षत इत्या विप्रास उतये । मवाधी वाजसातयं ।	९४। १
वि तर्धंत मध्वान्पिशितोऽथौ विपा अनामां	७
उप क्रमस्व पुरुषपमा भर वाजं मेदिष्टमृतये ।	८। १। ४
सजिता विप्रो अर्वाङ्गिता इवं रुभि रारः । सत्याऽविता विधंत ।	२। १६
अथं मङ्गस्यविभिः सङ्गस्कृतः समुद्रइव पप्रथे	
सत्य. सो अस्य मङ्गिमा ग्ये श्वो यज्ञं पु विप्रराग्ये ।	१। ४
कद् मृतंत ऋतयंत देवत ऋविः को विप्र चीकृत ।	१। १४
इमे हि ते कारवो वावयर्धिया विप्रासो मेधसातये ।	१। १२
प्रजाहृतस्य पिप्रतः प्र यज्ञरंत वज्रय. । विप्रा ऋतस्य वाहसा ।	६। ८
इमा अश्वि प्र सोनुमा विपामयपु घातयः । अश्वं शोचिर्न दिद्रुतः ।	७
उपहरे गरिणां संगम च नदीनां । धिया विप्रा अजायत ।	२८
अतः समुद्रमुदतधिविल्लां अव पयति । यतो विपान एजति ।	२९
उतः ब्रह्मसा वधं तुभ्यं प्रहज वलिवः । विप्रा अतश्च जीवसे ।	६। ११
प्र यद्वस्त्रिष्टुभमिधं मवती विप्रो अक्षरत् । वि पर्वतेषु राजव ।	७। १
अदा मष्ठाव मवत इत्या विप्रं इवमानं । माडीकिभिर्नाथमानं ।	१०
आ वां विप्र इहावसेऽज्ञत् सोमेभिरग्निना ।	८। ८
ये वां हंसास्त्रिणा विप्रासः परिमाहयः । एवत्कास्यस्य वोधतं ।	९। १
मतां अमर्त्यं ते मूरि नान मनानि । विप्रासी जातवेदसः ।	११। ५
विप्रं विप्रासीऽवसे दीवं मतास उतये । अग्निं गोभिर्हं वानि ।	६
यं विप्रा उक्चवाहसीहभिर्नंदुरायवः । इतं न पिब आनभ्युतय वत् ।	१२। ११

इमां त इन्द्रमुत्तुतिं विप्र इवर्तिं चीतिभिः । जालिं पदेव पिप्रसीं प्राप्तिरे ।	१२ । ११ । ११
तमिद्विप्रो अथवाचः प्रवत्तसीमिद्विप्रिभिः । इन्द्रं चीपीरवर्धवन्वया इव ।	१३ । १०
विभ्रुतदातिं विप्र चिम्वीविपमप्रसीतिव्य वं तुवं ।	१८ । २
विप्रस्य वा सुवतः सङ्गो यद्वा ननुतमस्य रातिनु ।	१८ । १२
ते सेद्वीस्त्राया ये त्वा वि प्र मिद्विरे वृचसं । विप्रसीं देव सुक्तु ।	१८ । १०
यस्य ते अथे अथे अथय उपचिती वया इव	
विप्रो न सुक्ता नि पुवे जगानां तव चवाणि वर्धं वन् ।	१८ । १२
वयं हि त्वा वंभुमंतमवर्धवा विप्रास इन्द्र धिमि ।	२१ । ४
अतिर्यं मातुषाणां सुनुं वनस्पतीनां । विप्रा अपिमवसे प्रवसीसते ।	२३ । २५
अदभोय अद्यावता विप्रा नविनया मती । मिहो वाजिनावयता सवासम ।	२५ । २४
वयं हि वा इवामह सङ्ग्यंतां व्यश्वत् । सुमतिमिदप विप्राविहगमं ।	२६ । ८
अपिस्त्रीवि मिधामूयां संति विदया कविः । स चीरिवाद्यां इह यस्त्वय	
स वो रेकदशा इह यस्त्वय पिप्रयस ना विप्रो दृतः पविष्कृती गमंतामन्यके समे ।	२८ । ८
यथा वामविर्दिशना गोमंविप्रो अजोहवीत् ।	४२ । ५
इमे विप्रस्य वेधसीऽयं रसृतयज्वनः । गिरः सीमास ईरते ।	४३ । १
त्वं अथे अपिना विप्रो विप्रं य सन् सता । सखा सख्या समिधसे ।	४३ । १४
स त्वं विप्राय दास्यसे रयिं देहि सङ्गस्त्रिणं । अथं वोववतामिषं ।	४३ । १५
विप्रं होतारमद्रुहं धूमकेतुं विभावसुं । यशनां केतुमीनहं ।	४४ । १०
अपि, अविप्रततमः अविप्रम, अवि, कविः । शुची दीचत आहुतः ।	२१
धीरो अत्यश्वसद्विप्रो न जायवि, सदा । अथं दीदयमी दावि ।	२८
शतं दासे बल्वी विपसकच आ ददे ।	४६ । ३२
तुरव्यवो मपुसंतं वृत्तपुतं विप्रासीं अर्कमाष्टपु ।	५१ । १०
मंद्री यजिहो अप्वरेव्याया विप्र मि, शुक्र मन्त्रमि ।	६० । ३
आ पुर्वंदरं अजम विप्रवचस इन्द्रं गायंताऽवसे ।	६१ । ८
अविप्रो वा सहविषऽविप्रो वेन्द्र ते वचः ।	८
वत् पांचजन्या विमिं दे चीषा अकचत	
असुआह्वं वा विपीऽयीं मागन्य स अथः ।	६१ । ३
वचं वाते त्वे इहिन्द्र विप्रा अपि अवि ।	६६ । १२
अथं अमरुधमीतो विवजिदुद्रिदत्तमः । अविर्विप्रः आन्यं न ।	७८ । १
इन्द्र य उ नु ते अवि राजा विप्रिभिः सजितः । अन्नाभिः सु तं सगुह ।	८१ । ४
हविषं तमदायं विप्रास सुवते मरा । मज्जः सीमन्य पीतधे ।	८५ । ५
वयं हि वा इवामह विपव्यवो विप्रासीं वाजसातये ।	८७ । ६
अहमिचंत सुवसिद आप इव शिवः । अर्धेति पूसद्वयः ।	८८ । ७

नेमिं नमतिं चक्षसा मेवं विमा अभिसवा ।	अ ८ । २७ । १२
इन्द्राय साज मासत विप्राय इहते इहत् । चर्मज्ञे विपश्चिते पनक्षवे । २८ । १ ; सा १ । ४ । ४८	
तमवैत न मानसिं गृहीहि विप्र शुचिणं । जिमं न यातयन्मनं ।	अ १०१ । १२
एव देवो विपा ज्ञतोऽति वरांसि धावति । पवमानो अदाध्यः ।	८ । १ । २
एव विप्रैरभिष्टुतोऽपी देवो वि गाहते । दधद्रव्राणि दारुणे ।	६
सृजति त्वा दश चिपी द्विजति सप्त धीतयः । अमु विपा अमादिषुः ।	८ । ४
अभि विपा अनूषत गावी वत्सं न मातरः । इन्द्रं सोमस्य धीतयं ।	१२ । २
अभि प्रिया द्विष्यदा सोमो द्विजानां अर्षति । विप्रस्य धारया कविः ।	१२ । ८
पवमानमवस्यवो विप्रमभि प्र गायत । सुष्वाणं देववीतयं ।	११ । २
अभि विपा अनूषत मूर्धंस्त्रयज्ञस्य कारवः । दधानायचक्षि प्रियं ।	१७ । ६
तमु त्वा वाजिनं गरो धीभिर्विपा अवस्यवः । सृजति देवतातयं ।	१७ । ७
त्वं विप्रस्य कविर्मनु प्र जातमंधसः । मंदेषु सर्वधा असि ।	१८ । २
एते पूता विपश्चितः सोमासा दध्याशिरः । विपा व्यानशुचिंथः ।	२२ । १
एते पृष्टानि रोदसीर्विप्रयं तो व्यानयः । अ-दमुत्तमं रजः ।	५
तमस्यचत वाजिनमुपस्य अदितेरधि । विप्रासो अण्णा धिया ।	२६ । १
पुनानो अन्ननोदभि विश्वा सुधो विचर्षणिः । शुभति विप्र धीतिभिः ।	४० । १
पुनानो याति ह्येतः सोमां गोभिः परिकृतः । विप्रस्य मेध्यातिथेः ।	४२ । १
पवस्य वाजसातये विप्रस्य गृणतो इधे । सोम रास्य सुवीर्यं ।	६
मतीं लुष्टा धिया हितः सोमा द्विजं परावति । विप्रस्य धारया कविः ।	४४ । २
म गो भगये वायवे विप्रवोरः सदावधः । सोमो देवेभ्यो यमन् ।	५
कविं सृजति मज्यं धीभिर्वि प्रा अवस्यव । एषा कनिष्ठदर्षति ।	६१ । २०
इवणं धीभिरमुं सोमस्यतस्य धारया । मतीं विपाः समस्वरन् ।	२१
तं त्वा विपा वचोविदः परिष्कृन्वति वेधसः । सं त्वा सृजन्त्यायवः ।	६४ । २१
आ मंद्रमा वरंश्चमा विप्रमा मनीषिण । पातमा पुदस्यं ।	६५ । २८
समु त्वा धीभिरस्वरन् द्विज्यतोः सप्त जामयः । विप्रमाणा विमस्ततः ।	६६ । ८
धर्मेजयः पवते ज्ञान्यो रसो विप्रः कविः काव्येना स्वर्णाः ।	८४ । ५
अजं सृजति कक्षसि दश चिपः प्र विप्रानां मतयो नाच ईरते ।	८५ । ७
त्वं सुवीरो असि सोम विचरिचं त्वा विपा उप गिरिम आहते ।	८६ । ३८
अधिविप्रः पुरएता जगानाक्षमुर्वीर उग्रना काव्यं न ।	८७ । १
सौवन् ह्येतेव सदने चमूवपिनममुवयः सप्त विपाः ।	८९ । १
ब्रह्मा देवानां पदवीः कवीणाक्षविर्विप्राणां मज्जिषो क्षमाणां	
स्त्री नो वृत्राणां क्षतिर्विप्राणां सोमः पवित्रमन्वति रिभन् ।	८६ । ६
सोमं गावो वेदवी वावशानाः सोमं विपा नतिभिः वृष्टमाणाः ।	८७ । १५

एकां वचंस्वपुषाव निर्विजं विपामये महीयुव ।	५८८ । १
त्वं विप्रो जलवीर्यविरक्तो जन्मा यज्ञं निमिष नः ।	१०७ । ६
सीमी बीड्नात् पवते नातुचित्तम ऋषिर्विप्रो विषयः ।	७
अनुमायः पवमानो जनौविभिः सीमी विप्रं निमिषं ज्ञाभिः ।	११
त्वां विप्रासो मतिभिर्विषयः शुभं चिन्तति भीतिभिः ।	१४
येना नवम्बी दध्यङ्कपोनुंते येन विप्रास आदिरे ।	१०८ । ४
आ यं विप्रासो मतिभिर्विजं ज्ञातवेदसं ज्ञानं सङ्गानां ।	१० । ६ । ४
विप्रस्य वा यच्छ्रुमान उक्त्यं वाजं स्वसर्वा उपयासि भूरिभिः ।	११ । ४
अथं कक्षीयतः मङ्गो विप्रो मदे मतिं विप्रस्य वर्धयद्दिवसे ।	२५ । १०
अथं विप्राय दाशवे वाजा इयति गोमते ।	२५ । ११
अथ स्वयश्चित्तं वाताप्यमयं जन । विप्र आ वसन्तीनिभियिक्ते सुष्टुतीनां ।	२६ । २
मंसीमहि त्वा वयसस्माकं देव पूषन् । मतीनां च माधनं विप्राणां आधन ।	२६ । ४
प्रत्यर्चयं शानामनृचयो रथाणा । ऋषि स यो मनुहिंतो विप्रस्य यावद्यत्सखः ।	४
यो अनिषां दीदयदपसं तय विप्रास ईक्षत अक्षरेषु ।	३० । ४
युवं विप्रस्य जरणानुपेयुषः पुनः कलेरक्तगतं युवद्वयः ।	३८ । ८
अथयं वा मधुपानं सुहृत्तामप्रिधं वा धृतदक्षं दमूनमं	—
विप्रस्य वा यत् सवनानि गच्छथीत आ यातं मधुपेयमग्निना ।	४१ । ३
वाचा विप्रास्तरत वाचमयीं निगमय जरितः सीम इन्द्र ।	४१ । १
वर्धति विप्रा मङ्गो अथ सादने यव न दृष्टिर्दिव्येन दानना ।	४२ । ७
रुमहाजा विप्रवीरं तवत धनस्यतं शुश्रूषामं सुदृक्षं	
दस्युङ्ग पुर्मिदमिन्द्र सत्यमक्षय्य चित्तं वषणं रयिं दाः ।	४७ । ४
अथावतं वृद्धिर्न वीरवतं मङ्गस्तिनं जतिनं वाजसिन्द्र ।	४
भद्रवात विप्रवीरं स्वर्षामक्षय्य चित्तं वषणं रयिं दाः ।	
धे ते विप्र ब्रह्मजतः सुत सचा वसुनां च दावने	५० । ७
जनो न येषु हवनेषु तिस्रं विप ग्रन्था वनुद्यो द्रवंता ।	६१ । ३
अथं क्षुती राजा वदि वेधा अपय विप्रस्तरति स्वमेतुः ।	१६
विप्र मेतः स क्षीवात् बभूव परा च बभूवदुत पर्वदेनान् ।	२३
हरिश्चरस्य सुतुरवीं विप्रयासि श्वसथ माती ।	२४
इवा कविस्त्ववीरवां ऋतज्ञा इविष्युर्द्रविषसयकामः	
उक्तेभिरत मतिभिः विप्रोऽपीपयद्गयो दिव्यानि जन्म ।	६४ । १६
ऋतं शंसत ऋकु दीध्याना दिवस्युवासी असुरस्य वीराः	
विप्रं वदन्तिरसी दधाना यज्ञस्य ज्ञानं प्रथमं जनत ।	६७ । २
विप्रासो न जन्मभिः स्नाथो दीवाब्धी न वर्यैः संप्रसः	

- राजानी न पित्राः सुसंज्ञः चित्तीनां न नयां चरिपसः । ऋ १०। ७८। १
- परि त्वाग्ने पुर वयं विप्रं सङ्गच्छा वीमहि । ८७। २९
- स त्वा शिशामि जायन्तादभ्यं विप्र मन्त्रभिः । ९४
- यन्वीषधी, समन्तत नाजानः समिताविव । विप्रः स उच्यत भिषक्चोक्तानौ वचातनः । ९७। ६
- गुह्य गिरौ विप्रर्षाया इत्याना दधन्विर इ द्र पिबा सुतस्य । १०४। १
- सुपथ विप्राः कवयो वचोभिरिकं सतं वहुधा कल्पयति । ११४। ५
- इति चिद्धि त्वा घना जयंतं मर्दमर्दे अनुमदति विप्राः । १२०। ४
- अयं वेनयोदयत् पृथिव्यां न्योतिजरायु रजसां विमाने
रमन्ना संगमे स्यंथ्य शिष्यं न विप्रा मतिभो रिक्तति । १२२। १
- जानंतां रूपमलपंत विप्रा सुगम्य चोषं मङ्गिषस्य हि स्मन् । ४
- गम्यत इन्द्रं सख्याय विप्रा अन्त्यांतां वषथ वाजयंतः । १२१। २
- यं कुमार प्रावर्तयो रथं विप्रं अन्त्रि । तं सागातुभावर्तत समितो नाभ्याङ्गसं । १२५। ४
- अथौ वा गिरौ अभ्यर्च विद्वान्वेषीषा विप्र सुमतिं चकानः । १४८। १
- अस्य प्र जातवेदसो विप्रवीरस्य मोडवुषः । मङ्गीमियमिं सुष्टुतिं । १९८। २
- यं वदतु चितय न्यर्षमाणा य युक्तं तु तुरयो कवन् ।—यजमान ।
- यं यरसातो यमपास्तपकमन्त्र विप्रासो वाजयन्तं स इन्द्रः । सामवेद १। १। ८। ६
- अभित्य मध पुङ्गुतस्त्वयिर्मन्त्रं गोभिर्मदतावन्वो अर्णवम् ।—इन्द्र ।
- यस्य यावो न विचरान मातुष भुञ्ज मङ्गिःमभि विप्रमर्चत । साम १। ४। १। ७
- इन्द्राय साम गायत विप्राय वृकत वृकत । मङ्गलत विपथित पन५ वे ।—मधायौ ।
- सामवेद १। ४। ७। ८, २। ४। ७। ८, अथवेद २०। ५। १। ४
- अस्त्रोषत स्वभाजवा विप्रा नविष्टया मतौ याजा त्विन्द्र त त हरी ।—ऋत्विक् । साम १। ४। ७। ७
- प्र वे इन्द्राय वृकतमाय विप्राय गाथं गायत य जुजाषत । मधायौ । १। ४। १०। १०
- अग्निं ह्यंतार मन्ये दास्यन्त वसाः सुत
- सङ्गसा जातवेदस विप्र न जातवेदसम् ।—अग्नि वा मधायौव्यक्ति । ४। १। २। २, २। २। ५। १
- पुत्राना अन्नमोदाभ विश्वा हधा ।—अथर्ववेदः
- यन्मनि विप्रं भोतिभिः ।—साम । साम १। ५। १। २ ; २। ५। ४। १८
- पुत्रानः सोम जायन्विरव्यावारः परि प्रयः
- त्वं विप्रो अभयोऽङ्गिरस्य मन्वा यश्च निमिष नः ।—वीर । ५। ५। ८
- यज्ञा वि यन्त्यसुराय निधिं विदामये मङ्गीयुवः ।—सोम वा मधायौव्यक्ति । ५। ८। ७
- अग्निर्विप्रः पुर एता जनानास्तुष्टीर उज्जना काव्येन ।
- स चिद्धिवेद निहितं यदा सामयोषां शुद्धं नाम गोनाम् ।—उज्जना । २। १। १। ८
- यथ प्रवं न मन्त्रा देवा देवेभ्यश्चरि । कवि वप्रेष वावृते ।—यजमान ऋत्विक् । २। ५। ५
- ता हि यन्त वृकत इत्या विप्राश्च उतये । सवार्थो वाजसातये ।—मधायौव्यक्ति । ३। २। १२

सीमं गावो धेनवी वावप्राणाः सीम विप्रो मतिभिः पृच्छमानाः ।—मेषावी सीता । सा १।४।५

नेभिं नमन्ति चक्षसा सर्वं विप्रा अभिस्वरे ।—जन । ५।५।५

येना भवन्वा दध्यङ्कपोर्नते येन विप्रास आपिरे ।

देवानां सुखे चक्षस्य वाचश्च धेन शर्वाभ्यामत । अक्षिरस । ५।६।५

ब्रह्मा देवानां पदवीं कवीनामृषिर्विप्राणां महिषो ह्यमाथान्

इन्द्रो ह्यप्राणां स्वधितर्विमानां सीमः पवित्रकथंति रेभन् ।—ईधावी जन । ५।६।८

राया विरक्षया मतिरियमरकाय शर्वसं । इयं विप्रा निधसातये ।—प्रजा । ७।१।५

तं त्वा विप्रा वचोविहः परिक्षुल्लिन्धनसिम् । सं त्वा ह्यज्जन्मावयः ।—प्राज । ७।४।२

त्वं विप्रस्त्वं कविर्बुधु प्र जातमन्वसः । मटेषु सर्वथा अस्मि ।—सीम । ७।६।२

आमन्त्रसा वरिष्यसा विप्रसा मनीषिणम् । पान्तसा पुष्पहम् ।—सीम । ८।२।११

प्र वी मित्राय गायत वरुणाय विपा गिरा । महिच्छाद्वारतं तद्वत् ।—वाक्व । ८।३।४

इन्द्रा याहि धिधेविती विप्रजतः सुतावतः

उप ब्रह्माणि वाधतः ।—यजमान ; सीम । सा १।८।१८ ; यजुः १०।८।१ ; अ १०।८।१

अियं अज्ञानं ह्येतं सृजन्ति यन्मति विप्रं महती गन्धेन

कविर्गोभिः काव्येन कविः संतर्वासः पवित्रकथंति रेभन् ।—सीम । साम १।८।१।१

सृजन्ति त्वा द्रक्ष्यन्ति चिपो हिवन्ति सम धीतयः । अजु विप्रा जनादिषुः ।—सीता । ८।१।७

पवमानमवस्यवी विप्रमभि प्र गायत । सुष्वाणं देववीतये ।—सीम । ८।२।२

अभि विप्रा अणुधत गावो वत्सं न धेनवः । इन्द्रं सीमस्य पीतये ।—जन । ८।३।२

अभि प्रिया दिवः कविर्विप्रः स धारया सुरुः । सीमो हिवं परावति ।—सीम । ८।३।८

एव विप्रैरभितृतीऽपी देवो वि गाहते । दधद्रवाभि दागवे ।—सीत । १०।१।५

एव ईवी विपा कृतोऽतिह्वरांसि धावति । पवमानो अदाभ्यः ।—अङ्गुलि । १०।१।८

प्रजा कृतस्य पिप्रतः प्र यहरन्त वज्रयः । विप्रा कृतस्य वाहसा ।—ईधावी सीता । १०।८।६

आ जायर्वाविप्रं न्धमं मतीना । सीमः पुमानो असदस्यमूषु

सपन्ति यं मिथुनासो निकामा । अध्यर्थवी रथिरामः सुहस्ताः ।—सीम । ११।२।१

स वाजं विश्वार्धगिरर्वहिरस्तु सक्तता । विप्रभिरस्तु सतिता ।—कल्कि । १२।४।३

वाजी वाजिषु बीवतेऽध्वरेषु प्रणीयत । विप्रो यज्ञस्य साधनः ।—अरि । १३।५।८

समिद्धमग्निं सनिधा गिरा गृधे एचिं पावकं पुरी अध्वरे ध्रुव ।

विप्रं ईतावः पुष्करारमद्रुह कवि सुवीरीमहे जातवेदसम् ।—अधि । सामवेद १।१।४।४

आ पुरन्द्वं ब्रह्म विप्रवचस इन्द्र गायत्रीऽवसे ।—वच । १६।१।१०

अय सङ्कल्लविभिः सङ्कल्लुतः समुद्र इव प्रपद्ये ।

अयः सी अय महिमा गृधे अवी यज्ञेषु विप्रराज्ये ।—मृतशब्दस्य । १६।४।४ ; वज्र १।१।११

हुरक्षवी लघुमनं हतमुतं विप्रासो अर्कसाहसुः ।

अर्क रविः प्रपद्ये इच्छा शवीऽकी खानास इन्द्रवः ।—अलिङ्ग । १६।४।६

तद्विप्रासो विपश्चिदो जायतवांसः सन्निवृत्ते

विपश्चिर्यत् परमं पदम् ।—मेधावी जनः ।

साम २।१८।१५ ; यजुः २४।४४।१

विभूत रातिं विप्रं चित्रघोचिवमग्निमौष्ठिष्व जनरम्

अस्य मेधस्य सोमस्य सोमरे प्रेमधराय पूर्वम् ।—सोमरश्चवि ।

साम २।१८।१।५

स मान्त्रो तिरी अर्णानि मेधो मौडान्समिर्नवाजयुः

अनुमायः पवमानो मनौषिभिः सोमो विप्रं भिक्षुभिः ।—ऋत्विक् ।

१८।१।८

अग्निः प्रजं न जन्मना शुभानसन्तां स्नात् । अविर्विप्रं न वाडधे ।—मेधावीसोता ।

१८।१।१

आ भात्यपिष्यसामनोक्तमुद्दिष्टाणां टवया वाचो अय्यः ।—मेधावीसोता ।

१८।४।७

उद्व्यवसे मङ्गिने सुवर्त्तमान्द्राय ब्रह्म जनयन् विप्रः

तस्य व्रतानि न मिनन्ति धीराः ।—अन्न, इतिः, प्राज्ञ ।

२०।१।५

युधा इव विपिपानस्याद्रं वीधा विप्रस्यार्चता मनौषाम्

कृत्वा दुवांस्त्रयसा सचंसा ।—प्राज्ञवशिष्ठ ।

२०।१।८

यजिष्ठं त्वा यजमाना कृवेम ज्येष्ठमङ्गिरसा विप्रं मन्त्रभिर्विप्रं भिः शकं मन्त्राभिः ।

परिजानामिव दां हातार चर्वणीनाम्

शोषिष्यं श वषणं यमिसा विप्रः प्रावन् जूतये विप्रः ।—अग्नि ।

५।२

अचग्रमोदन्तं ह्यव पिपा आस्तुषत ।—मेधावीपिष्टगण ।

यजुः २।५१।२

अस्तीषत स्वभागवो विप्रा नवीष्ठया मती योजा त्विन्द्र ते हवी ।

११।४।१ ;

युञ्जत मन उत युञ्जते धियो विप्रा विप्रस्य वृद्धतो विपश्चितः ।—ऋत्विक् ।

५।१४।१ ; १०।१८

मनो न येषु हवनेषु तिष्ठं विपः श्रथा वनर्घा द्रवन्ता ।—मेधावी ।

७।१७

यज्ञा उजानृतयो व्यली विप्राय मतिम् । तथा विशो प्रयानां वोऽहमधमूर्जम् समग्रमम् ।

८।४।१

वर्जिवाजस्रत याजिनी नो धनेषु विप्रा अमृता ऋतजाः ।—मेधावी ।

८।१८।१ ; २१।१२

परि त्वाद्यं पुत्रं वयं विप्रं सङ्कस्य धोमहि ।—मेधावी ।

अथर्ववेद ७।७५।८ ; ११।२६।१

अन्वे नं विप्रा ऋषयो मदन्ति देवाना पुष्टं चक्षमा सुवन्तम् ।

२५।२०।१

ये त्वा नूनमनुमदन्ति विप्राः पिबेन्त् सोम सगणो मरुद्भिः ।—मेधावी ।

२२।६२।१

अभोमं महिमा दिव विप्रो बभूव सप्रधा ।—सपूर्ण ; मेधावी ।

२८।१७।१

अहर्व्यकुक्षं व्योतिषो जनिष्ठाम युमनो विवसन् विप्राः ।

अथर्ववेद ४।१।५

यदिचिन्तुत्वा धना जयन्तं रश्मिरेष कलुषदन्ति विप्राः ।

५।२।४

विप्रस्य वा यष्ट श्रमान उद्व्योऽवाजं ससर्वा उपयासि क्षुरभिः ।

१८।१।२२

If one that became Bipra meaning Medhabhi or *intelligent, wise (sage)*, in the above passages, was termed Bipra meaning Medhabhi or intelligent, wise, sage ; would that be sufficient for inferring that then hereditary Caste-system was current ?—Would that be a cogent reason therefor ?

In the following Psalms, Riks and Mantras the terms *वक्त्र*, *मन्त्रान*, *राजन्व*, *चन*, *विप्र* and *दास* appear in the sense of individual

titles characterizing the men in general :—अरिष्ट, क्षीता, चण्ड्यु, क्षत्रिज्, पौर, क्षत्रि, कवि, विद्वान्, ब्राह्मण, विप्र etc. being merely professional terms. ब्रह्म, क्षीम, उक्च, गाथा, गृथान etc. being professional terms.

उदु ब्रह्माक्षीरत श्वस्वन्दं समर्थं मज्जया वञ्चित ।

आ यो विद्वान्नि श्वस्वा ततानोपश्रीता न ईवता वञ्चसि ।—क्षीम । सामवेद १।१।१०।८ गायन्ति त्वा गायन्तिषाऽर्चन्त्यर्क्षमर्किनः ।

ब्रह्माण स्वा भतन्नत उह्वं श्रमिव येमिरे ।—क्षत्रिज् । ऋ १।१०।१ सा १।१।१२।१ ; २।१०।१२।३

ब्रह्माण इन्द्रं मज्जयन्तो अर्क्षैरवश्यमज्जये हन्ता वा उ ।—क्षत्रिज् । १।४।१०।१३

आ त्वा ब्रह्मयुक्ता हरी वङ्ग तामिन्द्र केशिना । ऋ ७।१७।२ ; अ २०।३।२ ; ३८।२ ; ४८।८ ; उप ब्रह्माण नः शृणु । —ब्रह्ममन्त्र ; क्षीम । सामवेद २।१।२।८

ब्रह्माण स्वा युक्ता वयं क्षीमपामिन्द्र क्षीमिनः । सुतावन्तो सञ्चामहे ।—ब्राह्मण, क्षत्रिज् । २ सुतावन्तो हवामहे ५ ते अत्रांतु कुक्ष्योः पेन्द्र ब्रह्मणाशिरः ।

५ वाङ्ग शूर राधसा ।—क्षीम ।

२।२।३।३

सौ तु ब्रह्मेव तन्मयसुर्वो वाक्तामां पते । मत्स्व सुतस्य गीमतः ।—ब्रह्म ।

३।६।३

तिस्त्रो वाच ईरयति प्र वङ्गः ऋतस्य धीतिः ब्रह्मणा मनीषाम् ।

मावी यन्ति गोपतिं पृच्छमाणाः क्षीम यन्ति मतयो वावशानाः ।—परिष्टट् क्षीम । ४।१।४

अभि ब्रह्मीरणावतं यङ्गीर्षतस्य सातर । मज्जयन्तीर्दिवः शिशुम् ।—ब्रह्मसम्बन्धीय । ४।२

वीधा सु मे मज्जयन्वाचमिमां यां ते वामिनी अर्चति प्रशस्तिम् ।

ईमा ब्रह्म सधमादं कुबस्व । अन्न, हविः ।

५।५।३

आ तित्त हवङ्गुयं युक्ता ते ब्रह्मणा हरी ।

ऋ १।८।३ ; अथर्व २०।८।३

अवाञ्चीणं सुत मनो यावा कृषीतु वप्र, ना । क्षीम, मन्त्र ।

६।७।८ ; यजुः ८।३।१

इन्द्रायाहि तूतुजान उपब्रह्माण हविः ।

३

सुते दधिव नश्चनः ।—क्षीम, अन्न ।

८।३।२ ; यजुः २०।८।१

यद्वा रुमि रुशसे श्यावके ह्यप इन्द्र मादयसे सथा

कणावस्वा क्षीमेभिर्ब्रह्मवाचस इन्द्रा यच्छन्वा गहि ।—कणवर्षावगण ।

९।७।८

अग्निमीक्षि पुरोहितं यज्ञस्य देवक्षत्रिजं । क्षीतारं वज्रधातमं ।—अग्नि ।

ऋ १।१।१

अग्निः पूर्वोभिर्हविमिरीयो नूतनैवत । स देवा एह वञ्चति ।

२

ब्रह्म च नो वसी सचन्द्रं यशं च वर्यय ।

१।१०।४

ब्राह्मणाहिन्द्र राधसः पिवा क्षीमच्छुं रजु । तवेज्जि सध्यमसूतं ।

१५।५

तत्त्वा वामि ब्रह्मणा वंदमानसदा शास्ते यजमाना हविर्मिः ।

२४।११

प्र चः अर्चाय ह्यव्यये त्वेचदुष्पाय शुभिषि । देवतं ब्रह्म गायत ।

३७।४

क्षीमाक्षी वा ब्रह्म कृत्स्नव्यधरे तेषां सु शृणुतं हवं ।

४७।२

क्रुद्धं न हि त्वा श्वन्तूमेयो ब्रह्माणीन्द्र तव यागि वर्धना ।

५२।७

यज्ञविजो हजने मातृवासः प्रयस्वत आधयो जीजन्त ।	६० । १
अन्ना इदु प तवसे तुराय प्रयो न हर्मि स्तोमं माहिनाय	
स्त्रचौषमाद्याभिगव श्रीहर्मिद्राय ब्रह्माणि राततमा ।	६१ । १
एवति हारिष्योजना सुहृत्तौर्द ब्रह्माणि गीतमासो अन्नम् ।	१६
मनायतं गीतम इदं नव्यमतच्छुद्रब्रह्म हरियोजनाय ।	६२ । १२
अकारि त इदं गीतमेभिर्ब्रह्मास्थीक्ता नमसा हरिभ्या ।	६३ । ८
अथा ते श्रीगिरस्तमाप्तं वंशस्तमभियं । वीचिन ब्रह्म मानमि ।	७४ । २
इत्या हि सोम इन्द्रो ब्रह्मा अकार वर्धनं ।	१ । ८० । १
शतेनमन्वनीनवुरिन्द्राय ब्रह्माद्यतमर्चन्नम् स्वराज्य ।	८० । ८
तस्मिन् ब्रह्माणि पुर्वधेद सकृथा समस्तार्चन्नम् स्वराज्य ।	८० । १६
यन्मज्जि ते ब्रह्मणा कैजिना हरी उप प्र याहि दधिषे गभस्तो ।	६
भा चैर्द्वैवासः प्र गयति देव्यु ब्रह्मभियं औषधंते वरा इव ।	८३ । २
ब्रह्मन्मत्त तौ गीतमासो अर्चैर्द्व्यं नृप उतसधिं पिवध्वे ।	८८ । ४
अग्नीषोमा ब्रह्मणा वावधानोक्ते यज्ञाय चक्रयुक् लोक् ।	८९ । ६
त्वमध्ययुक्तं स्तौतामि पूज्यं, प्रश्नास्ता पीता जनवा परीकृतः ।	
विद्या विद्या आर्त्विज्या धीर पथस्थधे मय्ये मा रिषामा वयं तव ।	९४ । ६
यो विश्वस्य जगतः प्राणतस्त्यतियो ब्रह्मणे प्रथमो गा अर्विदत	
इन्द्रो यो दस्यु रधरां अवातिरन्धस्तं तं मय्याय इवामर्क ।	१ । १०१ । ५
त्वायेदं स्तोमं सुषुमा सुदक्ष त्वाया हविचक्रमा ब्रह्मवाहः ।	१०१ । ८
ब्रह्मा कृणोति वरुणो गान्धर्वं तमीमर्क ।	१०५ । १५
यदिन्द्राग्नी मदयः स्व दुरोणे यदब्रह्माणि राजानि वा यजत्रा ।	१०८ । ७
एतानि वां श्वस्या सुदान् ब्रह्मां नृप मदन् रोदस्यो ।	११७ । १०
ब्रह्म कृण्वंती वषणा युवभ्यां सवीरामो विदयमा वर्तम ।	११७ । २५
ता विद्वासा इवामहे वां ता नो विद्वासा मन्म वीचंतमय । प्रार्चयमानो युवाक् ।	१२० । १३
अन्तोर्बं स्तोम्या ब्रह्मणा मेऽवीरवधस्तुश्रुतीरवासः ।	१२४ । १३
अन्नाकं ब्रह्मोतयेऽवा प्रतुसुषु कासु चित ।	१२८ । ४
अचितं ब्रह्म जुशुषुयुंमानः प्र मिते धाम वरुणे मृणंतः ।	१५२ । ५
आ धेनवी मानतेयमवतीर्ब्रह्मभियं पीपयन् सक्षिन्नूधन् ।	६
पिलो भिषेत वधूमानि विद्वासाविवाहमदितिमुदयेत् ।	
अन्नाकं ब्रह्म प्रतनासु सद्वा अन्नाकं इष्टिर्द्विष्या सुपारा ।	१५२ । ७
यदुं जाये वषणमन्विना रघं हृतेन नो मधना अणुचतं	
अन्नाकं ब्रह्मप्रतनासु जिह्वतं वयं धना शरसाता मजीमहि ।	१५७ । २
न मा मरुध्वी माहृतमा दासा यदीं सुसन्नमनवाधुः	

श्रीरी यदस्य वैतनी वीतचतुर्व्यं दास उरी असावपि न्ध ।	१५८ । ५
अपामर्धं यतीनां ब्रह्मा भवति सारथिः ।	१५८ । ६
सुखेव ता ऊविषी अधरेषु सर्वा ता ते ब्रह्मणा सूदयामि	१६९ । १०
अत्वारि वाक्परिमिता पदानि तानि विद्वान्ब्रह्मणे मनीषिणः	
गुह्यं नीषि निहिता नैर्गर्ह्यति तुरीयं वाची मनुष्या बह्विति ।	१६९।७५
कस्य ब्रह्माणि कुमुपुयुवानः की अधरे मरुतः आववर्त्त	
अनेनां इव प्रजतां अन्तरिक्षे केन मन्वा मनसा वीरमान ।	१६५ । २
ब्रह्माणि मे मतयः शं सुतासः यथ इयति प्रभृती मे अद्रिः ।	४
अं पु वर्त्त मरुती विप्रमच्छंसा ब्रह्माणि करिता वी अर्चन्त ।	१६५ । १४
यथा पुर्वेभ्यो जरितृभ्यः इन्द्र मय इवापो न तुष्यन् बभूध ।	१७५।६ ; १७६।६
यं ते वृषणो वृषभाश्च इन्द्र ब्रह्मयज्ञो वृषरक्षासो अत्या ।	१७७।२
अथं यज्ञो देवया अथं सिन्धे इमा ब्रह्माण्ययमिन्द्र सोमः ।	४
अं सुप्तुत इन्द्र याज्ञवीर्यं ब्रह्माणि मान्यस्य कारोः ।	५
तव प्रशास्त्रं वसध्वरोर्यासि ब्रह्मा चाभि वृक्षपतिय नो दमे ।	२ । १ । २
त्वं ब्रह्मा रथिविदब्रह्मण्यस्ते त्वं विधर्तः सचमे परंध्या ।	१ । ३
प्राची यावाप्रथिवी ब्रह्मणा कृति स्वर्णं शक्रसुवर्षो विदिदात् ।	२ । ७
वयमग्रं अर्वाता वा सुवैध्यं ब्रह्मणा वा चित्तयेमा जनां अति ।	२ । १०
दधन्व वा यदीमनु वाचः ब्रह्माणि वंश्च तत् ।	५ । ३
यो रक्षस्व चोदिता यः कृत्स्न्य यो वृक्षणी माधमानस्य कीरे ।	१२ । ६
य सुन्व तमवति यः पर्वतं यः मर्गतं यः शशमानसुती	
यस्य ब्रह्म वर्हेन यस्य सोमो यस्येन्द्र राधः स जनाश्च इन्द्रः ।	१२ । १४
प्र ते माध न समने वचस्यैव ब्रह्मणा यामि सवनेषु दाध्वि ।	१६ । ७
अथाकृषो प्रथमं वीथ मङ्गयदस्याने ब्रह्मणा यथमनयः ।	१७ । ७
मम ब्रह्मेद्र याज्ञवल्का विश्वा इरी धृति धिया रथस्य ।	१८ । ७
ब्रह्मण्य त इन्द्र त मवीथ वृषसुज सुस्तिं सुन्नमग्युः ।	१८ । ८
स वसः कामं पीपरदिद्याने ब्रह्मण्यतो नूतनस्यायोः ।	२० । ४
सो अग्निरसामुचया कुमुपान् ब्रह्मा तृतीहिंद्री गातुमिषन् ।	२० । ५
ज्येष्ठरात्रं ब्रह्मणा ब्रह्मण्यस्यत्वा या नः यज्ञकृतिभिः सोद सादनं ।	२३ । १
उक्ता इव सूर्यो ज्योतिषा मन्वी विश्वे वामिज्जगिता ब्रह्माणामसि ।	२३ । २
ब्रह्मद्विबक्षपनो मन्वुर्नौरसि इहस्यते मङ्गि तप्ते मङ्गित्वं ।	२३ । ४
वीरपु वीरां उप वृक्षं मेखं यदीमानो ब्रह्मणा वैषि मे हवं ।	२४ । १५
इंधानो अग्निं वनवहस्यतः कृतब्रह्मा यद्यवद्रातहव्य इत् ।	२५ । १
आ नो ब्रह्माणि मरुतः समन्ववी मरां न अंसः सवनाग्निं गंतम ।	२४ । ६

तं नी दातुं मन्त्रो वाजिनं यथा आपानं ब्रह्म वितयद्भिर्दिव ।	७
द्विगुणवर्णान् ककुद्धान्यतस्तु भी ब्रह्मर्षयः अस्य राघ ईमहे ।	२४ । ११
तुभ्यं सुतो मधवन् तुभ्यमाभ्युदयस्य ब्राह्मणादा ह्यपत् पिव ।	२६ । ५
जीष्यधे समिध जीष्याञ्जतिं जीषि ब्रह्मजन्तु जीषि सुष्टुतिं ।	२७ । ६
ब्रह्माण्येव विदध सकृद्यज्ञासा दृतेव हव्या जन्वा पुरता ।	२८ । १
पशानि वामश्विना वर्षणांनि ब्रह्म लोमं षट्सप्तमदासां अक्षतम् ।	२९ । ८
इमा ब्रह्म सरस्वति जषस्व वाजिनी वति ।	३१ । १८
सङ्क्रान्तेव शकुने साम गायसि ब्रह्मपूज इव सवनेषु शंसि ।	३२ । २
समिहस्य शयमाशुः पुरस्ताद ब्रह्मवन्तानां अजर मवीरं ।	३ । ८ । २
तं धीरासुः कवय उन्नयन्ति स्वाध्याय ममसा देवयंत ।	८ । ४
उत नी ब्रह्मर्षिषु सकृद्यथ देवकृतम् ।	१३ । ६
यावदांशे ब्रह्मणा वदमान इमां धियं शतमेयाथ देवीं ।	१८ । ३
अमिवाथुषी मरुतामिव प्रया प्रथमज्ञा ब्रह्मणो विश्वामिदितः ।	
दासवदब्रह्म कुशिक्रास एवैर एकएकौ दमे अग्नि मनोधिरे ।	२८ । १५
उदउह रजः सहस्रमूलमिन्द्र स्या सध्यं प्रत्ययं शर्णीहि ।	
आ कौवतः सल्ललक अकथं ब्रह्मर्षिषु सपथिं इतिमस्य ।	२ । २० । १७
गवाश्वि मंथिनमिन्द्र शक्र पिबा सोम रविमा त मदाय ।	
ब्रह्मकृता साकतना गणैश्च सजीया रुद्रैस्तृपदा हवस्व ।	३२ । २
ब्रह्मजुतस्त्वन्वा वाहधानी भूरिदात आप्रणाद्रीदसो उमे ।	३४ । १
ब्रह्मणा त ब्रह्मयज्ञा धनजसि करी सखाया सधमाद आशु ।	३५ । ४ , अथर्ववेद २ । ८६ । १
इमा ब्रह्म ब्रह्मवाहः क्रियंत आ वर्णि सौद । वीह्य श्वर पुरोलाश ।	४१ । ३
तुभ्यं ब्रह्मार्ण गिर इद्र तुभ्य सचा दधिरे हविर्वा जषस्व ।	
वीध्यापियवसो नृतनस्य सखं वसो जरिह्यो वयो धाः ।	५१ । ६
प्र त अश्रोतु कुर्त्यां मेद्रं ब्रह्मणा श्वर, प्र वाक् श्वर राधर्म ।	१२
य इमं वादसो उमे अहनिन्द्रमनुष्टव । विश्वामिदस्य रक्षति ब्रह्मदे भारत जनं ।	५३ । १५
विश्वामिमा अरासत ब्रह्मैन्द्राय वज्रिणे । करदिनः सुराचस ।	१३
उत ब्रह्मार्णगिरी शुषस्व सं ते शक्रदेवताता जरेत ।	४ । ३ । १५
स त जानाति सुमति यविष्ठ य ईवते ब्रह्मर्षे गातुमेरत् ।	४ । ६
अकारि ब्रह्म समिधान तुभ्यं ब्रह्मायुक्थ यजते ब्यू धाः ।	
हीतारमग्निं मनुषी नि वेदुर्गमस्यंत उग्रिजः शंसमायीः ।	६ । ११
उत आ अग्निरध्वर उतो षट्पतिर्हमे उत ब्रह्मा नि वीदति ।	८ । ४
उतिमिवाग्निषणो दुष्यजती नि मायावानब्रह्मा दक्षुर्तं ।	१६ । ८
एवेहिद्राय हवमाय हव्यं ब्रह्माकर्म भगवी न रथं ।	१६ । २०

नू द्त इ द्र नू यणान इवं जरिखे नखीन पीयैः	१६११ ; १६१११ ; २०१११ ; २११११ ;
भकारि ते हरिवी ब्रह्म नव्यं चिया ख्या रण्यः सदासाः ।	२११११ ; २११११ ; २४१११
ब्रह्म खीमं मघवा सीमसुक्था यो अन्नान श्रवसा विधदेति ।	४ । २२ । १
स प्रतङ्गत्य इव्यः स ईडाः स सुष्टत इद्रः सत्यराधाः	
स यामन्ना मघवा मय्याय ब्रह्मख्येन सत्यं हरिवी धात ।	२४ । ७
धीरासीं हि छा कवयो विपश्चितलान् एना ब्रह्मणा वेदयामसि ।	२६ । ७
स इत्थति सुधित श्रीकसि ये तन्वा इला पिम्बते विश्वदानौ	
तन्मै विशः स्वयमेवा नमनं यन्मिन् ब्रह्मा राजनि पूर्व एति ।	४० । ८
उप ब्रह्मा श्रवणव्यसमानं चतुःश्रंगीऽवसीद्गीर एतत ।	४८ । ७
वसो वाजानं वसति जनानामरागतयो नि दधु संशैष	
ब्रह्मख्येन रव तं सुजत् निर्दितारो निद्यामी भवतु ।	५ । २ । ६
अधिसु विश्ववस्मं तु वि ब्रह्माणसुतम । अतुतं आवधत्पतिं पव दटाति टागवे ।	२५ । ४
उत ब्रह्माणो मरुता मे अय्यं द्र सीमस्य सुधुतस्य पेया ।	२८ । ७
इद्र ब्रह्म क्रियमाणा लुषस्व या ते श्राविष्ठ नव्या अकर्म ।	१५
अनवसो रघमन्नाय तच्चन्वष्टा वयं पुष्टत द्युमंतं	
ब्रह्माण इद्र मरुयंतो अर्कैरवधंयन्नक्यं हंतवा उ ।	२१ । ४
विश्वं तं अत मरुतः संखाय इद्र ब्रह्मान तविषीमवधन ।	१०
न ते त इ द्राभ्य अष्टभायुक्तासीं अभ्रमता यदमन ।	२३ । २
अजातशत्रुमजरा स्वैर्यलु स्वधामिता दन्मसीयत	
सुनीतन पचत ब्रह्मवाहने पुरुष्टुताय प्रतवं दधातन ।	२४ । १
अन्ना इत काव्यं वच उक्थमिद्राय शंस्यं	
तन्वा उ ब्रह्मवाहने गिरा वधत्यतया गिरा शंस्यतय ।	३८ । ४
गुह्यं सूर्यं तमसापत्रेन तगीरेन ब्रह्मणा विददतिः ।	५ । ४० । ६
आवर्णो ब्रह्मा युयुजानः सपर्यन कौरिणा देवान्नममोपगिजन ।	८
ब्रह्म प्रियं देवहितं यदसाहं मित्र वरुषी यन्मयीसु ।	४२ । ७
मे ब्रह्मणा देवहितं यदस्मि म देवानां सुमत्या यजियानां ।	४
इमा ब्रह्माधि वर्धेनाश्विभ्यां संतुशंतमा । या तन्नाम रघा इवावीचाम वृहन्नमः ।	७३ । १०
कां यायः कं इ गच्छथः कामष्ठा युंयाथ रथं । कस्य ब्रह्मान रण्यथी वयं वासुश्रमीष्टये ।	७४ । ३
प्र सन्नाजि वृहदृषां गभीरं ब्रह्म प्रियं वरुणाय नृताये ।	८५ । १
त्वं नः पाशंइसी जातवेदी अघायतः । रक्षा णी ब्रह्मणस्त्ववे ।	६ । १६ । १०
ब्रह्म प्रजावदा भर जातवेदी विचर्वषी । अप यहीदयद्वि ।	१६ । १६
एवा पाहि प्रजावा संदतु त्वा युधि ब्रह्म बाह्वस्वीत गीर्भिः ।	१७ । २
सुवीरं त्वा स्वायुधं सुवयसा ब्रह्म नव्यमवसी वृहत्वात ।	१७ । १२

तूर्वमोनीयान् वससवीयान् जत ब्रह्मोऽती उहमहाः ।	१० । १
अर्चामसि वीर ब्रह्मवाहो यादेव विद्य तात्वा महार्त ।	११ । ६
स तु मुषोऽनूतनस्य ब्रह्मव्यतो वीर कारुणायः ।	११ । ८
स नो वचदनिमानः सुब्रह्मोऽती विन्वायति दगीहाणि ।	१२ । ७
आ जनाय द्रुक्षि पाथिवानि दिव्यानि दीपयोऽन्तरिवा ।	
तपा वषस्त्रितः शोचिषा तान् ब्रह्मद्विषं शीघ्रं चामपय ।	१२ । ८
सुत इत्वं नितिन इन्द्र सोमं सोमं ब्रह्मणि शस्यमान उक्थ ।	१३ । १
सुत सोमं समसि शंसदुक् षेन्द्राय ब्रह्म वधेनं यथासत ।	१३ । ५
ब्रह्मणि हि चक्रुषे वर्धमानि तावत् इन्द्र मतिभिर्विविधः ।	१३ । ६
न सोमं चामिह्यतमः सुतो भूयश्चितपक्तिः पथान् सति धान ।	
इन्द्रं नरः सुवर्तो ब्रह्मकारा उक्था शंसतो देववाततमा ।	१४ । ४
कदा भुवन्मथय्याणि ब्रह्म कदा सोमे सहस्रपथोऽप्य द्राः ।	
कदा सोमं वासयोऽस्य रायाः कदा धियः कारसि वाजरवाः ।	१५ । १
कर्हि स्त्रितद्विद्र यज्जरिते विन्वप्सु ब्रह्म कणवः श्विनः ।	१
त वां धिया परमया पुराजामजरमिद्रमभ्यनूयर्कः ।	
ब्रह्मा च गिरो दधिरे समस्मिन्महाय सामा अधिवर्धद्विद्र ।	१८ । १
वर्धायं यज्ञ उत सोम इन्द्रं वर्धादब्रह्म गिर उक्था च मन्त्र ।	१८ । ४
उप ब्रह्मणि श्वश्व इमा गोऽथा त यज्ञस्तन्वे वयो धान ।	४० । ४
अध्वयो वीर प्र महे सुतानामिन्द्राय भर स ह्यस्य राजा ।	
यः पूर्यामिहृत नूतनाभिर्गोभिर्वावर्धं गृणतासुधीषा ।	६ । ४४ । ११
सखाया ब्रह्मवाहसुध्वंतं प्र च गायत । स हि नः प्रमतिमंही ।	४५ । ४
ब्रह्माणं ब्रह्मवाहस गोभिः सखाय वृष्मिथ । गा न दीहर्मे कुर्वे ।	४५ । ७
प्रवं रयीना युज सखायं किरचोदनं । ब्रह्मवाहस्तन कुर्वे ।	४५ । १८
अव त्वं इन्द्र प्रवतो गोभिर्गिरो ब्रह्मणि नियतो ध्वंतं ।	४७ । १४
अभि त्वं वीरं गर्वणसमचन्द्रं ब्रह्मणा कारितमवेन ।	४० । ६
अभि वा यां मरुतो मन्वते नो ब्रह्म वा यः क्रियमाणं निर्जित्सात् ।	
तपूँषि तव्यं उजिनानि संतु ब्रह्मद्विषमभि तं शीघ्रतु धीः ।	५२ । २
किमंग त्वा ब्रह्मणः सोम गोपां किमंग त्वाहुरभिश्चक्षिपां नः ।	
किमंग नः पशसि नियमानान् ब्रह्मद्विषं तपुषि हंतिस्य ।	५२ । १
यां पूषन् ब्रह्मचोदनामारां विभर्षाष्टुष । तथा समस्य हृदयमा रिख किंकरा जगु ।	५३ । ८
इदाहि त उषो अद्रिसानी गोता गवासंगिरसो गृणति ।	
व्यर्क्षे विभिद्रब्रह्मणा च सत्या नृणामभवद्देवर्वातः ।	६५ । ५
आ वामनासो अभिमातिवाह इन्द्राविष्णू सधमादो वक्षंतु ।	

- जुषेयां विश्वा इवना मतीनामुप ब्रह्माणि श्रुत गिरी मे । ६८ । ४
- इन्द्राविषु पिवत मन्त्रो अन्त्य सोमस्य दक्षा अठवं प्रुषेयां ।
- आ वामं चासि मदिराण्य अन्नूप ब्रह्माणि श्रुत इवं मे । ६८ । ७
- अवमृष्टा परा पत श्रव्यं ब्रह्मर्माश्रत । ७५ । १६
- यो नः स्त्रो अरणी यश्च ितां जिघामति । देवास्तं सर्वं धूवतु ब्रह्मवर्त्म ममातवं । ७५ । १८
- नू मे ब्रह्माण्यप उच्छ माधि त्व देव नश्वरः सुषूद ।
- राती म्यामीभयास आ त युधं पात स्वास्तिभिः सदा नः । ७१ । २० ; २५
- असादि वता वक्रि राजगण्यनघिर्ब्रह्मा नृषदने विधर्ता ।
- वीथ यं प्रथिवो वावधाते आ य हाता यजति विश्ववार । ७ । ५
- अघं याहि द्रव्यं मा विषम्या देवां अन्धा ब्रह्मज्ञता गण्येन
- सरस्वती मरुतो अग्निनापो यच्छि देवानुब धेयाय विश्वान् । ९ । ५
- सुब्रह्मा यज्ञः सुश्रमा वसुना दवं राधां जनाना । १६ । २
- धनं न त्वा स्यवसे दुदक्षद्रुप ब्रह्माणि सख्यो वसिष्ठः । १८ । ४
- सना ता त इन्द्रं भोजनानि रातहव्याय दायवे मदासे ।
- वर्षं ते करो वषणा युनज्मं व्यतु ब्रह्माणि पुरुशाक वाज । १८ । ६
- नू इन्द्र शूर स्ववमान कर्तो ब्रह्मजुतमन्वा वावधन्व ।
- उप नो वाजान्मिमीक्षुप सोमूयं पात स्वास्तिभिः सदा नः । १८ । ११
- वीधा सुमं मघवन्वाचमेमा या न वसिष्ठो अर्चति प्रशस्तिः । इमा ब्रह्म सधमादे नृषन्व । २२ । १
- तुयेदिमा सवना शूर विश्वा तुभ्यं ब्रह्माणि वर्धना कृणामि । त्वं नृभिर्हम्या विश्वधासि । ७
- उदु ब्रह्माण्यरत श्रवस्यद्रु सनर्ये नक्षया वसिष्ठ
- आ यो विश्वानि श्रवसा ततानोपश्रता स ईवतो वधासि । २३ । १
- युक्ते रथ गवेषण हरिभ्यामुप ब्रह्माणि नृजुषाणमग्न्यः । २
- आ नो विश्वामिहतिभिः सजावा ब्रह्म नृषाणा इर्थश्च याहि । ७ । २४ । ४
- न सोम इन्द्रममुतो ममाद नाब्रह्माणी मघवानं मृतास । २६ । १
- ब्रह्माण इन्द्रोप याहि विहान वाचस्त हरयो सतु युक्ताः । २८ । १
- वी अर्चतो ब्रह्मजतिमविनी युयं पात स्वास्तिभिः सदा नः । २८ । ५ ; २८ । ५ ; ३० । ५
- ब्रह्मण्योर ब्रह्मजति नृषाणोऽवांचौना हरिभिर्याहि तुयं ।
- अक्षिभू च सवने मादय स्त्रोप ब्रह्माणि श्रवण इमा नः । २८ । २
- इमे हि ते ब्रह्मजतः सुते सचा मधी न मच्छ आसते ।
- इन्द्रे कामं जरितारो वसुधवी रणेन पादमा दधुः । ३२ । २
- एवेष्टु कं दाशराजं सुदाशं प्रावदिन्द्रो ब्रह्मणा वी वसिष्ठाः । ३३ । ३
- कुष्टी नरो ब्रह्मणा वः पितृणामन्मन्व्यं न किंसा रिवाच । ४
- उतासि मेमा वरुणो वसिष्ठीर्वन्धा ब्रह्मन्मनसोऽधि जातः ।

इक्षं स्वां ब्रह्मणा देव्येन विभे देवाः पुष्करे त्वाददंत ।	७१५।११
आदित्या ददा वसवो जुवंतेदं ब्रह्म क्षिप्रमाद्यं नवीयः ।	७५।१४
प्र ब्रह्मेतु सद्गतादृतस्य वि रश्मिभिः सद्यो नवीं गाः ।	७६।१
वयं तु ते दास्यामः स्याम ब्रह्म कर्त्तव्यो हरिवो वसिष्ठाः ।	७७।४
यो ब्रह्मणं सुमतिमाधजाने वाजस्य सातो परमस्य वाचः	
सीचत मनुं मघवानो अयं उरु जयाय चक्षिरे सुधातु ।	८०।११
प्र वां मन्त्रान्मृचसे नवानि कृतानि ब्रह्म जुगुबक्षिमानि	८१।६
युनुवासा चिदक्षिमा पुरुष्यभि ब्रह्माणि चचाये ऋषीणां	७०।५
वो वां यज्ञो नासत्या ऊविष्मान्कृतब्रह्मा समर्षो भवति	
उप प्र यातं वरना वसिष्ठनिमा ब्रह्मान्मृच्यंते युवधा ।	७०।६
इमा ब्रह्माणि युवयून्मन्त्रय पात स्वस्तिभिः सदा नः ।	७०।७, ७१।६
कृतं नो यज्ञं विदद्येषु चारु कृतं ब्रह्मानि सूरिषु प्रशस्ता	८४।३
इंद्रं श्रीको मदि देव्यः सिषलु यो ब्रह्मनो देवकतस्य राजा ।	८७।२
देवो देवस्य रोदसी जनिवो उहस्पतिं वाप्रधतुर्महिला	
दद्याथाय दक्षता सखायः करद्वयं सुतरा सुमाधा	८७।८
१ संवत्सरं अजयाना ब्राह्मणा व्रतचारिणः ।	
वाचं पथ्यन्वजिन्वतो प्र मद्रूका अवादिषु ।	१०१।१
ब्राह्मणानो अतिरात्रे न सोमं सरो न पुष्यमभितो वदतः	१०३।७
ब्राह्मणासः सोमिनो वाचमकृत ब्रह्म कन्व तं परिवत्सवीषं	
अभ्यर्च्यो अर्चिषः सिन्धुदाना आविर्भवति गुह्या न केचित् ।	१०३।८
ब्रह्महिषे क्रत्यादं घोरचक्षुषं देवो अक्षमनवायं किमीदिनं	१०४।२
यां वा सोमां परिहृणोमि मघधमा ब्रह्माणि वृपतोव जिन्वतं	७१०४।६
वसिष्ठि त्वां जना इमं नानाहवंत जल्पये ।	
अथाकं ब्रह्मेदिमिद्र भृतु तेऽहं विश्वा च वधेयं ।	८१।३
एह हरी ब्रह्मजुजा श्रव्या वचतः सखायं । गीर्भिः युतं निर्बन्धसं ।	८१।१७
तस्या यामि सुवीर्यं तद्ब्रह्म पूर्वचिन्तये । येना यतिभ्योभजने अनेहितेयेन प्रस्तान्मनाविष	१।८
अस्माकन्वा ब्रह्मभिः सोमनाहस इद्रावच्छन्वा गहि ।	४।२
नि शु ब्रह्म जनानां याविष्टं त्वमा नतं । नो अन्वा उपारतं ।	५।११
प्र तमिंद्र नशीमहि रयिं गीमं तमक्षिणं । प्र ब्रह्म पूर्वचिन्तये ।	६।८
इहो ब्रह्मेद्र ऋषिर्दिंद्रः पुरु पुरुइतः । महात्मजोभिः शशीभिः ।	१६।७
आ त्वा ब्रह्मजुजा हरी वक्षमानिद्र केशिना । उप ब्रह्माणि नः प्रयु ।	१७।२
ब्रह्माचक्षा वयं युजा सोमपामिंद्र सोमिनः ।	१७।२
सुतावती इवामक्षि अघर्ववेद	अघर्ववेद । २०।३८।२ ; ४०।८
सखाय आ शिवामहि ब्रह्मेद्राव वसिष्ठं । सुव ऊ पु वो वतनाय वृचये ।	२४।१

नो वजाति वजात इत्सुनवच्च पचाति च । ब्रह्मेर्दिद्रव्य वाचनत् ।	३१।१
न सुमं ब्रह्मवाच्यं प्राप्नुनामसि सुन्वता । न सीमी अपता पपे ।	३१।१६
पन्थ इदुप बाधत पन्थ उक्थाणि शंसत । ब्रह्मा ज्ञपीत वन्थ इत् ।	३२।१०
न च उपाय विष्टुरेऽपाङ्क्षाव प्रसन्धिषि । देवतं ब्रह्मगावत ।	३२।२०
ए'द वाहि पीजये मधु शविष्ठ सीम्यं ।	
नायनप्लामचया श्रव्यवहिरौ ब्रह्मोक्था च युक्ततु ।	३२।१३
ब्रह्म जिव्यतस्तुत जिव्यत धियो कृतं रक्षांसि सेधतमनीवाः	
सजीवसा उवसा सूर्यचन च सीमं सुन्वती अग्निना ।	३५।१६
अत्रं जिव्यतस्तुत जिव्यतं नृन् कृतं रक्षांसि सेधतमनीवाः	१०
धेनुर्जिव्यतस्तुत जिव्यतं विद्यो कृतं रक्षांसि सेधतमनीवाः	१८
मेदं ब्रह्म तत्तत्पूर्वेष्वाविष प्र सुन्वतः शचीपतः इ'द विन्नामिरुतिभिः ।	३७।१
प्र ब्रह्मावि नभाकवर्दिद्राप्रिभ्यामिरुज्यत ।	
आ सप्तवृधमर्चं जिह्मवारमपोरुतं इ'द ईशान श्रीजसा नभंतामन्यके समे ।	४०।५
मा त्वा सूर्या अविष्यन्तो मीपङ्क्षान् आ दधन् । माको ब्रह्मविषो वनः ।	४५।२३
आ त एता वचोयुजा इदौ गृभ्यं सुमद्रथा । यदौ ब्रह्मभ्य इहदः ।	४५।३८
अस्मावि मय्य पुन्यं ब्रह्म'द्राव गोचत ।	
पूर्वीर्ह्येतस्य तद्वतीरगुषत सीतर्मेधा असृचत ।	८।५२।८
यष्टलिग्नो बह्वधा कल्पयतः सचेतसो यशमिमं बह्वति	
यो अन्त्यानी ब्राह्मणी युक्त आसीत्का म्बितव मजमानस्य संचित् ।	५८।१
सप्त कीतारक्षामिदीक्षते त्वाप्र सुत्यजमङ्गयं	
भिनत्स्यद्रिं तपसा वि श्रीषिषा प्राप्ते तिष्ठ जगं अति ।	८।६०।१६
आ याहि जषवाम त इ'द ब्रह्मावि वर्धना	६२।४
दिषी मानं नेत्सदन्सीमपृष्टासो अद्रयः । उक्था ब्रह्म च शंस्या ।	६३।२
उक्ता मदंत सीमाः कृषुष्य राधो अद्रियः । अथ ब्रह्मविषो जहि ।	६४।१
वक्ष्य इषभी युवा तुषिषीवी अनागतः । ब्रह्मा कसं सपर्यति ।	८।६४।७
अग्निहोत्राब्रह्मज्ञते काम्यं वसु दीष्टः सुव्यते सुवः ।	८।६६।६
वर्यं आ ते अपूर्व्ये'द ब्रह्मावि इषङ्गन्—	६६।११
पिंया परि अग्निहोत्रदिद्राव ब्रह्मोद्यतं ।	६८।८
अग्नि गंधर्वमवचक्षुषे गु रजःसा । इ'द्री ब्रह्मभ्य इहवि ।	७७।५
त्वं सीम तन्मृज्जहो वेवेथीऽन्वज्जतेभ्यः । उष यंतामि वक्ष्य' ।	७८।३
प्र व इ'द्राव इहते मयतो ब्रह्माचत । इमं वनति त्रषका वतकस्तुर्बन्धे वतपर्यया	८८।३
उप ब्रह्मावि सवनामि इमहा परमग्या कृषीपमः ।	८०।१
ब्रह्मा त इ'द निर्बन्धः क्रियंते अगतिभूता—	८०।३
नो यु वज्जेव तंद्रयुर्मुषी वाजानां पते । मत्सा सुतस्व गीमतः ।	८२।३०

प्र पर्वता अमर्षत प्र गावः प्र ब्रह्माचो अभिनन्दत इन्द्र !	८६।३
वार्चं न्या न्यामिदंति शूर ब्रह्माणि । वाडभ्रांसं विदद्विषो दिवेद्विषे ।	८८।८
अभिब्रह्मीरुषत ब्रह्मीर्हतस्य मातरः । नन्द्यंते दिवः शिशुम् ।	८।३२।३
तं निपुष्टे एवं ध्रुवेरथे जुंति ततिव । अक्षीषा सतधीति मिः ।	८।६२।१०
यत्ते पवित्रमर्षिष्यन्ते विततमंतरा । ब्रह्म तेन पुषीहि नः ।	८।६०।२२
यत्ते पवित्रमर्षिष्यन्ते तेन पुषीहि नः । ब्रह्मसवेः पुषीहि नः ।	६०।२४
हरिरोपग्रहणते नमस्य सपक्षिरे अन्नीर्ब्रह्म निर्भिजे ।	७१।१
ईतेष्वालो अक्षो न चारवो ब्रह्मब्रह्म ये जुजुषुर्ध्विर्ध्विः ।	७०।२
ब्रह्म प्रजावद्रश्मिन्वपस्य पीत इन्द्रविद्रनस्य याचता त् ।	८६।४१
अभिसत्तिपा भुवनस्य राजा विदद्वान् ब्रह्मण पुयमानः ।	८६।१०
तिस्रोवाच ईरयति प्र वज्रिर्हृतस्य धीतिं ब्रह्माचो मनोषा ।	८७।३४
तत्त्वा रिष्टं रतं मिष्यगब्रह्मा सुव्यंतमिच्छंतोद्राधिं दो परि सव ।	८।११२।१
ब्रह्म च ते जातवेदो नमस्येयं च गीः सदमिदधनी भूत् ।	१०।४।७
युजे वा ब्रह्मपुष्यं मनोभिर्वि शोका एतु पयस्ये व सूरैः ।	१२।१
अग्निष्ठविश्वदगदं ज्ञातोऽसीमस्य यो ब्राह्मणां आनिवेश ।	१६।६
वा न इन्द्र पृथसेऽस्माकं ब्रह्माद्यत । तत्त्वा याचामहेऽवः शृण्वं यद्वत्तमाजुषम् ।	२२।७
तेभ्यो गोधा अयधं कर्षदेतद्यं ब्रह्मणः प्रतिपीयं त्यजः ।	२८।११
प्र देवता ब्रह्मणं गातुरेलपो अष्ठा मनसो न प्रयुक्ति—	२०।१
हिनीता नो अक्षर दंढयव्या हिनीत ब्रह्म सनयं धनानां—	२०।१
ब्रह्मविषो विष्वगेनो भरेरत तद्देवानामवी अद्याडधीमन्त्रे ।	२६।८
सुब्रह्मायं देववतं व्रह्मंतसुर्ध्वं गभीरं पृथुबुध्नामिन्द्र—	४०।२
अष्टं दां गृणते पुष्यं वक्षसं ब्रह्म कश्चवं मन्त्रं वर्धनं—	४८।१
भुवस्तमिन्द्र ब्रह्मणा मज्जान् सुवी विष्णुं सवनेषु यशस्यः—	५०।४
वराय ते पात्रं धर्मं तना यज्ञो मंत्री ब्रह्माद्यतं वचः ।	५०।६
अष्टं जीता न्यसीदं यजीमान् विष्णुं देवा मवती मा जुमंति	
अहरहरश्चिनाभ्ययं वा ब्रह्मा सनिब्रवति सावृतिर्वा ।	१०।५२।१२
वदमित्या रीद्रं गूर्तवचा ब्रह्म कला सध्यामंतराजी	
क्राणा वदस्य पितरा मं हनेठाः पर्वत्पक्षे अहम्ना सतधीष्टन् ।	६१।१
अयं नामा वदति वनु वो गृष्टे देवपुत्रा अक्षयसत्पुषीतन	
सुब्रह्मण्यरगिरसी वो अस्तु प्रति गृह्णीत मानवं सुमिधसः ।	१४।६१।४
ब्रह्म मानस्यं मनयंतं श्रीवधीर्वन्मस्यतीन् पृथिवीं पर्वततां अपः	
स्यं दिवि रीहयंतः सुदानव आमां त्रता निवर्जंतो अग्निं अग्नि ।	६५।११
विष्णुं देवाः सङ्घं धीभिः पुर्वजा मनोर्यजमा अमृता अमृताः	
रातिवाचो अभिवाचः क्षीर्वदः क्षीर्वीरो ब्रह्म सत्तां गुषेरत ।	६५।१४

सरस्वातीभिर्मन्त्राणां हतव्रतः पुषा विश्वमन्त्रिणा वायुरक्षिणा

ब्रह्मकृती अक्षता विश्ववेदसः ब्रह्मणी यंसन् त्रिवचनमन्त्रसः ।

६६।५

आदित्या बद्रा वसवः सुदानव इमा ब्रह्म ब्रह्मनामानि जित्वत ।

६६।१२

इदा तपेषु मनसो जनेषु यदब्राह्मणीः संयजते सखायः

अमाह त्वं वि अहुर्मैयाभिरोहब्राह्मणी वि चरंतु त्वे ।

७१।८

इमे ये नावाङ्मन परचरन्ति न ब्राह्मणासो न सुतेकरासः

त एते वाचमभिपद्य पापया सिरीसं तं तन्वते अग्रजज्ञयः ।

७१।८

आवा त्वः पोषमासो पुपुष्वान् गायवं त्वी गायति ब्रह्मरीषु

ब्रह्मा त्वी वदति आतविद्या यज्ञस्य मावां वि मिसीत उ त्वः ।

७१।११

अश्वप्रवो न वाचा प्रवा वसु हविषंती न यज्ञा विनातुष

सुमावृतं न ब्राह्मणमर्हसि गन्धमस्त्रीष्येषां न शोभवा ।

७७।१

अग्रये ब्रह्म अश्ववल्गुतसुरग्निं मङ्गमवीचामा सुवृत्तिं

अग्ने प्राव जरितारं यविष्ठाग्ने मर्हि द्रविमसा यजस्व ।

८०।७

सहस्य मन्यो अभिमातिमस्यो रुजन्मृचन् प्रष्टवन् प्रेहि ब्रह्मन्

८४।३

सयं ते पाजो भन्वा रुचन्न वशी वज्रं नयस एकज तम् ।

परा देहि शानुष्यं ब्रह्मन्वी वि भगा वसु—

८५।२८

सूर्या यो ब्रह्मा विद्यात्स इदाधुयमर्हति ।

८५।३४

सूयाधाः पश्य रुपाणि तानि ब्रह्मा तु यं धति ।

८५।३५

समानमस्मा अनपाददर्थं अथा दिवो असमं ब्रह्म नभ्यं

वि य. पृष्ठेव जनिमान्यर्थ इ द्रविषाया न सखायमीषे ।

८८।३

पुर्वाणि हि त्वा सवना जनानां ब्रह्माणि मन्दन् गृणतावधीषां ।

१६

ब्राह्मणोऽस्य मुखमासीद्वाक् राजन्यः कृतः

सद्य तदस्य बह्व्यः पद्भ्यां शूद्रो अजायत । अथर्व ११।६।६ ; अजुर्वेद ११।११।१ ; १०।८०।१२

तव प्रशास्त्रं त्वमध्वरीयमि ब्रह्मा आसि गृहपतिश्च गो इमे ।

अग्नि ।

८१।१०

यस्यो कृणोति ब्राह्मणासं राजन् पारयामसि ।

८७।२२

अपब्रह्माणि हरिवो हरिभ्या सोमस्य याहि पीतये सुतस्य—

१०४।६

अव नो वजिनाशिशोऽष्टाचा धनेमादृचः । नात्रह्मा यज्ञ अष्टगुणीवर्ति त्वे ।

१०५।८

तमेव अद्य तसु ब्रह्मण्यमाह यज्ञस्य सामगासुक्थमासं

स शुक्रस्य तन्वी वेद तिस्रा यः प्रथमी दक्षिणया रराध ।

१०७।६

इक्ष्मैव याद्य आधिरस्या ब्रह्मजायेयमिति वेदवीचम्

न इताव प्रच्छे तस्य एवा तथा राहं हृपितं अत्रियस्य ।

१०८।१

देवा एतस्यामवदंत पुर्वे अमश्ववल्गुपसे ये निवेदुः

भीमा जाया ब्राह्मण्योपनीता दुर्धा दद्याति परमे व्योमन् ।

अथर्ववेद

१०८।४

ब्रह्मचारि चरति विविषदिवः स देवानां भवत्येकमंग—

अथर्ववेद

१०८।५

पुनर्वं देवा अद्दुः पुनर्मनुष्या उत । राजानः सव्यं जप्स्यन्ता ब्रह्मजाया पुनर्द्दुः ।	६
पुनर्दायं ब्रह्मजायां कृत्वा द्वेभिर्निर्गलितं—	अथर्ववेद १०२।७
सतीमन्मनुष्यायो अद्रिं सुवेदनामन्त्रायी ब्रह्मणे वा ।	११२।८
सहस्रधा पंचदशानुक्त्वा यावद्यावाहयिषी तावद्विनत्	
महस्रथा महिमानः सहस्रं वायद्भुक्त विठितं तावती वाक् ।	११४।८
बहन् ब्रह्मावदसौ वनीभान् पुनन्नापिरुपचंतमभिध्यात् ।	११७।७
त्वया वयं ब्राह्मणे रणेषु प्रपश्यंता युमिन्वानि मूर्ति	
चोदयामि त आयुधा वचोभिः सं ते जिज्ञामि ब्रह्मणा वयांसि ।	१२०।५
सुधायो अघ्रे प्रति ह्यर्थं मे वचो विन्वानि विद्वान्युनां सुकृती	
पुतनिर्घन्मन्त्रार्ण गातुमीरथ तव देवा अजलमन्नतुवतं ।	१२२।१२
यं वामथे तं तमुथं कृषोमि तं ब्रह्माथं तमथि तं सुमथा ।	१२५।१
अहं वद्राय धनुरातनीमि ब्रह्मद्विषे शरवे हंतवा उ—	१२५।६
सीमं राजानमवसेदधिं गीर्भर्ग्वामथि । आदित्यान्विष्णुं सूर्यं ब्रह्माथं च हृदिस्पतिं ।	१४१।३
इमा ब्रह्मैव तुभ्यं शसि दा वृथो वृथां मरु श्रवः	
तेभिर्भवं सकृत्पुंषु चाकपुत वाशस्व मृणत उत सीन् ।	१४८।४
निररबीमथवा तं दध्नाति ब्रह्मणाधिः संदिदानी रचोह्वा वाधतामिदः—	१६२।१
तपुर्मुधा तपतु रचसौ ये ब्रह्मद्विषः शरवे हंतवा उ—	१८२।३
पावमाचौः सन्मथयोः सुदुघा हि पुतश्चूतः	
अध्विभिः संभृतो रसो ब्राह्मण्यन्वसर्तद्धितम् ।—अल्लिक् ।	सामवेद १।१०।७।३
उत्वा मदन्यु सीमाः कृणुष्व राधो अद्रिबः	
अथ ब्रह्मद्विषो गच्छ ।—परब्रह्म, वेद वा अल्लिक् ।	२।११।१।८
वा वा सहस्रना शत युता रथे हिरण्यये	(अथर्ववेद ८।१।२४)
ब्रह्मयुजा हरय इन्द्रकैश्विनी बहन् सीमपीतयं । इन्द्र वा अल्लिक् ।	२।१२।२।३
ब्रह्म प्रजावदाभर जातवेदी विचर्यधे । अघ्रे यद्वीदयद्विधि । अघ्न वा अधि ।	२।१२।३।३
आ नो विश्वासु हव्यभिन्द्रं च मत्सु भूषत	
उप ब्रह्मवि सवनानि हवहन् परमज्या अचौवन् । सीम वा अघ्न	२।१४।१।४
आघ्रे विन्विभिः पिभिर्जीवि ब्रह्म सहस्रत	
ये देवता य आयुष तेभिर्जी महसा गिरः । अधि, अघ्न वा सीम ।	२।१४।२।१
त्वं नो अघ्रे अग्निर्भिर्ब्रह्मवन्नं ह वर्यय—अधि अघ्न वेदपाठ ।	
त्वं नो देवतातथे रावो हानाय चोदय ।	२।१४।२।३
अधिं सन्तु सहसो जातवेदसम् दानाय वार्यांगाम्	
विता यी मृद्वसती जल्यंवा षोढा मन्दतमो विद्म ।—बज्रमान, प्रजा ।	२।१५।२।१०
एह हरी ब्रह्मयुजा सन्मा वचतः सखायां इन्द्रं गीर्भर्ग्विनसम् । सीम ।	२।१८।१।२
इमे हि ते ब्रह्मजतः सुते सखा मयी न मया आसते	

इन्द्रे कामं जरितायी वसुधयो रवेण पादमा दधुः । वेद वा सोम । २।१८।१८
अस्मानिमन्त्रपुण्यं ब्रह्मन्नाय वीचत

पूर्वीर्धृतस्य इन्द्रो रनुषस्य सोमोऽथ वसुधत । वेद वा सोम । २।१८।१९
यसुधाया इषवमग्निना रथं दृष्ट्वा नी मधुना अचमुच्यतम् । वस वा अथ ;
अस्माकं ब्रह्म वृत्तासु जित्वितं वयं अना शूरसाती भजेमहि ।

ब्रह्मतेज ; सोम । २।१८।१५

एष ब्रह्मा व ऋत्विज इन्द्रो नाम युतो गृधे । २ २०।१।४

अयं स होता यो विजग्मा विन्वा दधि वाय्याधि श्वस्या

मर्त्यो यो अथै सुप्तको ददाश्व । २।२०।१।२२

अवसृष्टा परा पत शरव्ये ब्रह्ममेशति अथर्ववेद २।१२।५

गच्छामिचान् प्रपयस्व मानीषां कं च गीष्मिष । मन्त्र । २।२१।१।५

ऋषिमना च ऋषिभक्तं स्वर्षाः सङ्गसनीय पदवीः कवीषान्

द्वतीयं धानी माह्वः सिधासत्सो विराजमनु राजविष्टुप् । सोम । २।२१।२

वी नः स्त्रोऽरवो यथ निगो जिघांसति यजुर्वेद १।२७।१ ; १।२८।१

देवाकं सर्वे धूर्वन्तु ब्रह्म वर्म ममानारं शर्म वर्म ममानारम् । २।२१।१।२४

ध्रुवमसि पृथिवीं हं ह ब्रह्मवनि त्वा अमवनि स जातवन्तु पदधामि

आद्वयस्यवधाय अग्ने ब्रह्म गृह्णीष्व । प्रीद कर्म । यजुर्वेद । १।१८।१

एतंते देव सवितर्यज्ञः प्राहु तद्वस्यतये ब्रह्मण । २।२२।१

व्रतं कृण्वतामर्षिर्ब्रह्माधिर्यथो वनस्पति र्यज्ञियः । वेद ४।१४।१

उत्सावेत धूषांही युव्यंवा मनसु अक्षीरहनी ब्रह्मवीदनी

ससि यजमानस्य गृह्णान् गम्यताम् । परब्रह्म होता । ४।१५।२।१

सं ह्रासि ब्रह्मवनिः अमवनि स्वाहा । सोमवस । ५।१२।१

ब्रह्मवनिता अमवनि रायस्यववनि पर्युहामि

ब्रह्मा हं ह अर्चं हं हायु हं ह प्रजा हं ह । यजुर्वेद । ५।२७।२-१ ; ६।१।३ ४

सोमः पयतेऽथै ब्रह्मथेऽथै अथायाथै सुवने यजमानाय पयते एष ७।२१।१

ब्रह्मवमयं विदेयं पिष्टमनं पैष्टमस्य ऋषिमात्रं सुधातु दधिधम् । ऋत्विक् ७।४६।१

सं ब्रह्मणा देवकृत यदांस सं देवानां सुमती यज्ञियाणां स्वाहा ।—वेद । ८।१५।२

अधर्गया अधगुता भनिष्ठाः प्रजानम्यस्तुपयांसि विधान् स्वाहा । ८।२०।२

आदिध्वान् विष्टं सृथे ब्रह्मवस्य तद्वस्यति स्वाहा । ८।२६।१

इममसुषुपुव मशुष्ये पुममस्ये विम एष वोऽनी राजा सोमोऽस्माकं

ब्रह्मवामां राजा ८।४०।२ ; १०।१८।२

ब्रह्मं स्वं ब्रह्मासि सवितासि सत्यप्रसवः । ऋत्विक् १०।२८।२ इन्द्रवसतिना

ब्रह्मणा । १०।१०

वसन्त ऋतुर्ब्रह्म इविचम् ।

१०।१०।१

संज्ञितं मे ब्रह्म संज्ञितं वीर्यं बलम् संज्ञितं चर्मं लिङ्गं बलाहकमसि पुरोहितः ।	११।८।१९
उदरे वां वाङ्म अतिरन्तुवर्णी अथी बलम् । चिन्तामि ब्रह्मचानिब्रातुप्रवामि सं ।	
	बलम् । ८२।१
सीद त्वं मातुरक्षा उपख्ये विश्वामघ्रे वयुनानि विश्वान् ।	यजुर्वेद १२।१५।१
वीर्यवयः समवदन् सीमेन सह राज्ञा यस्मै ऋषीति ब्राह्मण्यसं राजन् ।	
	पारवानसि १२।८६
त्वानीवधि सीमेन राजा विश्वान् बलाहकमुच्यत ।	८८
ब्रह्मजज्ञानं प्रथमं पुरस्तादि सीमेनः सुखयो वेन जायः ।	१५।१
अभि त्वा ब्रह्मा वसवो वृषन्विना ब्रह्मपीपिदि सीमगाय अपामसि विश्वकर्मा ।	१४।५
सूर्यावयः प्रजापतिश्चन्द्रः । अन्नं वधी मयुन्द्रश्चन्द्रः ।	
विष्टन्वीवधीऽधिपतिश्चन्द्रः । विश्वकर्मावयः परमंटी चन्द्रः ।	४
अयर्भागीऽसि निष्कामा आविस्तृतं ब्रह्मस्यतं विद्वत् सीमः ।	२४
इन्द्रस्य भागीऽसि विश्वीराधिपत्यं अन्नं स्यतं पञ्चदशः सीमः ।	२
वृषचक्षी भागीऽसि वातुराधिपत्यं जनिमं स्मृतं सप्तदशः सीमः ।	३
सुव्रज्जा यज्ञः सुव्रमी वसूनां देवं राधी जनानाम् ।	१५।३४।२
इयं सीदन्त्य आभर, वाजिन, सूरय, ववसस्यत ।	४१।१९
वेन चक्षवसपसा सवनावन्विभ्याना अग्निं स्वरामरन्तः ।	१६।४०
वेन देवा देवेषधि देवस्यमान्ये ब्रह्मणः पुर एतावो अमङ्ग जीव ।	१०।४।८
तस्म पुत्रा प्रववे चारि विश्वा भुवनानि गोदाः ।	४२।२
उद्गामं च नियामं च ब्रह्म देवा अवीरघम् ।	चत्विक् । ६४।४
विश्वानघ्रे रघ्रे पुरो अग्निमंवेद ।	६६।१
उप ब्रह्म अथव चक्षमानं अतुःशक्तीऽवसीद गौर एतत् ।	८०।२
अत्यतामात्मा अग्नेन कस्यतां ब्रह्मा ।	वेद । १८।२८।२
उ न इदं ब्रह्म अथ पातु तयोः आका वाट्ताभ्य खाद्या ।	चत्विक् । ३८।३
अथै ब्रह्मचेऽथै अनाय मदि अन्नं चक्ष खाद्या ।	४४।१
वचं नीं वेदि ब्रह्मविष्णु वचं राजसु खादि । वचं विष्णुपु श्चक्षुमयि वेदि ।	
	वचावर्च । ४८
तथा वाणि ब्रह्मणा चन्द्रमानसया आसी वज्रमानो हविर्मिः ।	
अं नतेन सुक्रता सु सीकं वन च चक्षवो जम्भुः प्रथमजा पुराणाः ।	५२ ; ५८
अनचक्षुऽप्रिन्द्री ब्रह्मदेवी उड्यतिः । सचीतसा विश्वदेवा यज्ञं प्रावतु नः ।	
	यजुर्वेद । ४६
वा वे पवित्र मावेवाग्ने विततमनरा । ब्रह्म तेन पुनातु मा । परब्रह्म ।	१८।४
अन्नात् परित्युती रसे ब्रह्मणा व्युपिपत् अन्नं पयः सीमे प्रजापतिः ।	
अतेन स मिद्धिर्ध । नावनी ; वच ।	१८।४५

अग्निमी मेषज्योम तेजसे ब्रह्मवर्चसवानि विद्यानि । अस्तवित वेदादि कीर्ति ।

यत्र ब्रह्म च चर्म च सत्यधी चर सङ्ग । तं कीर्त्तं पुण्यां ब्रह्म यं वच देवा सङ्गधिना ।

वेदादि ; अतन्नाथ ; वच ; अलिङ्ग् चपिच । २०।२५

तत् त्वा वानि ब्रह्मणा दूरी दन्वीर्दिशो महीर्ब्रह्मादेवो वृक्षपतिः । २१।१६

विश्व इका सरस्वती भारती मरुतो विश्वः । इन्द्र ; प्रजा । २।१

साक्षात्वादेवेभ्य प्रजापतये ब्रह्मब्रह्म भन्तृस्थानिदेवेभ्यः प्रजापतये तेन सधामन् ।

परब्रह्म ; अलिङ्ग् । २२।४

ब्रह्मा यज्ञेन कल्पता व्याधो महारथा जनता दीन्धी यज्ञेन कल्पताम्

साक्षा । २२।२२

ब्रह्मा कल्पय नोऽवतु । नमोऽप्ययं । चन्द्र । २२।६० संश्रितो अप्रस्थाप्ता वा सोम

ब्रह्मोत्तमः । १४।९

विवक्षत इव ते मुखं ब्रह्मन् मा त्वं वदी बहू ।

अलिङ्ग् । २२।२५।१

ब्रह्मसूर्यसमं ज्योतिर्द्यौं समुद्रसमं सरः ।

इन्द्रः पृथिव्ये वर्षीयान् गोन्तु नावा न विद्यते ।

२३।४८

एतद् ब्रह्मन् पबल्हामसि त्वा स्विन्नः पति सेवसे ण

२३।४५

अयं सोमो वृष्णोऽथ मय रेतः ब्रह्मायं वाचः परम ज्योम ।

२३।६२

सुचेवतो हविशा अक्षरे सत्या ते ब्रह्मणा सृष्टवमिसन्ता

२५।४

ब्रह्मराज्याभ्यां शूद्राय चाप्यांस्व स्वरं चारवाय ।

२६।४

वा च विषदध सता ते अग्ने ब्रह्माथन्ते यज्ञसः सन्तु मान्ते ।

१७।७

त्वामग्ने वृणते ब्रह्मणा इमे शिवो अग्ने संवरणे मवा नः ।

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हीता यच्चत् वाचस्पतीः सुपायना ऋतावधीहारी ।

२८।२८

देवी हिरण्यवी ब्रह्माथामिन्द्रं वधीधसम् । ब्रह्मवासः पितरः सोम्यासः ।

अवे नो द्यावा पृथिवी अनेऽसा ।

२९।४७

ब्रह्मर्षे ब्रह्मवक्त्रं अनाय राजन्वं मरुद्गो वैश्वं तापसे शूद्रं ।

३०।३

यो देवेभ्य चातपति यो देवाणां पुरीक्षितः । पूर्वी यो देवेभ्यो जातो नानो वचये ब्रह्मये ।

परब्रह्म । ३१।२०

वचं ब्रह्मं जन्मवन्ती देवा अग्ने तदववन् । अस्तेवं ब्रह्मणो विद्यापस्य देवा असन् वसे ।

परब्रह्म ; मीचाणी । ३२

वहेषाधि सदादिमसतामुक्तदुचन्द्रमाः । तदेव ब्रह्मं तदुक्तं ता चापः स प्रजापतिः ।

परब्रह्म ३२।१

वचं मे ब्रह्म च चर्म कीमे शिवमन्तुताम् । मीचा, ब्रह्मवान् ; अतन्नाथ । ३३

ब्रह्मानि मे मतयः शंसुतासः शुक्ल इयति प्रवृत्ती मे अग्निः । मन् । ३३।७७

प्र व इन्द्राय वृद्धते मरुतो ब्रह्मार्चत । सामसोम

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विधिदेवाः शानि ब्रह्मशानिः सर्वशानिः । वेद , परब्रह्म । ३६।६०

इवि विन्वत् । ऊर्णे पिन्वत् । ब्रह्मणे पिन्वत् । अनाय विन्वत् । मेधां अतनायं वीर्यं यज ।
 अनीन्वत् सृक्पानि चारय ब्रह्मधारय अने चारय विंशं चारय । १८१४
 मयिं त्वद्विद्वयं ब्रह्ममयि दत्तमाय ततुः ।—ब्रह्मचर्यवेद ।
 अर्धेन्द्रि द्रुवि राजति विराजा ज्योतिषा सद्य ब्रह्मणा तेजसा सद्य । १८१५ ; १८१६
 ब्रह्मणे स्वाहा ब्रह्महत्याय स्वाहा । इवा वास्यनिदं सर्वे यत्किञ्च जनन्या जनन् ।
 तेन त्वज्जेन भुञ्जीथा मा गृह्यः कस्य क्षिप्तमन् ।—परब्रह्म । ४०१
 हिरण्ययेन पात्रेण सत्यस्य पिहितं सुखम् ।
 वीऽसा वावित्ते पुत्रयः सीऽसानवङ्गम् । भीम् खं ब्रह्म ।—परब्रह्म । ४०१७
 ततश्चरि ब्रह्मणा (मन्त्रेण) ब्राह्मदान उदस्य मयोददियं यथानि । अथर्ववेद । ११०१
 मा ते विष्वक्पुसत्तारी अग्ने ब्रह्माचले यज्ञसः सन्तुमान्ये । ११६१
 त्वामग्ने ब्रह्मते ब्राह्मणा इमे शिवी अग्ने संवरणे भवा नः । ११६२
 चादित्यं विष्णुं तस्यं ब्रह्मायं च ब्रह्मस्यतिम् । ११७४
 उत्तैर्ना ब्रह्मणे दद्यात् तथा स्योना शिवा स्यात् । ११८१२
 तत् क्रम्यो ब्रह्म वी गृह्ये संज्ञानं पुत्रवेभ्यः । ११७४
 अनीम ब्रह्म वी वेद तद् वा जनन् ह्यी ततम् । ४१११११
 संवत्सरं ब्रह्मयाना ब्राह्मणा ब्रतकारिणः । वाचं पञ्चमं जिन्यतां प्रमथुका अवादिदुः ४१२
 ब्राह्मणेन प्रयुक्तासि कन्वेन नार्पदेन । ४१८१२
 अगवस्य ब्रह्मणा संपिन्नाहं क्रिमीन ४ २ । १० अग्निना ब्रह्मणा...ब्रह्मस्यते ब्रह्मणा १६११२
 यद् ब्रह्मभि यद्विभि यदं देवे विदितं पुरा ६१११२
 पुनर्मे त्विन्द्रियं पुनरात्मा द्रविणं ब्राह्मणं च ।
 पुनरप्यवी विष्णवा यथा स्याम कल्पयन्ता मिहैव । ७७०१८

If in the above passages, ब्रह्म meant *hymns or supplications to god* and ब्रह्मण वा ब्राह्मण meant reciters of hymns, विद्वान्, educated or learned, अद्विक्, well-versed in rites कर्त्रिह makers or reciters of prayers, ह्योता, offerers of Sacrifices by pouring clarified butter into the sacrificial fire &c., would that be a sufficient, cogent reason for inferring that there existed hereditary caste-system then during the vaidik period unless there be found some direct, plain expression or texts therefor, to that effect or end ?

In the following Riks, psalms and Mantras, the terms राजन्, अजः ; विज, वैज, अर्य, आर्य ; यद्, दास ; etc appear in the sense of Sovereign-Body ; Subject Body ; Serfs or Hirelings.

अग्निमग्निं हवीमभिः सदा हवत विजृपतिं हव्यवाहं पुत्रद्वयं । अश्वेद १५।१२५२५
 न हि ते अने न सही न जन्मं अथवा नाली यतयेत चापुः । वीर्यं अतनाय । १२७।६
 अरावीय तद्विबुद्धिं विशेषेणै ब्रह्मिणाय कीमं दद्राव हवीषं । १७।१०
 प्र वी यज्ञं पुत्रया विद्यां दीवयतीनां अग्निं सुक्तेभिर्वचोभिदीनश्च यं वीजिदन्व रंसते । १६।१

येषामन्मेषु पृथिवी जुगुप्सा इव विज्ञपतिः भिषा यानेषु रज्जने ।	१।१७८
उष चर्चं पृथ्वीत संति राजभिर्भवे चित् सुचिन्ति दधे ।	४०।८
मी आरत मयती दुर्मंदा इव देवासः सर्वथा विद्या ।	१८।५
कीतारं विन्देयसं सं हि त्वा विश्व इधते ।	४४।७
पतिर्वाध्वरायामघे दूती विद्यामसि ।	८
प्रत्यङ्दीवानां विद्यः प्रत्यङ्कुदीवि नानुषान् प्रत्यङ् विद्यं खड्गं ।	५०।५
ये त इन्द्र ददुषी बधयन्ति महि चर्चं व्यविर् हव्यां च ।	५४।८
उ शिष्ठमवि धा युक्तमये महि चर्चं जनावालिन्द्र तव्यं ।	
रथा च नो मघोनः पाहि सरीग्राये च नः स्वपत्या इवे धाः ।	११
वज्रि वज्रसं विदधस्य केतुं सुप्राव्यं दूत सयी अर्थे ॥	
विजन्मानं रश्मिबि प्रशन्नं रातिं भरज्जगवे मातरिषा ।	६०।१
पृथी न जातो रन्वी दुरीषे वाजी न प्रीतो विशो वि तारीत ।	
विशो यद्वहे वृभिः सनीला अग्निर्देवता विश्वाव्यष्टाः ।	६८।१
गर्भो यो अपां गर्भो वनाया गर्भंय ख्याता गर्भंय रथा ।	
अद्री बिदधा अतर्द्रुं रीषे विशो न विशो अस्तं व्याधीः ।	७०।१
इंद्री अस्त्र्यं शिञ्जत् वि भजा भुरिते वसु भयोय तव राधसः ।	८१।६
प्र ये शुभंते जनयो न समयो यामन्वृद्धस्य सूनवः सुदंससुः ।	
रीदसी हि मयतश्चक्रिरे हर्षे मदति वीरा वितर्धवृष्टयः ।	८५।१
तस्य प्रतं रत्नं पातमइसी विश्व जनाय महि शर्मं यच्छतं ।	८९।८
विद्यां गोपा अस्त्र चरन्ति अंतकी द्विपथ यदुत चतुष्पद क्षुभिः ।	९४।५
तनीक्षत प्रथमं यज्ञसाधं विश्व आरीराजतम् जसामं ।	९६।३
विद्यां गोवा जनिता रदस्त्रीर्देवा अग्निं धारयन्द्रविषोदा ।	४
युवं तावां रिव्यस्य प्रशासने विद्या अयथो अमृतस्य मज्जना ।	११९।१
याभिः सुदान् भीमिजाय वणिजं दीर्घश्रवसे मधु कीमो अचरत्	
अर्चोर्वतं कीतारं याभिरावतं ताभिश्चावु उतिभिरन्दिना गतं ।	११
अनाय त्वं श्रवसे त्वं महीया इष्टये त्वमर्थेनिब त्वमित्ये ।	११३।६
रयिं सुचर्चं क्षपणमायुः सुवीर्ये ना सत्या वडं ता ।	११६।१८
इमां ते वाचं वसूयंत आययो रयं न धीरः सप्रा अतश्चिबुः सुषाय तामतश्चिबु ।	११०।६
उती विज्ञप्तोनां विद्यां ववर्जुंवीचां ।	१२४।६
प्र सु ज्येष्ठं निचिराभां इहज्जनी इव्यं मतिं भरता मलयज्ञां खडिगं मलयज्ञां ।	
अथेनीः अर्चं न कुतश्चनपृषे देवत्वं नू चिदाधुवे ।	१२६।१
अभि विजन्मा विहृदन्नचव्यते संवत्सरे बाहसे जग्धनी युगः । अग्निः ।	१३०।१
अभि विजन्मा मी रीचनानि विद्या रजांसि युयवानो अस्यात् ।	
कीतारं वजिठी अपां सधख्ये । अग्निः ।	१४८।४

अथ स क्षीता भी विजन्ता विन्ता॥ इति वार्तायि श्रवणा ।—अग्नि ।	११४८५
अथो व जनमधि अत्य उवा यो वा वविष्मान्मनसा ददात् ।	१५७६
सुगन्धं नो वाजी खन्तां पुंसः पुत्रां॥ उत विन्तापुत्रं रयिं ।	१६९१२२
दृष्टस्त्वन्दस्य तु विद्मः परिहृतां सुदानवः । ऊर्ध्वान्न कर्तं जीवसे ।	१७९१३
इवे वः सुधीमान्मनुजं विद्मः प्रियमग्निमितिधिं सुप्रयत्नं ।	२१७११
शुभस्त्वनिद्र बाहधानो अथो वृद्धीर्विद्मः सूर्येण सन्नाः ।	१११४
सनेम ये त ऊतिमिन्नरतो विन्ताः सुध वार्येण दस्युन् ।	१८
येनेमा विन्ता अवनो कृतानि यो दासं वर्यमधरं गृह्णाकः ।	१२१४
सो अर्यः पुट्टीर्विज इवानिनाति अदक्ये धन स जनास इन्द्रः ।	५
यो नार्मर सङ्गवसुं निहंतवे पृथाय य दाशवेशाथ वावङ् ।	१२१८
अरज्जी दस्युन् समनष्टभीतये सुप्राप्यो अभवः सास्युक् च ।	८
स इवचिन्द्रः कृष्णयोगी पुरंदरी दासीरेवधति ।	२०७
इमा सातानि वेत्यस्य वाजिनो येन जना उभये भुञ्जते विद्मः ।	२४११०
म इज्जनेन स विद्मः स जन्मना पुत्रैवाज भरते धना नृभिः ।	१८११
इत्यथालप्रिणरथनोक्षितो द्रुमभी विद्मःमतिधिर्विभावनुः ।	३१११२
विद्मः कविं विष्पतिं मानुषीरिषः संसीकृत्स्व'तस्वधितिं न तेजसे ।	१०
यदो विद्मो मानुषीदेवयंतोः प्रयत्नतोलीनते शुक्रमधि ।	६१३
अदाथः पुर एता विद्मःमप्रिमनुषीणां । तूर्णी रथः सदा नवः ।	११५
इन्द्राग्नी नवतिं पुरो दासपद्वीरधनुतं । साकर्मकेन कर्मणा । १२१६ ; तैत्ति०यजुः १।१।१७।१	
दौदिवांसमपुत्र्यं वहीभिरस्य धीतिभिः कृत्स्नयो अप्रिमिधते क्षीतारं विष्पति विद्मः ।	१११५
अक्षौदनधिमद्यनमसि प्रजनन कृत । एतां विष्पतीना भराधि' मंधाम पूर्वथा ।	२८११
इन्द्र क्षीतानामसि मानुषीणां विद्मः देवीनामुत पुर्वथा वा ।	२४१२
नि योमिद्व गृह्णा दधाना उत अचाय रोदसी समंजन् ।	२८१३
दिवो नपाता विद्वत्स्य धीभिः अवं राजाना प्रदिवो दधाते ।	५
आ वाङ्नि पुर्वीरति अर्धनौरा॥ अर्य आशिव उप नो हरिष्यां ।	४११२
खन्तास्ता सुरणा मर्जयेमाको अचाधि धारथेरतु यन् ।	
अर्चानि ते सुमतिं वीषावांक्त्वं ते वावाता जरतामियं गीः ।	४१४८
अयमिह प्रथमी चाधि धात्रभिर्हीता यजिही अज्जरेणीयः ।	
अनप्रधानो अगमो विद्वत्पुर्वमेतु चित्तं विभवं विश्विधि ।	७१२
अग्निरीशे इहृतः अचिवस्वाधियांजस्य परमस्य रायः ।	
इवाति रजं विधते वविही व्यातुवज्मन्वाय खपावान् ।	४१११३
त्वं मन्वा॥ इन्द्र तुभ्यं व आ अनुचवं मंजना मन्वत यीः ।	१७११
ममद्यन ते ममवन्तासो निविदिष्वा॥ अप इन्नु जधान ।	
अथा निविध उतरी वधुवाग्निरी दासस्य सं पिच्छगुब्धेन ।	१८१८

वाहधानसविषीयेषां पूर्वोर्ध्वं न चममभिमुति पुण्यात् ।	३२३।१
सत त्वा सद्य आर्थां सरबोर्दिद्र प्रायतः । अर्नाचिष रद्यावधीः ।	३०।१८
अक्षायपद्मभीतये सङ्कस मिश्रतं ह्येः । दासानामिन्द्रो नावया ।	११
मम हिता राष्ट्रं अनियस्य विन्वायेर्विन्ने अस्तता यथा नः ।	
क्रतुं सचते वरुचस्य देवा राजानि कृष्टेरुपमस्य वज्रेः ।	४२।१
विष्वा कविं विष्पतिं मानुषीणां यधिं पावकं सुतपुष्टमधिं ।	
नि क्षीतारं विन्निविदं दधिध्वे स देवेषु वनते वाङ्मानि ।	५।३।३
अग्निर्हि वाजिनं विमे ददाति विन्निवर्षधिः ।	
अग्नी राये स्नाभुवं स प्रीतो याति वार्यमिषं क्षीदध्य आ भर ।	६।१
त्वामग्ने अतिष्ठिं पुष्यं विशः शोचिष्केष्टं गृह्यपतिं निवेदिरे ।	८।२
त्वामग्ने मानुषीरीलते विष्वा क्षीमाविदं विविधिं रजघातमं ।	३
त्वमग्ने पुष्यरूपो विश्विषी वयोदधासि प्रमथा पुष्यपुतः ।	५
सत त्वा यं शिशुं यथा नवं जनिष्ठावणी धर्तारं मानुषीणां विश्वमधिं स्तुध्वरं ।	८।३
प्रातरग्निः पुष्यमिषो विशः सर्वतातिधिः । विन्वाणि यो अमर्त्या हव्या मर्तेषु रक्षति ।	१८।१
प्र विश्वसामन्न विवदद्यां पावकभोचिषे । यो अज्यरे ज्यीर्षो क्षीता मद्रतमो विशि ।	२२।१
इन्द्राग्नी शतदा वृक्षमन्त्रे यवीर्ये । अतं धारयतं वृद्धिर्हि सूर्यभवाजरां ।	२७।६
वि यु खधी जनुषा दानमिन्द्रकृन् गवा मघवनं संचकानः ।	
अन्ना दासस्य नमुषेः शिरो यदवर्तयो मनवे गातु निष्कन् ।	३०.७
युजं हि सामकृथा आदिदिद्र शिरो दासस्य नमुषं मथायन् ।	८
स्विषी हि दास आयुधानि चक्रे किं मा करन्नवला अस्य सेनाः ।	
अंतर्ह्यस्यदुते अव्य धने अथोपमैयुधये दस्युमिद्रः ।	८
पुष्य यत् इन्द्र संत्युक्था गवे चकार्षीर्विरासु युध्यन् ।	
ततश्च सूर्याय चिदीकासि स्वे हवा ममत्सु दासस्य नाम चित् ।	३३।४
हवा अवि राधसे जग्निषे हवि ते शवः स्वचतं ते धृषण्यनः सवाहमिन्द्र पौषं ।	४
उरीष्ट इन्द्र राधसो विभीरी रातिः शतक्रतो । अधानो विन्निवर्षेण युष्मा सुचक्रमंजय ।	३८।१
स हि वृचस्य ममस्य चितिभिरेवावदस्य यजतस्य सभ्रैः ।	
अवत्सारास्य सुनवाम रण्यभिः सविष्ठं वाजं विदुषा चिदध्यं ।	४४।१०
एता धिषं कृचवाना सखायीऽप या माता अच्यत व्रजं गोः ।	
यथा ननुर्विशिष्टिर्न जिनाय यथा वचिग्वंजरापा पुरीषं ।	४५।६
कद्रु मिषाय धात्रे नमानश्चै स्तुचवाय स्वयशसे मणै वयं ।	
अग्निव्यस्य रजसी यदभ आ अपो वृचाना वितनीति मायिनो ।	४८.१
सत्वा यदि पितुर्मंतमिष अयं रजं दधाति भर व्रतवे विमे ।	४
अथे अर्थतमा गर्भं विष्टं वक्त्रे भिरंजभिः ।	
विष्वा अद्य मर्षतामव व्रथे दिवचिद्रीचनादधि ।	५६।

अन्नं वक्षसा सुकृते पश्या यं वासाद्ये वक्षसिवास्तः ।

राजानां अन्नमन्नवीर्यमानां सङ्कलनसूत्रं विभज्यः सङ्क ही ।

५।६२।६

युवं नी येषु वक्षस्य अन्नं तद्वत् विभज्यः । अन्नस्य वाजसातये कृतं राये सक्तये ।

६४।६

उच्छ्रित्यां नी यजता देव अन्ते रुद्रहवि ।

सुतं सोमं न हविभिरा पङ्क्तिर्भावंतं नरा विभक्ता अर्चमानसो

७

ता हि अन्नमविभक्तं सम्रागस्य माश्रति । अथ त्रयेव मानुषं स्वर्णधावि दशतं ।

६६।२

वलिन्वा देवा निष्कृतमादित्या यजतं तद्वत् । वक्षसिन्नार्यमन्वविष्टं अन्नमाश्रये ।

६७।१

आ यथीनिं हिरण्यं वक्षसि निव सद्यः । अतारां अर्चणीनां यतं सुखं रिभादना ।

६७।२

तामः प्रक्त पार्थिवस्य मङ्गी रायो दिव्यस्य मङ्गि वा अन्न देवेषु ।

५।६८।१

मौ रोचना वक्षसि तौ वृतं द्यूनीषि मित्र धारयथी रजांसि ।

५।६८।१

वातधानावमर्तं अत्रियास्थानु व्रत रक्षमाणावसुये ।

८

त्वं दिव्यो अन्नयो दीयामो दिवो अग्ने तद्वत्ता रोचनेन ।

६।१।७

विश्रां कविं विभूपतिं शश्वतीनां नितीश्वरं त्रयभं अर्चणीनां ।

६।१।८

वेवि अन्नरौघतामग्ने हीता दमे विश्रा । सप्तधी विभूपते कृणु जुवन्व हव्यमंगिर ।

२।१।०

स चित्रं चित्रं चितयंतमन्त्रं चित्रचित्रं चित्रतमं वयोधा ।

चंद्र रयि पुरुवीरं तद्वत् चंद्रं चंद्राभिर्गृणते युवस्य ।

६।६।७

अपासुपस्य मङ्गिवा अष्टभूयत विश्वो राजानसुपतस्य कृत्स्नमियं ।

आ दूतो अग्निमभरद्विबस्तो वैश्वानर मातरिन्वा परावतः ।

६।८।४

युगेयुगे विदध्य गृह्यङ्गोऽग्ने रयिं यशसं धेहि नव्यसो ।

पव्येव राजन्नघशसमजर नोवा नि त्वय वनिन न तेजसा ।

८।५

अस्माकमग्ने मघवत्सु धारयानामि अन्नमजर सुवीर्यं ।

वयं जयम श्रुतिनं सङ्कलिषं वैश्वानर वाजमग्ने तवीतिभिः ।

८।६

अग्ने मित्रो न तद्वत् अतस्यासि अत्रा वामस्य देव भुरेः ।

११।२

अग्निरसि प्रवेता अग्निर्वेधस्तम अग्निः । अग्निं हीतारनीकते यज्ञेषु मनुष्यो विश्वः ।

१४।२

इमसू पु यो अतिथिसुवर्णं विश्वासां विश्वां पति न जसे गिरा ।

१५।१

अग्रे यदय विश्वो अन्नरस्य हीतः पावकग्रीष्मे वेदं हि यज्या ।

१४

त्वं हीता मनुर्हिंती वक्रिरासा विदुष्टुरः । अग्रे यच्च दिव्यो विश्वः ।

१६।८

ते ते मग्ने त्वीता इवयंती विश्वनायुः । तरंती अर्घ्यो अरातीर्बन्धतो अर्घ्यो अरातीः ।

२७

आ यं हसि न खादिनं शिष्टं जातं न विभति । विश्वानग्निं स्रध्वरं ।

४०

प्रज्जो नो न महिरमंशुमन्त्रो शिरो दासस्य मनुषेर्नचायन् ।

प्रायजनीं सायं सभनं वृषयावा समिधा संस्तुति ।

२०।६

अग्निः सृष्टो जीवतो रारवन्व न निवस्य व्यथया मनुर्निद्र ।

आमिषिष्ठा अमियुक्ती विष्णुवीर्याया विश्वोऽव तारीहांसोः ।

२३।१

अनु ते दाधि मङ्ग दंष्ट्रिवाव सत्ता ते विदुमनु तद्वत्तु

अनु अन्नमनु सङ्गी वज्रतेंद्र द्वेभि रक्षते ऋषयो ।	
पातर्दनिः अन्नग्रीरन्तु श्रेष्ठो मने इवावां सनये चनासा ।	६।२६।८
अव गिरिदांसं शंवरं इत्थमावो दिवोदासं चिन्तामिकतो ।	२६।४
इवमा वचोवां वविंछां मा नसारीन्मघवनाथी अर्थः ।	६।४७।८
एधमानद्विभुभवस्य राजा चोक्तुयत विश्व इन्द्र मनुष्यान् ।	१६
विश्वीविश्व ईश्वमध्यरेष्वहत क्रतुमरति युवत्योः ।	
दिवः शिशुं सहस्रं सुनुमिहं यज्ञस्य केषु मरुवं यज्ञध्वे ।	४८ २
नू गो रथिं रथ्यं अर्वाभिमां पुत्रवीरं मङ्ग ज्ञतस्य गोपां	
अयं दाताजरं येन जगान्मस्युधी अदेवीरभि च क्रमाम विश्व आदेवीरभ्यन्नाम ।	१५
उत द्यावा पृथिवी अन्नमुक् हङ्गोदसी शरणं सुवर्ग ।	५०।३
रिषादसः सत्पतौ रदव्यान्मही राक्षः सुवसनस्य दाढन् ।	
यूनः सुचवान् अयतो दिवो नृनादिन्यान्वाव्यदितिं दुर्वोयु ।	५१ ४
सुचवावो वरुणो मित्रो अग्निष्ट तथीतथी वक्त्रराजसत्या ।	१०
इतो दवाव्यायां इतो दासाणि सत्पतो । इतो विश्वा अप दिव ।	६०।६
विश्वै यथा मङ्गना मंदमानाः अन्न दवावो अदधु. सओवाः ।	८७ ५
मा त्वे सवा तनये नित्य आ धडमा वीरो अन्नमर्थो वि दासीन ।	७।१२१
स भानुवीरभि विश्वो विभाति वैश्वानरो वाहधानो वरेण ।	५।२
तन्निया विश्व आयन्नसिक्कनोरुमना जङ्गतीर्भोजनानि ।	३
इ धि राजा समर्थो नमीभिर्यस्य प्रतीकमाहुतं घृतेन ।	८।१
हीता मंत्री विद्या दसूना क्षिरजमो ददृश राव्याणां ।	८।२
मंद्रं हीतारतुभिर्गो वषिष्ठमग्निं विश्व ईलने अध्वरेषु ।	१०।५
आ षोऽनयत्सधमा आर्यस्य गव्या तत्सुभ्यो अजगन्मया नृन् ।	१८।७
इमं नरो मरुतः सचतानु दिवोदास न पितरं सुदास ।	
अविष्टना पैजवनस्य केत दूनाग्रं अन्नमजरं दुर्वोयु ।	२५
त्वं इ त्वदिन्द्र कुत्समाव युयुषमापसत्वा समर्थे ।	
दासं वण्डुषं क्रुववं त्वया अरंधय आर्जुनेयाय शिङ्गन् ।	१८।२
दवाविष्टे अश्यांय पूर्वैऽस्तु अत्राय ममिरे सङ्गसि ।	२१।७
आ गो द्वेव श्रवसा याहि यमिन् भवा इध इन्द्र रावो अस्य ।	
मन्त्रे वृज्वाय वृषते सुवज्र मङ्ग अत्राय पीत्याय गूर ।	३०।१
अभवन्न पुर एता वशिष्ठ आदिचतृसूना विश्वो अमर्षं त ।	३३।६
अवः ज्ञासंति सुमेषु रितक्षिजः प्रजा आयां ज्योतिरथाः ।	७
तप्ते जन्मोत्तैव वशिष्ठागन्धवी यस्या विश्वो आजभार ।	१०
राजा राट्ठानां पित्रो नहीनामनुमनसो अन्नं विश्वायु ।	३३।११
उत नः एषुं वृषुं अयो धः प्र राथे यंतु शिर्वेती अर्थः ।	१४

सा विद् सुबोरा नवद्विरस्तु सनात्सङ्गती पुष्पनी वृषः ।	७५६५
इत्थं नी मित्री अयंमा सुजाती राजा सुचरी इववी सुवली ।	८७११
या राजाना नव ऋतस्य गीपा सिन्धुपती अविद्या यातमर्वाक् ।	९
मित्रसन्नी वरवी देवी अयः प्र साधिष्ठेभिः पश्चिभिर्नयन्तु ।	१
अनाय्य वरवी मित्री अयंमा अयं राजान चाग्रतः ।	६६१११
प्र वा मन्वांसि मयान्मय्यदरं गतं इविषी वीतये मे । तिरौ अयो इवनामि युतं नः । ७५८५२	
उप त्या वज्रो गमती विश्वं नी रवीइवा संभता वीलुपाची ।	७५१४
अयं वामर्ह इवरी इवीवस् विश्वविशं हि गच्छथः ।	७४११
युवा नरा पश्यमानास पाय्यं प्राचा पश्यंत, ध्रुपश्यं वयुः ।	
दाहा च इवा इतमार्थाणि च सुदासमिन्द्रावकवावसावतं ।	७८६१
अव सिंधु वरवी वीरिष म्यादद्वसी न श्रुं ती वगस्तु विद्यान् ।	
गंभीरशंसो रजनी विमानः सुपारइजः सता अस्य वाजा ।	८७१८
मी वु वरव मय्ययं गृह राजमयं गमं । सख सुचत मलय ।	८८११
यवेमि प्रष्टु रविष इति नं प्ताती अद्रिवः । खला सुचन मलय ।	८८१२
क्रतुः समइ दीनता प्रतीपं जगमा युषं । खला सुचन मलय ।	८८१३
अपां मध्ये तस्त्रिवांसं त्वष्टाविदव्यारिताय । खला सुचन मलय ।	८८१४
न वा उ सोमो इजिनं इजिनोति न अविशं मिश्रया धारयंतं ।	
इति रवी इन्वासवदंतसुभाविन्द्रस्य प्रसिती श्रयाते ।	१०४११३
अथ प्राचीगिरति दासदव्यानासंगो अग्रे दशभिः सङ्घैः ।	८११३३
या वक्ष्ये पराकातपुर्वीरत्रंतावज्जिना । इवी दाधोरमत्यां ।	८५१३१
समस्य मन्वे विशी विद्या नमत क्रतयः । समुद्रायेव सिंधवः ।	८६१४ ; ४५१११
पुरुवा हि सङ्कटसि विशी विद्या अतु प्रभुः । समत्सु त्या इवामन्त्रे ।	१११८
अहान्ते पीरुक्तस्यः पंचाग्रतं वसदस्युर्वभूनां । मंजिटी अयः सत्पतिः ।	१८१३६
उम नी वाजिनीवस् यातवतस्य पश्चिभिः ।	
येमिषुचिं इववा चासदस्यं मन्त्रे अवाय मित्वथः ।	११७
तं इवेन यतन्तु चः सुभासं म्रक्तमोचिषं । विमानमिजमरं प्रजनीयं ।	१३१३०
सुर्वीन्द्रं व्यश्रुवदगुर्निं वाजिनं वनं । अयो मयं मंजमानं वि दाष्टवे ।	१४१३१
ऋतावाना नि वेदतुः सवाग्याय सुकातु । उतत्रता अविद्या अवनामस्तुः ।	१५१८
यदस्य स्यं उच्यति प्रियवता ऋतं दध ।	
वमिषुचिं प्रतुधि विश्रुवेदसो यथा मध्यंदिनि दिवः ।	१७१३८
ते नी गीपा अपाव्यास उदक्त इत्या नवक् । पुरस्तात् सर्ववा विद्या ।	१८१३
अवाय लमवसि न लनाविष मयीपत इन्द्रं विद्याभिरुतिभिः ।	१७१६
अपि इव पुराचवद्वततेरिव गुपितमोमी दासस्य दंभय ।	४०१६
विद्यां राजानमस्तु तमध्यं वर्नवाजिनं । अग्निमीक्षं उ उ ववत् ।	४११४

त्वं नः सीम विभ्रुवी वधीषास्वं कर्षिदा विभ्रा वृषचा ।	८।७८।१५
वक्राव विभ्रु आर्यो दासः श्रेयचिषा अरिः	
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प्रति ते दस्यवे ठक राधो अदश्र्यै इयं । सीर्नं प्रसिमा श्रवः ।	५६।१
दश मन्त्रं पीतकतः सङ्ख्या दस्यवे ठकः । निष्ठाशायी अमङ्गत ।	१
श्रतं मे मर्दभानां श्रतमूर्ध्वावतीनां । शर्तं दासाः अति अजः ।	५६।१
श्रीचा श्रीचिष्ठ दीदिहि विशे मयो रास्य सीवे मङ्गाः अति ।	
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अग्निं वी दुये वचः सुवे यथस्य मन्ममि । सव्यं प्रजा । सामवेद	१।१५।७।१ ; ७७।१
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- जनं जनं जन्तो नाति मन्त्रे विप्र यांति दिव्योऽविमं विमं । अथर्व १, १०४१:१
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अनेषां ज्ञानुः सं भवत् ।—वीर्यं ।	३
देवीविष्णुः प्रायासिष्टा सुप्रोते सुधीते वसुधने वसुधयस्य वीता यज ।—प्रजा ।	१८।१४
हीतायक्षन् स्नाह्वाज्ञोतरिणं यद्वपतिं पृथगवक्ष्ये संवज कवि चक्षुर्निद्रं वयोधसम् ।	१५
अवस्य त्वा परस्याव ज्ञानपक्षम् पाणि ।	
विश्वस्त धर्मणा वयमनुज्ञानान सुविताय मन्वसे ।— वीर्यं, मया, वर्ण ।	१८।१८
अनेषां खेन संरभस्व मिनेषां मिनेषा यतस्व ।	
सजातामां मध्यमिष्ठा राजानवे विद्वन् दीहिहीह ।	अथर्ववेद १।६।४
वक्ष ज्ञानं च अक्षं च न विधीती न विध्यतः एवमि प्राचक्षामिः ।	१।१५।४
मेक्षितं इदं ज्ञानं संक्षितं वीर्यं वर्णं संक्षितं अक्षमजरमनु निश्चयं ब्रह्माणा पुरोक्षितः । १।१८।१	
ए वो दासा आक्षन्तस्व तस्मा वक्षः आदक्षि ।	४।८।८
तथाहं सर्वे पश्यामि यद्य युद्धं ज्ञतार्थः ।	४।१०।५
इममिन्द्र वर्धय क्षिप्रं न इमं विश्वमिह हर्षं ज्ञानत्वं ।	४।११।१
वर्णं अनामानममनु राजिन्द्र मज्जन्त्य सर्वमक्षी ।	५
विधीविष्णुः प्रविक्ष्वा क्षमीक्षे क्षमी सुख त्वं वक्षः ।	११।१
उतपुनः पितरं अक्षमीक्षे ज्येष्ठं ५।१।८ ; संते विश्वानि ज्ञाना वक्षसि ।	१।५
यद्रामिन् प्रकर्षतां तस्मान् वीर धनु क्षि ।	५।११।५
मेक्षन् ज्ञानिन् ज्ञेयार्थं तस्मान् परिदक्षति ।	१५

अथैव चवन्मानीवीनायकैः नरवत्तं रविम् ।	१
वा अथ सन्निधं वेद अथिवैच समानितान् ।	अथर्ववेद ६.७५.१
अथैवैः अत्रियै विद्यात्रान् गृह्णात्यायुषे ।	४
अथासु निषादवत्ता विपक्षिता प्रजाक् चले सधुमेव पितृताम् ।	१.६७.१
लं देवीर्विश्व इवा दि राजायुषं अन्नमन्नर ते चन्तु ।	२७.१३
गुणिवचा नगराणो सुख्यौ सुप्रमानमदिति सुप्रणीतम् ।	७६.१२
अथैव अत्रायि धारयन् नये युगज्मि त्वा ब्रह्मणा देव्यम् ।	८१.७
नयेद्ये अग्निं गृह्णानि सङ्ग अत्रेण अर्चसा बलम् ।	८७.२
अत्रेवाये सुवमनसु तुभ्यमुपसत्तावधतां ते अनिष्टृत ।	८७.३
अनाद्वयी जातवेदा अमर्त्यो विराजये अथभट्ट दीदिकीह ।	८८.१२
इन्द्र अथममि वामनीकौ जायय हवभ अर्चनीनाम् ।	८८.२
अपि इव पुराणवत् तततेरिचगुणितम् । श्रीजो दासस्य दध्यम् ।	७६.५.१२
कौ अस्यानोदुहोवयवत्या अत्रेवायि अत्रियै वय इच्छन् ।	७१.०.८.१
न वा अ सोमी हजिचं विधीति न अत्रिय मिथुयाधारयन्म् ।	८५.१.३
ब्रह्म च अथं च श्रीचौ वल्लभम् ।	८१.२.६
युद्धकृता राजकृता स्त्रीकृता ब्रह्मभिक्षता ज्ञायापत्यानुतेव कर्ताव न्यच्छन् ।	१.८.१.३
ब्रह्मदेवाऽचसुर विद्यन्ति ब्रह्मदेव जनोर्विश्व. ब्रह्म दमन्यत्रचनं ब्रह्मसत अथमन्थन् । १.०.१.१.१	
इम विभर्ति वरचमायुष्मा-कृत शारदः स मं राष्ट्र च हलच पशुनीजय मे दधत् । १.०.१.१.२	
जिह्वे योमाय अर्चनीये र्वा युगज्मि । ५.१२ अमिभुः अथवर्धनं मपन्नदन्धनं नमिम् । २६	
सङ्गहि रीज आकृतिः अम रष्ट्रं वडव्यं. कृचः	
सामानि छंदांसि पुराणं यजुषा सङ्ग ।	१.१.६.२
कोयं दुष्कृत हजिनं सयं यजो यशो ब्रह्म । बलं च अन्नसोजय शरीरमनुप्राविशम् । १.०.१.०	
ब्रह्म च अथं च राष्ट्रं च विश्व त्रिविध अथय अर्चय द्रविणः च ।	१.२.७.१
साभि सव्यानुपज्ञानमि ब्रह्मगवीमाददानक जिनतो ब्राह्मणं अत्रियस्य ।	२
विद्याका ज्ञातोन् सवांगि चोपयति ब्रह्मगवी ब्रह्मव्यस्य अत्रिये नापुनर्होना ।	१.२.८.६
च एवं विदुषी ब्राह्मणस्य अत्रियै गामादये ।	
अथैवैतका हजमे गृह्णाः अर्चतं पितृवम् ।	१.०.१
अतो वै ब्रह्म च अथं पीदतिउताम् ते अनुतां कं प्रविष्ठा वेति ।	१.५.१.१.३
अतो वै इहकयति ये न ब्रह्मप्राविशहिन्द्रं अथं च आदित्यं अथं दिवमिन्द्रं वेद ।	१.०.३.१
विद्यानजी नपुंसकवो हवामं मयि अथं वर्यं आधत देवी ।	३.६.५.३.३
विततकाकमुद्रिन्नकाकचतनकाकं तीजोकाकं ब्रह्माकाकं सवकाकं.	
अग्नीऽकाकं वज्रीकाकः ब्रह्मा अकाकं वीरं अकाकम् ।	१.६.८.३.५.३.०
अथं ना कृच्छ्र देवैषु अथं राजगु ना कृच्छ्र । अथं सर्वका पञ्चत अत यद्र अथं । १.६.८.३.१	
इन्द्रः धर्मिदातिरद दावनको विदवधुदेवमानो विश्वम् ।	२.२.१.३.१

If one that became *Medhabi* or *intelligent, wise or sage* was termed *Bipra*, if *Brahman* meant one that was *reciter of Brahman or hymns or prayers*, if one that acquired *Kshattrra* or strength was termed one that was *Kshattrra* or *strong, bold and brave in war or powerful to protect others from enemy or injury or to keep the peace and maintain the government*, if *Dasa* or *shudra* meant one that was *dasa or household slave or servant*, and if *Vaishya* meant one that was *Vaishya, i.e., the common people, the ordinary mass or populace, composed of shepherds, cowherds, cultivators, tradesmen, merchants, bankers, etc., the men in general in ordinary daily pursuits extant at the time*, would there then be sufficient, cogent reason or ground for inferring that there then existed hereditary caste system of the present stereotyped form and character extant and current at the *vaidik period*, without some overt, direct, flat, express texts or passages to that end or effect ?

In denouncing against the enemies in war such terms as *Asur* (असुर) or *sober or mighty ones*, *Rokshah*, (रक्ष) or *Cannibals*, *Mridha* (मृध) or *murderer Kidnapper or marauder*, *Bitra* (ब्रि) or *clouds or drought*, *Amitra* (अमित्र) or *unfriendly ones*, were used for the enemies in protecting the *Dvasena देवसेना* (2/21 1/8) under the charm of *Mantra मन्त्र* in *Brahmayajna ब्रह्मयज्ञ* perhaps.

वि रक्षी वि रक्षी जहि वि हवस्य हव्यं वज्र ।

वि मनुमिन्द्रं ब्रह्मन्मित्रवत्यामि दासतः । ऋग्वेद ; साम १/२१/११२६ ; अथर्ववेद । १/११११

But the following stanza or psalm shows that the war described was rather spiritual in nature. 'To wit compare.

मद्रं वै वरं वृक्षते मद्रं युजंति दक्षिणं ।

मद्रं वै वृक्षते चक्षुर्वज्रना जीवती जनः ।

मद्रं कर्षेति अश्ववान् देवा मद्रं पशोनाचमि वज्रना ।

क्षिरैरहोस्तुवाचकानुमिः अग्निमहि देवहितं वदायुः ।

ऋग्वेद । १०/१६४/१, १/८६/८ । साम १/२१/११२६ ; बज्र २५/११

In कवी न भीमः कुचरी निरिडा परावतः चा जगन्ना परला

हृत्वं संश्राव पविमिन्द्र तिम्रं वि ब्रह्म तावृद्धि वि रक्षी तुदक्ष ।

ऋग्वेद १०/१८०/१ ; साम १/२१/११२५ ; नार्थं बज्रः १८/७१ ; अथर्ववेद ७/८२/१२

Indra fierce as an uncleanfooted lion on hills is supplicated to come from a distance and drive away the enemies with the 'keen thunderbolt ; and in it there is no hint to any fierce mountaineers enslaved by the Aryan Hindus in war. For it is also addressed to *Hishnu विश्व*, the king and General of the gods, to defend against the spiritual foes. *vide. yajurveda 5/20 ; 36/8-20.*

इंभी विवृणु राजति । इं नी चतु द्विपदे इं चतुर्वह । अश्वे इ १०।१६५।१ ; वसुः १६।८
इं नी निवः इं वववः... ; इं नी वानः पवता...अहानि इं अर्वतु...इं नी देवी-

रमित्तव चापी...

वसुः १६।८-१०

And there is nothing in it to infer that some of the mountain-Deers were conquered and lived as Das forming the whole Sudra varna, although the term Das was rarely applied to the enemies in the sense of slave. For it is for a different reason addressed to Bisnu in yajuh.

म तद्विष्णुः सवते वीर्वेष सगो न भीमः कचरो गिरिष्ठा

वस्तीवसु विवृ विवृणुनेव्यधिचियंति भुवनानि विवृणु ।

साध्यं वसु. ५ २० , १६ ८ २० अथर्ववेद ।

७।२=१५

The term Asura (असुर) in the sense of powerful appears in

वि सुपर्णो अतारवाव्यव्यहभीरवेवा असुरः सृगोषः ।

अऽहानी सूर्यः काचकैत कतमा आ रश्मिरस्या ततान ।

अश्व द । १।६५।७

हिरण्यहसो असुरः सुगोषः सुवलीकः स्ववा७ यात्वर्वाक् ।

अपरीधनुषसो यातुधामानव्याहवः प्रतिदीवं गवान् ।

१५।१०

हव्यत तपुषात्रेव विध्य त्रकहरसो असुरस्य वीरान् ।

यथा अर्धं वृषता पुरा पिदेवा जाह हकमकाकमिंद्र ।

२।१०।४

प्राग्रये हवते यज्ञियाय अतस्य वष असुराय मन्त्र ।

वृत्तं न गज आखेऽसुपुत गिर भरे हवभाव प्रतीची ।

५।१२।१

अवस्वता सत्पतिमानश्च म गावा चैतिष्ठो असुरो मघीनः ।

मैहसो अघे दशभिः सवर्षे वंशानर वावपधिके ।

५ २०।१

म अंतमा ववर्षे दीधितो गौर्मिन्न भगमदिति नूनमश्याः ।

वृषस्त्रीभिः पंचहोता शब्दोत्वर्तुर्तपथा असुरो मघीधुः ।

४२।१

असि नी सिमीता सविना भगः स्वसि टव्यदितिरनर्षवः ।

असि पूवा असुरो दधातु नः स्वसिवावा वृषिबीसुचैतुना ।

५ ५१।११

प्राग्रये विवृणुषे धियंघेऽसुरज्ञे मन्त्र धीतिं भरध्वं ।

भरे हविर्न वरिर्वि प्रीणानां वैश्वानराय यतयं ततोमां ।

७।१७।१

इमां वा निवावववा सुहृत्निर्वं न हान्ये असुरा नवीव ।

१६।१

तिव्यमावुर्धं मवतामनीकं असा इंद्र प्रति वज्रं दधर्ष ।

अनातुवाहो असुरा अदीवाचकश्च ता७ अय वय अजीविन् ।

८।२६।८

न ते सखा सख्यं वहेऽततुसखया वविदुवपा भवति ।

अव्युताहो असुरस्य गीरा विवो अतारि वरिवाधरि अन् ।

१०।१०।५

अतं इं केत असु दीव्याना दिव्युवाहो असुरस्य वीराः ।

विधं वदन्मिरवो दधाना ववव धाम प्रधमं मर्गत ।

६७।२

अवेतो वा वे रयिमंतः खाती वनं वा वे सुमुचं सुमुतो धः

अथ यजामसुरो यजत यां ययजता जनया निवत या ।

साधं वयुः १०७३। ५

अथी आया अयुरा माविनी यजयैः पात्रेरद्विनी ये अरति ।

तां तो रत्नयानि हरता जायवेदः सङ्कलकतिः उपमान् प्रययन् पादि ययः ।

इत्याव देवा असुरान् यदायन् ।

अथर्ववेद । १२।६८।१, २०।११५।३

The Yajurveda Consists of directions and mantras or incantations for performing religious rites and ceremonies, such as अथर्ववेद अथि-
अथन इत्या राजसूय वाजपेय सीवासवि अग्निष्टीय अथर्ववेद अथर्ववेद and
lastly उपनिषत् or ethics ; while the Samveda consists of praises or
invocations to इन्द्र सोम अग्नि मित्र वरुण सूर्य उषा पूषा विश्व वरु etc.
requesting them to come and drink Som with occasional prayers
for wealth, kine, horse, hero, i.e. sons, etc. (राजा रवि वसु अथ जी धेनु
वाज अथ सोम वीर) in this world and lastly for safe guidance against
the spiritual enemies to the world to come Compare

या विवाश्या परिव्राजमानांति च ज्योतिर्मानं रक्षन्तस्य तिष्ठति

प्रत्यय भीमममित्रदभन रथोदथं गोत्रमिदं स्वर्षिदं ।

अथर्ववेद । १।२३।३

इथेनथताविदजा सङ्कल अथि रथो मयवन् धयत् ।

७।१०।१६

य अथिने रथो देवशीतारचक्रमिमां मरुतो नि यात ।

५।७७।१०

सुवीरं रथि माभर जातवेदी विचर्यते । अथि रथांसि मुक्ततो ।

६।१६।२८

अग्नि देवासी अयिथमिधने इत्यतमं । मेमा वसन्त्याभता तज्ज्वा रथांसि वाजिना

४८

अग्नि नं यज्वां वनमिदं देतो रथा नि अत्यशानि नं भीमा ।

६।१८।१०

तव इत्यदिद्र विम्वमात्रो सलो पनीवमयी या इ मियप ।

२०।१३

विथ वय गमन्थो रथोदथाय यजिष । सासदीष्टा अभि लथ ।

७५।१८

अरहात्राय वीर न मिरे दाहता रथांसि प्रयदसता स्यः ।

६७।१०

पादि नो अथे रथसो अजुष्टान् पादि धूर्तेररथो अघायोः

सायजा पतनायू रमिषां ।

७१।१३

मा नः सुप्रे मा रथन सतावी मा नी दमे मा वन् या जुहवां ।

१८

अग्नी रथांसि सेधति शुक्रवीचिरमत्वं । यथिः पायक ईश ।

१५।१०

यं वी मयन् वाजिनो अवेपु देवताता मितद्रवः स्वकांः

अभवंतीऽपि इवं रथांसि समेत्यकायवत्तमीवाः ।

इत्य०

सिदुषी अयु मयतः व यथी यं मयं प्रयदता अयय ।

७७।१३

यथा व विम्वपतिः मितः सुवीती मयुषी विम्वि । विम्वेकमि मति रथांसि सेधति । अ०२१।१३

मुह्यते ययक मे जीमस्य वीर विम्वपते । नि मायिनकायवा रथवी इव

१७

पुनायः सोम धारयेदी विवा अय विम्वः । अथि रथांसि मुक्ततो ।

६।१६।२८

अपमन्नीन रथवीऽभवं कनिमुदन् । मुनंतं उयुह्यतं ।

८।३६।२८

अस्तरां न च तेषां वनायां वरये वरन् ।

केचो केवल विवाहसखा साधर्मिके जनः ।

शब्दार्थः । १०११६५

तं सुभिर्गुणयो देवयोती श्रीरिति उवाच उर्वर उर्वरि

तं नि दस्युं वसुतिं धुमि वात्सापयो वसीतये सुवर्तु ।

७१८१३

भूमि उर्वरिभवंचमेभिषां कभिः सख्येभिः सख्यानि प्र वीचत ।

इंद्री धुमि च वसुतिं च दंभवन्कुक्षामगला प्रवृत्ते दंभीतये ।

१०१११६

गुह्य इंद्राय नमस्तः परमानः कनिकदत् । विष्ठा अप विधी जहि ।

८१११८

पथवेदी उवा सुतः जयो नी यमयो जने । विष्ठा अप विधी जहि ।

८६११८

कात्रे माभुषा वसुतिं धुमि च जयं दस्युं प्र दंभीतिमावः ।

इंद्री चिद्वय विविदि विरप्यं सोमस्य ता मद इंद्रचचारः ।

१११५८

तयो तवस्य मनु दायि सनेद्राय देवेभिरर्थसातो ।

प्रति वदस्य वसं वात्रीधुर्वी दस्युं पुर वावसीभिं तागीत् ।

१०८

अथमग्निः पतनाषाट् सुवीरी येन देवायो अवर्तत दस्युं ।

१११८८

उतिभिरनिययो युस्यइतां नि मावावान उवा दस्युर्त ।

७११८८

वा दस्युना जनसा यावत्सं भुवसे कुत्सः सख्ये निकामः ।

उती हि वां दाना संति पुरां या वृहथ्यस्य सदस्युर्नितोश्च ।

वेवासां वदद्युर्वरासां वसं दस्युयो अभिभूतिमुप ।

१८१

अथवासी ये पथयोऽरथा इंद्रे विता अथवर्तत दस्युं ।

५१११५

स वो न मुचि न मिष्ट जनो अतमुसंतुनासा वसुतिं धुमि च ।

अथक्पिप्रं वंरं गुणमिन्द्रः पुरा औवाय अथवाय नू चित ।

६१८८८

अथमतममागुषमयज्वा नमदेवम् ।

अथ सः सखा दुधवीत पर्वतः सखा दस्युं पर्वतः ।

८००११

तं हिं अथतोनामिन्द्र दतां पुरानसि । इता दस्योर्मनीवैधः पतिर्दिवः ।

८८६

तीत्रान् घोषान् ऊषत उषपाथयोऽग्रा रथभिः सख्यं वाजयंतः ।

अथवायंतः प्रपदैरनिमान् विधंति अग्नौ रथपथयंतः ।

६०५०

अरीरवीपुषो अथ वजीऽनागुवं अग्रागुवो निगृवीत् ।

नि नाबिनो दानवस्य नावा अपादवत्पपिवात् सुतस्य ।

१११११०

अंसेदुक्षं सुदानव उत युवं यवा नरः । अजना सख्यराथसि ।

७११११

अरससि देवमिदी नि वर्यं प्रजां विभूय अस्यस्य नाथिनः ।

६११११

युवं सुवं विविद्वुर्गुवं खर्विज्ञा तनां सवर्त निदध ।

७११११

ना पापत्वाय नो अरेद्रागी नाभिजक्तये । ना नो रीरपतं निदि ।

७८७११

एवा सु नो अरववः सनासं नस्य कस्यचित् । निदी वम सुसुप्तसि ।

८११८१५

अ ते जीनावागुषा विजानि संति पूर्वैः । एवा उमस्य नो निदः ।

८११११०

इवी नी अग्नि सुमा वागुषानान् विवाधवं ।

अथवीवः । १११७६

प्रसूतं रक्षः प्रसूता चरातवः । निष्टमं रक्षो निष्टता चरातवः ।

उर्वाकरिच मन्वेमि । तैत्तिरीय यजुः १।१।२०।१ ; माध्यं यजुः १।१।१—२ ; २।१।१ ; २।३
अपहृतं रक्षः वक्षतां पञ्च ब्रह्मणि । अपहृतं रक्षोऽपहृता चरातवः ।

तैत्तिरीय यजुः १।१।६।१ ' माध्यं यजुः १।१।४।२
कङ्कटोऽसि मधुभिर्ज इष्टमूर्जमावद त्वया .परापुत रक्ष परापुता चरातवः । अपहृतं रक्षः

तै० यजु १।१।६।१, ४, ५ , १।१।५।२

तिष्कनेजा विषती वध ॥१२४।१ ; विषती वधीऽसि ॥१२८।३ . वीड्यान् वेष्टि वध वधं
विध । तै० यजु १।१।२।१ , माध्यं यजुः १।२।५।२ . अपहृता असुरा रक्षासि वेदिवधः ।

२।२२।३

ये रुपाणि प्रतिमुञ्चमाना असुराः सन् स्वधयाचरन्ति ।

परापुगे निपुगे ये भगव्यघ्निष्ठाः लोकान् प्र न ताटातकान् ।

२।३०।१-२

इदमहं रक्षसा बीषा अपि ब्रह्मामि । ५।२३।२ , २६।३ . ६।१।२ .

रक्षोऽस्य वत्सगच्छन् वेणवीम । जमराजसि रक्षोऽस्य ।

५।२३।१ , २४।३

रक्षोऽस्यो वो वत्सगच्छन् प्रक्षामि, अवगच्छामि अवगच्छामि वेणवान्,

उपदधामि, पयःकामि वेणवी वेणवमसि । वणाया स्थ

५।२४।१—३

वनाया भागीऽसि । अरु व लोऽधम तमी नयापि ।

६।१६।१

मन्वाग्र्यलोऽसि प्रक रक्षामि मनेभ्य माद्ययवमो वा ।

२।१६ , २।१७।१

योऽस्मान् धर्वाति न धर्वाथ ।

तैत्तिरीय यजु १।१।५।१

(Compare Manu too composed evidently after the decline of Buddhism to see whether the Shudras were Aryans or Aborigines.

मादृशं ब्राह्मणस्य स्यात् क्षत्रियस्य वलान्वितं । वैश्यस्य धनमयुक्तं शूद्रस्य तु जुगुप्सितं । १।३१

शर्मवदब्राह्मणस्य स्याद्राजो रक्षाप्रान्वितम् । वैश्यस्य पुत्रिमयुक्तं शूद्रस्य प्रेयसंयुतम् । ३२

ब्राह्मणवर्त्मकामस्य काय विप्रस्य पञ्चमं । राज्ञो वलार्जितं यज्ञे वैश्यस्येष्टार्थिनोऽन्तमं । ३३

न ह्यहमेनं पणितेनं विजित न वन्मुनि । क्षधवशक्तिर धर्मो योऽनुधान, स नो मज्जान् १५६

विधायां ज्ञानतोऽज्ञेयं अविद्यायान् वीक्ष्यते । वैश्यानां धान्यधनतः शूद्राणां निव जन्मतः १५५

यथा काष्ठमयो हन्तो यथा वर्त्ममयो मत्तः । यथा विप्रोऽनयोऽपान स्वयमेव नाम विभक्तिः १५७

मन्वाग्र्यतन्नु वाचिभ्यं तण चेवापि गान्धर्व । सेवा शूद्राणां गान्धर्वी तस्याता परवर्जयेत् । ७।६

अनन्वासेन वेदानामाचारस्य च वर्जनात् । आत्मन्यदस्योवाच सत्यवैधान् जिघांसति ५।७

गीरचकान् वाचिकान् क्षया कावकृष्णीयवान् ।

प्रेक्षान् चार्धविकारिच विप्रान् शूद्रवदाचरेत् ।

८।१०२

दासाश्चरचकान् च प्रातः स्वाशीर किञ्चिदम् ।

३२४

दास्यन्तु कारवञ्जीभादब्राह्मणः सक्तता न विजाः ।

४१२

शूद्रन् कारयेद्दशं क्षीतमक्षीतमेव वा । दास्याथैव हि हृष्टोऽसौ ब्राह्मणस्य स्वयम्भवा । ३१३

न क्षामिना निःकटोऽपि शूद्रो दास्यादिसुचते ।

जिसरीज कि तन तस्य कलक्यात तदधीकृत ।

४१४

अजाहती भक्तदासी गृहज. कीतद्विनी । पैतकी दण्डदासच सतेन दासवीनव. । ४१५

यदायां ब्राह्मणाज्जात श्रेयसा चेत प्रजायते ।

अश्रेयान् श्रेयसीं जातिं गच्छत्या सप्तमाद्युगान् ।

१०६४

यदी ब्राह्मणतामिति ब्राह्मण्येति यद्वतान् आदिवाज्जातमेवन्तु विद्यान् वैश्यान् तथैव च । ६५

In the prayers for long life the reciters of the Shukla Yajurveda generally priests about the Panjab and the Doab perhaps mention 100 Autumns ब्रत शरदः special characteristics of those Countries as fit time for offering sacrifices, $25\frac{1}{12}$, $34\frac{5}{52}$, $35\frac{15}{15}$, $37\frac{24}{24}$, Taittiriya Yajuh $6\frac{6}{10}\frac{1}{3}$, $7\frac{5}{9}\frac{2}{2}$, Athharvaveda $1\frac{4}{4}$ 2, $2\frac{1}{13}$ 3,4, 29 2, $3\frac{11}{11}\frac{4}{4}$ $12\frac{6}{6}$, $6\frac{11}{11}\frac{5}{5}$, $14\frac{2}{2}\frac{2}{2}$, 19 $24\frac{5}{5}$ Rigveda $1\frac{89}{89}\frac{9}{9}$, 2 $27\frac{1}{10}$, 3 36 10, 7 66 16 10 $18\frac{4}{4}$, $85\frac{39}{39}$, $86\frac{1}{3}\frac{4}{4}$, and the reciters of the Samveda generally *Rishis* or hermits in the caves on the Himalayas mention 100 snowy Winters ब्रत हिमा. the peculiar characteristics of the regions 1 4 $11\frac{8}{8}$, also Shukla Yajuh 2 27, $3\frac{1}{15}$ Rigveda $1\frac{64}{64}$ 14, 2 $1\frac{1}{11}$ 33 2, 6 17 15, 24 10, 18 5, 10 16 1 5 6 2 5 Taittiriya Yajuh 1 5 5 4, 7 5 8 5, Athharvaveda 3 11 4, 19 55 1, Manu $1\frac{8}{8}\frac{3}{3}$ 4

Both of which places lie in cold climate where liquors are useful and beneficial

Yajurveda makes mention of the Rigveda and the Samveda (4 1 2) and was of course composed subsequently to them, when perhaps the Athharvaveda was not composed. In the Rigveda Rik, Sam and Yajuh are mentioned but there is the greatest doubt as to the genuineness of the Rik, and regard must be had to the fact that Vyasa compiled the Vedas long afterwards. Rigveda 10 90)

तस्याद्यज्ञानं सवक्तं कथं सामानि जज्ञिर

छटामि जज्ञिर तस्याद्यज्ञमन्वादाज्जायत ।

अथर्व १००००० माध्य यजु ३१०

कथं सामाख्या सनरत्ना यजुर्मिराद्यस्योषिण समिधा मर्दमे ।

माध्यं यजु । ४१०

कथं सामाखी जिन्येयम् वामारमे ते सा पातमान्य यज्ञस्योपच

१४२१

कामिष यजुष कर्त्तुं च साम च अकथं रथमन्व ।

१०२२

कथी नामाखि यजति सामाखि सामानि नामाखि ।

१६३१

यजिष्वच साम यजति यजिन् प्रतिष्ठिता रथनाभा विवारा ।

१४५

कथं वाच प्रपथ नना यजु प्रपथ साम प्राच प्रपथे यजु श्रीत प्रपथे ।

१०२

Although the term Athharva appears in Rik, Sam and Yajuh, in the Athharvaveda it does not

त्वामथे पुष्करादध्यधवा निरमन्यत ।

अथर्व ६१६११, वाम १११११, तै यजु ।

अथि समुद्रवामसम् । (सभा निबन्ध वाचत) । १४११११, ४४४४१,

माध्य यजु १११११२,

तनुत्वा दध्यद् कृषि पृथार्द्धे अथर्वच द्यकथं पुरद्व । अथर्व ६१६११४, १४११११

अथि जाली अथर्ववा विद्विवाजि काव्या ।

१०१११५

चकुमिन्दी रीषी वषी चयवच खिताव ना चजनय न हेरच ।

४८१

एवा मङ्गात् इकुहिवी चयवांवीचत् खां तव मिद्रमव ।

१२०६

At times when the Yajuh recitations were being composed various professions came into use and existence which any body could adopt according to merits or qualifications, or at any rate it is uncertain whether these were hereditary. Read the whole of the chapter XXXI.

In Yajuh the distinctions, whether individual or otherwise, of the titles Brahman ब्राह्मण in the Samveda always ब्राह्मण, Kshatra, क्षत्र, Vish विश्व and Das दास are more prominent than in Sam and Rik; and in it Brahman and Kshatra ranked almost on a level excepting that the King of the former was Sou सौम ।

इममसुख पीचमसुख पुचमये विश्व एव वीडनी राजा सोमीड्याकन् ब्राह्मणा राजा ।

मायं यजुः । ६१०, १०१८

If Bipra be construed to admit of such and other forced unnatural meanings, not even farfetched, the term Dhiya धिया, i. e. by means of intellectual culture or faculties, would be inexplicable with reference to context unless some unnatural, unwarrantable meanings be similarly forced to it as well, as they try to do by personification. For in Madhyandini Yajuh the next following subsequent Mantra states that Indu इन्दु (सोम) was produced out of crops; thus

उद्या ते जातमन्त्रो दिवि सम्भूत्या ददे । उद्यं शर्म मरि श्व । ३११६१

and the preceding Mantra,

अनवन्त यज्ञं विनन्तन् आसा वजन्त त रवि ।

मवन्त वजन्त यज्ञं दधानं न. प्रजां च पोरपानं न ।

२६१-११

is addressed to Agni or fire. The Vaidika terms, no doubt so many riddles at present, were then common vulgar every day facts and actual, practical occurrences and not peculiar ones theoretical or imaginary; and the recitations composed in a language which was Prakrita प्राकृत (असंस्कृत) or vulgar, coarse and low, were meant for the vulgar low mass. This language has now become a dead-letter, abstruse and mysterious, a riddle as it were to be otherwise construed according to the individual or sectarian whim, fancy or caprice, on account of its becoming a second language and being superseded by other languages arising out of it. The term, Dhi धी, then generally in ordinary, common use, was used to denote intellectual faculties that befitted a person to be Rishi ऋषि, Dhira धीर, Bipra विश्व, Brahma ब्रह्म or wise, sage or godly divine or saint. which alone then men hankered after; thus:

वीं भूयुवः खः ।

सासवेद १११३३३, अग्निवेद ११२१०

तत् उचितुं वरेण्यं भर्गो देवस्य धीमहि ।

धीवी धी नः प्रचोदयात् ।

मायं यजुः । १३५ २२६ ; १०१२ ; ३६१

सवित्री परमं पदं उदा पश्यति सूरयः । द्वितीय चक्षुराततम् ।

अथर्ववेद । २८१

पराधि क्षानि अहचत् कवभूक्षणात् पराज पश्यति मानराक्षन् ।

कश्चिदीरा प्रसंगात्मानमचदाहस्यचक्षुरहतलनिष्कम् ।

कठवर्ग, ४।२

यु जतं नम उत युजतं विषा विप्रा विप्रस्य हवता विपश्चित । त यजुः । ४।२।१२, २।२।२१२

Compare also Samveda 1 4 2 1 2 6, 1 12 5 5/7 6, 9 2, 2 3, 2 11, 4/2/1 etc etc

सर्वभूतान्तरात्मा य सवसा सवद मदा । य विनिद्राविनि द्रासा ज्ञाना आनपराधया
विषा पश्यान् हृदये सोऽयमय सनीचताम ।

यं विदुर्ब्रह्मस्वप्ना योगिनी यतमन्त्रा

श्रुतं पुरा काश्याख्यम् । १।२।३३ ४

Hence the meaning of Bipra given list is agreeable to sense, although very often in the Samveda श्री, विषा are made to refer to Som सोम । There might be uses of the term Bipra in the sense of shining or spreading Som elsewhere, but the contrary idea, that the Som plant cannot be grown by man, i. e. cultivators care on ground other than the outskirts of hills or confluence of rivers is never a true proposition whereas such places brought up most of the sages technically called *Bipra* or *Rishi*

Here ends the big Nota bene |

The Madhyandini Yajurvedi goes further and states that all Devas or sages divine by producing the idea of Brahma ब्रह्म or God in them and attaining to godliness i. e., 'who ever can comprehend in the foregoing manner, namely, that all the created things, the Bhat or the superfluous entity having Brahma within it, the domestic and wild animals, past present or future, the Vedas or *Cakra*, form the imagined limbs of the imagined Purusha पुरुष or person of Brahma of thousand head thousand eyes and thousand feet covering the whole universe in ten fingers, namely, the brahmins (or the supplicants or readers of divine hymns, including the voices of birds, animals &c. and the line being imagined as the mouth of this imagined person the Kanyas or the government including the military and the police and every thing requiring display of strength, grandeur and Rajah Guna राज गुण or active mobility) being made to be His arms, what was Vaishya (or the subject body hoarding up wealth in kinds or metals including the prolific power of nature to provide maintenance to animal and vegetable kingdoms) being His thighs or middle part of the body, the Earth and the Shudra (or the slaves and servant including the Tama Guna तमगुण or indolence stumplike idiocy or silliness or darkness natural or mental) was imagined to be for His 2 feet the Moon imagined from His mind, the Sun His eyes, the air His life, all the directions, His ears, the atmosphere His navel, and the heaven His pate, and the Spring, Summer and Autumn being imagined as the clarified butter, fuel and offerings respectively of the Yajna यज्ञ or sacrificial ceremony, of that person of Brahma with sacrificial offerings—will become Brahman (ब्रह्म लोके स्तुति पाठं जानातीति ब्राह्मण इ. e., whoever knows Brahma or hymns and can read them) is a Brahman, ब्रह्म लोके स्तुतिपाठं वा + तदस्य सत्त्वं इति यज्ञं यजन्तार्यं यजन्त्याचार्यं वा—ब्राह्मणः) and all the gods will yield and submit to him *I*de chap XXXI kondikas I—22, by peripetetically paraphrasing or periphrasin kondika 21 thus.

ब्रह्मविद्यात् (मी) ब्राह्मण ० यत्नविद्यात् ब्राह्मणो भवति इति ज्ञाय, because the easy, ordinary paraphrase, या ब्राह्मणस्य विद्यायाम् ब्रह्म ईदं वाच्यम्, would lead into the inconsistency and the fault of selecting some among all Brahmins, as if there would be some Brahmins who could not comprehend thus, which though possible when afterwards (in the Kali Yuga) hereditary professions became current as it present among the Dvijabandhus द्विजबन्धु was then unknown when professions were generally according to merits, and when Dvijabandhus द्विजबन्धु were unknown, for all Brahmins could comprehend thus, or those persons only that could comprehend thus would alone be termed Brahmin. The Parenthetical portions being variations in the Rigveda and the Atharvaveda

सहस्रश्रीवा पुरुष सहस्राक्ष सहस्रपात

स भूमिं सर्वतः स्रत्वा (विभ्रतां हत्वा) त्वात्तदृष्टांगल । १

पुरुष एवेदं सव धृक्त्त यमं भाग्य (भय) । उतामृतत्वस्यज्ञानी यदन्न नातिवाङ्मात । २

पताधानस्य लङ्निभातो तो ज्ञाय। () अ पुरुष , (प्र)

पादोऽस्य विश्वा भूतानि विषादस्यासत दिवि ।

विपादृक्ष उदेत पुरुष पादोऽस्य हा भवतु पुन । ततो दिक्ष्वह अक्रामत साकानानकन चाम । ४

तती (तत्ताद) विराडजायत विराजो अधि पुरुष । (पु)

स जाता अत्यारथत पशुर्द्धमिमया पर ।

तन्मात्रज्ञानं सुवर्णं सन्धत्त पञ्चदात्र ।

पशु/स्त्री (शस्त्रा) शक्र वाथथा (ना) वग्या (न यास्याश्च म । ५ । ८)

तस्माद्यथा सवङ्गं कृत्वा सामानि ज्ञेयम् ।

कृदास गार्ग्य तन्माद्यजलमादगायत । ५ (४)

तस्मादद्यात्तज्जयत्येकं बोधयादतः ।

गाथा इ जाग्रत नव्यामस्यान्नात्ता अजायय । ८ (१०)

तथश्च बार्हृषि प्रोक्षन् पुरुषं जातमर (५) त ।

तम दंवा अजयत साध्या कृषयश्च य । २ (७)

यत् पुनश्च व्यदधः कतिधा व्यकल्पयन् ।

मूलं किमन्यासोत् किं वाङ् किमुत्पादा उच्यते । १० (को वाङ् का उक्त ११)

ભાગ્યશીઽધ્ય મુદ્ધમાસોદાઃપરાજન્ય ક્ષત ।

ऊह [मध्य चतुर्वेदे] सदस्य यदभ्य. पद्मा गृही अजायत । ११ (१५)

चन्द्रम। मनसं जातवन्तो सुखां अजायत ।

श्रीवाह वायस प्राचस सुखार्धप्र- (सुखार्धप्रवाप्रस प्राणावाह) रजायत । ११ (११)

नाभ्या चासीदतरीच श्रीर्षो धीः समवर्तत ।

पद्मं भुविर्दिशः शोभातया लोकाः सकल्ययन् । १३ (१४)

वत् पुत्रवत् हविषा देवा यज्ञमतन्वत् वसतो जस्य। लोकाय यौन इषः श्रद्धाविः ॥४॥ (६)

समासात्मन् परिच (धि)य स्त्रि सप्त मसिध कृता	
दवा वयसं तस्याना अवधन् पुत्रव पय ।	१५
यज्ञं यज्ञमयजत देवासानि धमाणि प्रथमायासन् ।	
ने ह नाक मज्जिमान सच्यत यम पुत्र सा या सति दवा ।	१६
अह्ना सन्धृत, पृथिव्यै रसाच्च विश्वकर्मण समवताय ।	
तस्य त्वष्टा विद्वद्ब्रह्ममति तन्मर्त्यस्य दवत्समाजानमय ।	१७
ब्रह्ममति पुत्रव मज्जानमादध्ववण तमस परमान ।	
तमस विद्वत्वाति सृष्टुमात नान्य पया विद्यन्, यनाम ।	१८
प्रजापातयति गम सत्तरजायमाना ब्रह्मा विजायत	
तस्य योन परिपश्यन्ति धौरात्मन् पुत्र तस्य भुवनानि विश्वा	१९
यो देवस्य आतपति या दवाना प्रवीक्षित ।	
पुत्रा या देवस्यो जाता नमा कथाय ब्राह्मणे ।	२०
कथ ब्राह्म जनयन्ती दवा वय तद्वयन । अस्वय ब्राह्मणी तस्यातस्य दवा अमन वस ।	२१
श्रीय न लक्ष्मीय पञ्चावक्रोवाय पात्र ननत्राणि रूपमश्मिना व्याप्तम	
इच्छन्निवापामस इषाण मवलीक म इषाण	२२
माधु यजुवद ३११२ (अष्टवद, पुष्ययुक्त १ २०११ १६) [अष्टवद १०६११] १६	

It also ordains Through Chhanda कन्द or the natural tendency, propensity or the professional ment bent of the mind, practice or principle, by making had the chief fate or part or end of the body or life there was produced among men the principle of protecting the subjects by making strength or the power of protection from injury or enemy the chief state part or end of the body or life, there was produced among men the principle of leading a luxurious or merry life by making the quality of hoarding up accumulating wealth, goods etc. the chief state, part or aim of the body or life, there was produced among men the principle of living as lords of many and by making the capacity to attend to multifarious functions or works the chief state, part or aim of the body or life, there was produced among men the principle of rendering the highest good or desired object, the *Summum bonum* (Liter ally, if the head be made the preferable state of the body, there is the principle, procedure or mode of life of protecting the created being if strength be made such, of merriment or luxury, if motionlessness or want of besturing be made such, of becoming master or owner of many if multifariousness in works be made such, of wishing the sublime or chief good ")

मुधा वय प्रजापतिरुन्द । १ अथ वयो मयन्द रुन्द । २

विद्वन्वी वयोर्विद्वत्पतिरुन्द । ३ विद्वत्तमा वय परमणी रुन्द । ४

वयो वयो विरस रुन्द । उच्चि वयो विद्या रुन्द ।

पुत्रवो वयसन्द रुन्द । व्याघ्री वयो अनाष्ट रुन्द ।

विंशो वयसन्द रुन्द । यदवाहुयो रुचती रुन्द ।

उवाचः ककुपुः । अथमी वयः सती उवती कन्दः । साध्यं यज्ञः १५।२।१४

Or by *Stava* कव or supplication or making i. e. mode of working by means of, that is, with the help of, three (perhaps Medha मेधा Mantrabakya मन्त्रवाक्य Yajna यज्ञ ; Mon मन Mukha मुख Dakshinahasta दक्षिणहस्त ; Erha ईडा Pingala पिङ्गला Sushumna सुषुम्णा ; Veda वेद Tapa तपः Satya सत्यः Pran प्राण Udan उदान Bhan व्याण ; or etc.), there were produced the Brahmins; of fifteen (perhaps 10 handfingers, 2 arms, 2 hands, 1 upper part of the navel), there were produced the Kshatras, and with the help of nineteen (perhaps the above 15 and 2 feet and 2 thighs for the Vaishya ploughmen; the above 15 and 2 thighs and 2 knees for the Vaishya milkmen in milking cows shegoats ewes etc. and holders of balance in weighing goods, 10 handfingers, 2 palms, 1 memory, 1 mouth and 1 mind etc. etc. for the Vaishya bankers in counting coins or those required for weighing paddy wheat etc. for lending in Barhi, and 10 leg fingers, 2 feet, 2 calves, 2 ears, 2 eyes and 1 mind or memory for the slaves or servants to understand and carry out, the master's behests and walk to and fro for carrying them out) there were produced the Shudras and the Aryas. *Vide* Maithyandini Yajuh chap XIV Kondikars 28 30

- एकहस्तान्वत प्रजा अधीयन् प्रजापतिरधिपतिरासीत् । १
 तिस्रभिरन्वत ब्रह्मसृज्यन् ब्रह्मण्यतिरधिपतिरासीत् २
 पञ्चभिरन्वत भूतान्यसृज्यन् भूतानां पतिरधिपतिरासीत् । ३ सायं यज्ञः १४ २८ ,
 सप्तभिरन्वत मनः कवयोऽसृज्यन् धाताधिपतिरासीत् । तं यज्ञः १५।१०।१०
 नवभिरन्वत पितरोऽसृज्यन् आदितिरधिपतिरासीत् । १
 एकदशभिरन्वत ऋतवोऽसृज्यन् आसीत् अधिपतय आसन् । २
 त्रयोदशभिरन्वत मासा असृज्यन् संवत्सरोऽधिपतिरासीत् । ३
 पञ्चदशभिरन्वत अश्वमेधसृज्यन् अन्तोऽधिपतिरासीत् । ४ सायं यज्ञः १४।२८ ,
 सप्तदशभिरन्वत धात्राः पञ्चवोऽसृज्यन् इन्द्रस्यतिरधिपतिरासीत् । तं यज्ञः १५।१०।१०-२४
 नवदशभिरन्वत गृहानि सृज्यन् आसीत् अधिपती आस्ताम् । १
 एकविंशत्यान्वते कक्षकाः पञ्चवोऽसृज्यन् वरुणोऽधिपतिरासीत् । २
 त्रयोविंशत्यान्वत वृद्धा पञ्चवोऽसृज्यन् पुत्राधिपतिरासीत् । ३
 पञ्चविंशत्यान्वतारण्याः पञ्चवोऽसृज्यन् वायुरधिपतिरासीत् । ४
 सप्तविंशत्यान्वत धात्राः पञ्चवोऽसृज्यन् आसीत् अधिपती आस्ताम्
 पञ्चविंशत्यान्वत धात्राः पञ्चवोऽसृज्यन् आसीत् अधिपती आस्ताम् । ५
 सायं यज्ञवेदः १४।१० , तैत्तिरीय यज्ञवेदः १५।१०।१०

Further compare the Taittiriya Yajuh.

विम स्मिन् यज्ञे यज्ञः १५।२।१४ । योऽन्तःकामयन् यज्ञाजन्मन्त्रं यज्ञो वा राजन्मानं
 पञ्चवः । त्रयोविंशत्यान्वतः श्रुतानिवाक्याः पञ्चवः करोति पञ्चदशान् यज्ञाजन्मन्त्रं
 पञ्चदशो वै राजन्मन्त्रः स एवेनं कीर्तिं प्रतिष्ठापयति विदुः । १५।१०।१० । सप्तदशान्-
 त्रयोविंशत्यान्वतः सप्तदशो वै राजन्मन्त्रः स एवेनं कीर्तिं प्रतिष्ठापयति जगन्मा परिहृष्यान् जगतां वै
 पञ्चवः पञ्चदशान् यज्ञं वै राजन्मन्त्रः । १५।१०।१०

Then priests arose from seven castes, or men belonging to seven professions became priests by individual merits

कवीनीनाम आमत कोमार, सप्तजानक (जानक.) । पदनीकस्य विमत । साम १८१।१०

अभि येन इविच त्रयानामाविर्भे जनदप्रियत्र । १८१।११

अविमना य अविज्ञत खवा सप्तजनीय पदवीः कवीनाम् ।

ततीय नाम सविच सिवासतसो विराजसगुणजति दुप् । १८१।१२

Therefore Brahmanya ब्राह्मण्य or Brahmanism, *that is*, the novel religion founded and started by the Brahmins, (perhaps when Buddhism declined and Manu Sanhita was composed after the reconciliation between the Kshatras and the Brahmins after their

नामनाम अमरुजाति नाचम ब्रह्मवर्तन ब्रह्म आचम सत्य कर्मिण आचम वर्तते । मनु सं १।१२

इदं तस्य हि ब्रह्म चरनस्य प्रथमम् । अतो आचार्यनामान ब्रह्मचरस्य रचय ।

रश्मि आचार्यो एव स य सदसदात्मक । भागवत पुराण १।२।३-४

prolonged and incessant feuds for superiority or preference especially during the prevalence of Buddhism according to which the Kshatrias were supreme over the Brahmins, a fact in itself showing that the Kshatras too objected to the novelty thus introduced) by means of preachings and lessons inculcated in the Sanhitas, Puranas, Itihas etc. and thereby darkening, benumbing, stunning or blunting the intellect and reason of men so as in fact to blind or deafen them by superstitious beliefs and false scares of extraordinary supernatural supermundane and superhuman powers alleged to be in the Brahmins and sometimes illustrated and realised for generating faith and belief in those powers, in the shape of jugglers or Bhelks भक्कीराजो is the fortune tellers well versed in Samudrika सामुद्रिक and miraculously stating facts and is the Scientists and Spiritualists, none of whom would needs be Brahmins and whose professions need not be hereditary, of course there is the extraordinary power of Yoga योगबल and Dhyana ध्यान which again have nothing to do with, and do not depend upon, the hereditary caste system — which powers in the time of extreme need and emergency turned out in fact to be but dream fugue or a mirage and could in fact do nothing to resist and stand against the Scythian, Persian and Grecian invading hordes of yore, against the predominance of the levelling Buddhism in fact declaring the supremacy of the Kshatrias and putting the Brahmins into extremity at Kanauj, against the Afgan, Pathan and Moghul conquerors smashing their gods, goddesses and temples, snatching away their wives, mothers, daughters and sisters by spoiling their chastity, carrying them away in flocks as slaves, converting them into Islamism, plundering their farm, stores and wealth by sabring, and frequently hunting them down as mean beasts, and trampling them down under the feet, against the innumerable opposing sectarian religions wherewith Brahmanya could only reconcile by incorporating the doctrines of these sects into it by duping the mass, and against the various Christian invaders and conquerors of Europe, —which novel religion was based upon the two fold firm and consolidated base of (1) Hereditary Caste-system, (that is, hereditary

professions whereof in time subsequent only the professional titles continued to be hereditary but the professions varied and changed proving thoroughly well that nothing human and artificial can be permanent or beneficial for ever and artificial things at last reduce themselves into what is nothing but the natural), by cautiously utilising the individual professional or meritorious titles Brahma ब्रह्म, Brahman ब्राह्मण and Bipra विप्र, Rajanya राजन् and Kshatra क्षत्र, Das दास and Shudra शूद्र, and Vis विद्, Vaishya वैश्य, Orya अर्य and Arya आर्य available in the Vedas, a principle gradually weakening the people

ब्रह्मचरविप्रः शूद्र बीजाश्च य इह क्षृताः ।

कलिजैः सङ्गते सर्वे विविशेषा नृदाऽभवत् । मातृव्ये १४४ । ८४ ; बायवे १।५८।१०५ ।

सामान्य विपरीतायै कृतं शास्त्रकुलनिवृत्तं आभ्यर्थ्यस्य प्रजावैर्बुद्ध्या व्याकुलं कृतं । बायवे १।५८।१६ among themselves through their own acts, customs and usages, making them weak and helpless as they were in disunion, stand one against the other in internal feuds, isolation, disintegration or separation for superiority, rank and false, fictitious caste respect, a very cunning pretension,—the skill to invent and devise various modes and reasons for hating, despising and abhorring other castes being according to the system reckoned the fitness and good qualification in a superior caste or order, to hate others or to observe inequality among men or creatures being rather computed demerits especially in a Brahman enough to take away Brahmanattva or Brahmanism from him,—and undermining the national or popular strength through disintegration and disunion in ultimate results, in fact imprisoning them within their own acts, customs, usages and caste-system, and keeping them hidebound, as it were, under cover of caste-system, and enchanting and entrapping, as it were, the people within the pail of such mighty, potent charm of superstition, that even the most learned, shrewd and powerful men shrink back and dwindle at heart and cannot extricate and get beyond and think freely, frankly, honestly and justly,—a fact indeed dangerous and fatal to themselves when known to foreign diplomatic enemies as it really turned out to be,—the oppressor and the oppressed being weakened in result were invaded and conquered by foreign enemies and were both of them hated, oppressed and imprisoned in their own caste-system, for to oppress and ill-treat and degrade and lower by tricks and stratagems the helpless and the weak who confidently and securely place themselves under, and depend upon, their protection and dependency, is a breach of faith which occasions and brings about destruction and ruin upon both the oppressor and the oppressed, and such it did, the independence of the Hindus being lost with the decline of the liberal Buddhism and with the commence-

विप्राणां कर्मदोषैः प्रजाणां जायते भवत् ।

विंशः मानसार्थोपाचक्रोद्योऽस्योऽचमाऽ इति । मातृव्ये १४४।१६

दुहितुं दुःखीतिबदुराचारिदुःखीति । विप्राणां कर्मदोषैः ००० । कूर्मे १।१०।४ ; बायवे १।५८।१६

ment of the Selfish Brahmanya ; and (2) Godlike reverence to be shown to Brahmans by other castes, who under the system are to be the chief among the castes and very like the Subsidiary Treaty, in its enforcement lies the victory of the Brahmans over all other castes

who choose to follow it without renouncing Hinduism: by adopting Mahomedanism, Christianity, Brahmaism, etc., both of which were and are unknown and peculiar to the Vedas and the Vaidika religion, had to wade through innumerable obstacles and oppositions of the Kshattras, of the overspreading Buddhism (बौद्ध), of the ruthless Mahomedanism (महम्मदीय) enforcing universal brotherhood at sword's point, Jainism (जैन), Baisnavism (वैष्णव) started by Ramanuj in Malabar, Ramanandi Baisnavism started by Ramananda at Kasi or Benares, of Kanfata (कानफाटा) by Goraknath in the Panjab, Kabirpanthi (कबीरपन्थि) by Kavir at Kasi, Baisnavism started by Gour Chaitanya in Bengal, by Balhava Shwami in Maharastra, Sikh by Nanak in the Panjab, Brahmaism inculcating the equality current in the Baidik religion, Arya-Somaj founded by Dayananda Saraswati of Lahore, and Christianity teaching that all men are equal in God's eye, all of which denounce godly reverence to hereditary Brahmans and anxiously announce and proclaim that there is no distinction as to caste and that all men are equal in God's eye with respect to caste.—*I'ide Manu* 11,79-103.

The evils of the hereditary caste-system were innumerable: the indolence or spoiling of the useful works, through want of emulation, due to security to caste advantages given by the system in one extreme, and in the other penury, starvation and danger to livelihood or subsistence for want of work among the members of hereditary caste necessitating framing of rules for adopting foreign professions to avoid the danger, and aim of all to encroach upon the professions of superior castes affording ease.

यत्नं कर्मणि यच्छिन् स न्ययत्त प्रथमं प्रभः । स तदेव स्वयं भेजे सज्जमानं पुनः पुनः । मनुः १।२८
 लोकानां विप्रश्रयं मुखवाहुकपादतः । ब्राह्मणं क्षत्रियं वैश्यं शूद्रश्च निरवर्णयत् । ११
 ऊर्ध्वं गर्भमध्यतरः पुरुषः परिकीर्तितः । तस्मान्मध्यतमस्त्वस्य मुखमूक्त स्वयम्भुवा । २२
 उत्तमाद्भोक्त्रवार्ज्यं छात्राद्भक्षणं च धारणात् । सर्वस्यैवाय सगम्य धर्मतो ब्राह्मणः प्रभुः । २३
 तं हि स्वयम्भुः स्वादाभ्यापनमग्रादितोऽसृजत् । ऋष्यकव्याभिवाह्याय सर्वस्याय च गुप्तये । २४
 यस्यायेन सदाश्रमि हव्यानि विदिवीकसः । कव्यानि चैव पितरः किम्भूतमधिकं ततः । २५
 भूतानां प्राणिनः श्रेष्ठाः प्राणिना बुद्धिजीविनः । बुद्धिमत्सु नराः श्रेष्ठा नरेषु ब्राह्मणाः क्षृताः । २६
 ब्राह्मणेभ्यः तु विद्यादोषिषत्सुक्रतपुत्रयः । हतबुद्धिषु कर्णारः कर्णुषु ब्रह्मवेदिनः । २७
 उत्पत्तिरेव विप्रस्य क्षीरं धर्मस्य आश्रयः । स हि धर्मोऽनुत्तमो ब्राह्मणाय कलते । २८
 ब्राह्मणो जायमानो हि धृषियामधि जायते । ईश्वरः सर्वभूतानां धर्मकोषस्य गुप्तये । २९
 सर्वं स ब्राह्मणस्यैव यत्किञ्चिज्जगतीगतं । श्रेष्ठो नाभिजनेनेदं सर्वं वै ब्राह्मणोऽहंति । १०१
 सन्नेव ब्राह्मणोऽनुत्तमो स वसो स ददाति च । आश्रयं स्याद्ब्राह्मणस्य भुङ्क्ते ह्येतरे नराः । १०२
 तस्य कर्मविशेषाश्च श्रेयाश्चानुपूर्वयः । सायम्भुवोमनुष्यौ मानिदं शास्त्रमकलयत । १०३
 विदुषा ब्राह्मणेनेदमब्येतस्य प्रवक्तव्यं । शिष्येभ्यश्च प्रवक्तव्यं सम्यक्भावोऽनभिषत् ।
 यः कश्चित् कस्यचिन्नमो मनुनापरिकीर्तितः । स सर्वोऽभिहितो वेदि सर्वज्ञानमो हि सः । १०४
 ब्राह्मणं स्ववर्णं यतवर्णं भूमिपम् १।७ पितापुत्री विजानिषाद्ब्राह्मणस्य तयोः पिता २।१३५

चमत्कृति प्रवृत्तस्य ब्राह्मणान् प्रति सर्वथः । ब्रह्मैव संनियन्तृत्वात् च यः हि ब्रह्मसम्भवम् । १।१२०
 चण्डोऽपिर्ब्रह्मन् चमनश्मनो लोहमुत्प्रेषितम् । तेषां सर्वत्र तत्रैव स्वासु योनिषु शब्दयति । ३२१
 ब्राह्मणा ब्रह्मयोनिस्य ये स्वकर्मव्यवस्थिता । ते सम्यगुपजीवेयुः पदं कर्माणि यथाक्रमम् । १०।७७
 ब्राह्मण्यं सर्ववर्णानां गुर्वेव विज्ञोत्तमं सर्वमिदं यद्येव साक्षाद्वायस्य प्रेम् । १।१४।१
 कुर्यात् प्रणामं यो विप्रं हरिबुद्ध्या तु मुसुर ।

भक्ष्या तस्य विज्ञेष्टं वर्धते सपदादिकम् । पाप्मो १।१४।२
 न नमिद्वाङ्मणं दृष्ट्वा हृदयापि च गर्वित । केदनं तस्य शिरसि कर्तुं निश्चेत् सदा हृदि ४
 कृतापराधं विप्रं ये विप्रानि पापबुद्धयः । हरिबुद्धिं हि ते ज्ञेया निरयं यानि दातव्यम् । ५
 यो नरव्यरथं धीतं कुर्याच्चक्षेन भक्तिः । नम्यन्ति सर्वपापाणि विज्ञेयत्वादिकानि च । ६
 कश्चमात्रं निवेद्यस्तु विप्राः प्रसन्निर पर ।

In Bengal Ballal incanted society with the new caste precedence wherein the mighty rich men were lowered in social rank and kept aloof from Ballal without siding with him with men and money. So Baktyar Khilji conquered Bengal with 16 horse soldiers. The result was the same as in the matter of Suraj, Muzdar, Jat Seth, Nanda Kumar and others. What could be expected from the timid descendants of the five Brahmins Kayasthas and Nob Shaks doubtlessly very weak then in social condition.

Therefore many religious sects of the time serving Brahmanya no doubt arising at various stages to temporise or fashion religions for meeting the requirements and necessities befitting the whims, freaks, or the disturbed mind of the modish populace in religious evolution frequently arising in India past and present and proclaim thus —

आ तत् सदिति निर्देशो ब्रह्मणस्त्रिभिः स्मृतः । ब्राह्मणभूतं वदन्त यश्चात्र विहितः पुरा । २३
 तत्त्वादोमित्रादाप्त्ययं यज्ञदानतपः क्रिया । प्रवृत्तानि विधानांता सन्त ब्रह्मवादीनाम् । २४
 आ सृष्टदेह atoms, तत् = चेतन्य intellect सत् ब्रह्म God भगवद्गीता १७।२३ ४
 ब्राह्मणं सत्तियं विज्ञा यद्राणाञ्च परन्तप । ज्ञानं ब्रह्म ज्ञानभाषितं ब्रह्मकर्म स्वभाषजम् । १८।१२
 शीघ्रं तजो घृतिं दीक्ष्य कर्म युक्तं भाष्यपनाथनम् । दानमोखस्वभाष्यं ज्ञानं कर्म स्वभाषजम् । १८।३
 कृपि गौरव्यभाषिण्यं वेद्यकर्म स्वभाषजम् । पत्रिचव्याप्तकं कर्म यद्रस्यापि स्वभाषजम् । १४
 अथैवं कर्तव्यमिरतं सांख्यि लभते नरः । स्वकर्मनिरतं सिद्धिं यथा विन्दति तच्छृणु । १४५
 यत् प्रवृत्तिभूतानां येन सर्वमिदं ततम् । स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः । १४६
 ज्ञेयान् स्वधर्मो निर्गुणः परधर्मात्स्वनुष्ठितात् । स्वभाषजं कर्म कुर्वन्नाप्नोति किञ्चिदपि । १४७
 ब्रह्मसूतं प्रवृत्तात्मा न शीघ्रं न काङ्क्षति समः सर्वेषु भूतेषु मज्जति लभते परम् । १४८
 स्वभाषजेन कीर्त्तयेत् निषदं स्वेन कर्मणा । कर्तुं निश्चेत्ति यन्मोक्षाय कश्चिद्व्यस्यद्योऽपि तत् । १४९
 यो विद्यात् ब्रह्म प्रत्यक्षं पदं हि यस्य स भवः, कश्चो यस्यानुकम् । यद्यर्थवेद १।६।१
 सामानि यस्य लोमानि यजुर्हृदयमुष्यने परितरन्निहति । ६।१
 यन्वेदो ब्रह्मविदो ब्रह्मण्येऽनुपासते यो वै तान् विद्यात्प्रत्यक्षं न ब्रह्मार्थेदितान्वात् । १०।७३ ४

The new system of hereditary caste with the supremacy of the

Brahmans would have been plausible, had it maintained unimpaired the independence of the Hindus; but far from that being the case the loss of their independence commenced with the very commencement of the Pauranika period after the decline of Buddhism, marked with the consequent incessant internal feuds amongst the castes disintegrating and undermining the cause of the Hindus taken together and with the Arab, the Afgan, the Pathan, the Mughul, the Durani, the Portuguese, the French, the Dutch and the English invasions and conquests with the greatest ease possible and without any difficulty on account of the constitutional weakness and ruinous, destructive division. In spite of the abstract lessons, really something airy, taught and preached by the Brahmins to confirm their supremacy—that what to speak of the earthly human beings (as if the Brahmins are not earthly human beings) even Vishnu being kicked on the breast by a Brahmin called Bhrigu palliated and adored the Brahmin—and in spite of the vain dread of Brahmin curse, in India like other countries the sovereignty with the military is practically superior to the clergy. No doubt kings adore and venerate priests as a piece of morality, but that does not speak much about superiority practically. Even during the time described in the Purans some of the Brahmins enjoyed prosperity under king's patronage and protection while others as mendicant beggars lived in utter destitution unable to maintain old parents, wife, and children and blame and abuse the kings for want of patronage. When it is done out of pity it cannot be the ground of superiority. Certainly in one sense the Brahmins became religious conquerors of the Buddhists and other religionists after the decline of Buddhism. They as learned men framed books of the Shashtra and of morality under the directions of some one or other kings, which were respected when backed by the kings, else these were nothing but wastepapers. During the time when the Shukla Yajurveda and Athharvaveda were composed the priests intended to throw off any earthly thralldom and refused to obey any earthly king, which perhaps brought about hereditary caste and the consequent schism and outburst of Buddhism. The mantra for installation or coronation of a king in the *Ishtaka* division of Shukla Yajurh contained a stipulation that Som or the Moon was their king, perhaps subsequently interpolated: for the language is of recent type.

सोमोऽन्धारम् ब्राह्मणानां राजा ।

The selfishness of the Brahmin writers or poets! The selfishness imagined by them! The Brahmins are supreme in the books written by them; the Kshatriyas are supreme in the books written by them; the Kayasthas are supreme in the books written by them; the Dashas are supreme in the books written by them; and so on. If the writers be not Brahmin their statements are not worth the statements of a writer; so the books of Shashtra went at their disposal. To deal in the Shastras is a Brahmin's profession; the Brahmins played clandestinely while dealing in them; and there lay their fall. So the Brahmins cannot be called honest in their dealing in knowledge and Shastras. When the Kshatriyas were extirpated, the bastards generated in their widows by Brahmins became the Kshatriyas of the next generation; but when it is said that the Brahmins too became extirpated and it is not explained how they came into existence again: whether it was in their widows by men of some other

Varnas or not. Attempts are made to avoid all matters in which there was the union of Brahman girls with other Varnas ; and the well-known unions of other Varnas with Brahman girls are suppressed and glozed away, as Devayani Sakuntala &c. There are devised abstruse glozings in the cases of other Varnas obtaining Brahmanhood, that are current and wellknown, as Bishwamitra, Vyasa, Shuka, Krisna and others. Whenever it becomes the lot of any caste to edit the books of Shastras, they promulgate the supremacy of their own caste and show that all other castes originated from their own caste.

The promulgation by the Brahmans that no other caste but the Brahmans alone will read the Vedas, Tantras, Purans, Sanhitas and other Shastras and explain and construe the texts of the Shashtra, furnishes sufficient reasons to infer that there is something wrong at the bottom of the system, that there is something for which these are to be concealed and which the Brahmans fear would be betrayed if these be shown to others.

Had it been all fair and free, it would not prejudice the Brahmans in tendering these to all, that all may see and understand and confirm their high position, but instead of that they form a clique and intrigue and project that others may not see and understand the Shastras and know and reveal, nay betray, anything,—something ruinous to their cause.

In yore the Rishis, Bipras Brahmans, Adhwarjus, Ritwiks and the like, Nairgranthas, Maheswaras, Bhairabs, Shaibas, Shaktas and so on and the Baisnabas and others, were simply houseless Bhikshus or mendicant beggars, Atithhi or itinerrant beggars, Sannyasi or houseless ascetics, Faquir, and the like, quitting sons, wife and households without any shelter and future provision, and living in Abasatha or almshouse, Matha or shelter for beggars, or Akhra or manor, or passing life in Tirtha or resort for pilgrims or Topobana or hermitage in caves or outskirts of hills, by the fountains or confluences of rivers. Any person well-versed in spiritual matters, in hymns to God or in intellectual faculties touching spiritual matters, or devoting himself to the worship of Shiva or Visnu, who could stick to his own disinterested religion by quitting his house, sons, wife and the like in the guise of a mendicant Atithi, Sannyasi or Faquir, would acquire those titles. They would have no lineal descendants ; but they would become nuclei of lines of disciples or followers. No doubt the lineal descendants brought forth during the previous domestic life would rarely become disciples or followers. Vyasa, Baishampayan, Yajnavalkya and others living in Topoban or hermitage, should be understood in this light. Shankar, Shayana, Sridhar, Mohidhar, Netai, Gour, Nanak and others are recent illustrations ; and the Mohanta of Tarakeswar, the Mohanta of Rangpur and others are present examples.

Therefore the Brahmans (ब्राह्म), the promulgators of the Vaidika religion of one Brahma (ब्रह्म) in their attempts to re-establish the Vaidika religion (वैदिक धर्म) then Agneyoe (आग्नेयि), Aindra (ऐन्द्र), etc., current in the ancient time described in the Vedas, did away with the Caste-system, and announce and proclaim that there is no distinction among men as to caste.

न विभेदोऽस्ति वर्णानां सर्वश्रद्धाजन्यं जनत् ।

ब्रह्मणा पुर्वसृष्टं हि कर्मणा वर्धतां नतं । नारद पुराणे १।२।५४

निष्ठते चाप्यहंकारि जीवभावो निवर्त्तते । सर्वे ब्रह्ममयं पश्यन् सुच्यते सर्वे किञ्चिद्भिः । १।४८।१८

सोऽहं सोऽहं सुविज्ञानं जायते योगिनसदा । विधि-निषेधराहित्यं भवतीति सुनिश्चितम् । १९

सर्वे ब्रह्ममयं लोकं सर्वे ब्रह्मणि संस्थितम् । भविष्ये १।१७८

नास्ति ब्रह्मसमदीनी नास्ति ब्रह्मसमगुहः । नास्तिब्रह्मसमज्ञानं नास्ति वेधसम तपः । १।१७८२

सर्वभूतेषु चात्मनं सर्वभूतानि चात्मनि । समं पश्यन्नात्मयानो खराज्यमधिगच्छति । मनु १२।८१

सर्वमात्मनि सम्पश्येत् सत्तासञ्च समाहितः । सर्वेन्द्रात्मनि सम्पश्यन् नाधर्मेऽकुर्वतेमनः । १२।११८

आत्मैकदेवताः सर्वाः सर्वमात्मन्यवस्थितम् । आत्मा हि जनयत्येषा कर्मयोग प्रदीतीशम् । ११९

एवं यः सर्वभूतेषु पश्यत्यात्मानमात्मना । स सर्वसमतानिष्ठ ब्रह्माभ्येति परंपदम् । १२५

तथा विचारितं ब्रह्म चिन्मन्त्रात् प्रथग्भवेत् ।

सर्वे ब्रह्मैव मानात्वं गान्तीति निगमा जगुः । वायु पुराणे २ । ४२ । ३२

यस्माद् भवन्ति ब्रह्माश्च कोटयो न भवन्ति च । एवं ब्रह्मणि चिन्मात्रं निर्गुणमेदमर्जिते । २।४२।५२

गीत्तिकसंज्ञिके कृष्णं दौव्यतीति श्रुतमया ।

ज्ञाता ज्ञानं तथा ज्ञं यं सर्वं शिवमिदं जगत् । १ । ७८ । २ शिव पुः

ब्रह्मादि ढगपर्यन्तं यत्किञ्चिद् दृश्यते जगत् । एतत्सर्वं स एवास्ति नात्र कार्या विचारणा । १।७८।३

यदेच्छा तस्य ज्ञयित तदा च क्रियते त्विदम् । सर्वं स एव ज्ञानाति तं ज्ञानाति न कश्चनः । ४

प्रज्ञानं ब्रह्म । अहं ब्रह्मास्मि । तत्त्वमसि अयमात्मा ब्रह्म । इहा वास्तुमिदं सर्वम् । प्राणी-
ऽस्मि प्रज्ञानात्मा । यदेवेह तदमुत्र यदमुत्र तदन्विह । अन्वेदं तद्विदितादधी अविदितादधि ।

एष त आत्मान्तर्यम्यसृष्टः । स यन्मार्थं पुरुषे ग्रयामावाहित्ये स एकः । अहमस्मि परं ब्रह्म
परापर परात्परम् । वेदशास्त्रं गुरुत्वा (क) तुस्वयमानन्दलक्षणम् । २ । ११ । ३४ शैब पुः ।

सर्वभूतस्थितं ब्रह्म तदेवाहं न सगर्भ । तत्त्वस्य प्राणोऽहमस्मि प्रवित्याः प्राणोऽहमस्मि । ३५

सर्वं त्वन्विदं ब्रह्म । सर्वोहं विभुक्तोऽहं । योऽसौ सौऽहं हसः सोऽहमस्मि इत्येवं सर्वैव सदा
आयिदित । २७ ।

ब्रह्मज्ञानं कृतो देवि कलिनोपहृतात्मना ।

स्वभावश्च वाचाणां तद्गच्छेद्दिशाम्यहम् । स्वाध्वं काशीं स्वर्गं १ । ३२ । ११८ ।

याचयेन्नियमाश्चक्रांश्चणा, नविद्या विज्ञं यचावेन्न नियमा, केचित् तेषावेवमुहि यत्फलम् । ४।२७४

एक एवात्र नियमो नियमार्थप्रदर्शनेः । बहुधा दृश्यते लोके नियमो नियमार्थवत् । ७

निश्चयानु नरः श्रद्धा नियमाद्विद्यतेद्विधः । दुष्कारं देवि कुरुते स तस्य फलमश्नुते । ८

अनित्यं सुखमित्येवं मातुष्यं बहुदोषमम् । दुष्करं नियमं कर्तुं मनुष्येण विधेयतः । ९

नरा कोभिर्भूताश्च नरा धर्मोपहिंसकाश्च । वर्तमानसुखायकानधर्मकषयोऽभवन् । १०

उच्यमानश्च नियमं करोत्यभिमतं नरः । स तु सर्वं सङ्क्रान्तिं बहु वै फलमश्नुते । ११

असिपव बने यत् तु नियमस्य कुशीलता । १२

यद्यथास्याभूत्सर्वं तत्तस्य स्वयमाविसत् । यथा च लिङ्गाण्यृतवः स्वयमेवानुपर्यये । भविष्ये १।१।५०

स्वानिस्तान्भविष्यन्ते तथा कर्माणि देहिमः । लोकास्तेष्विविहार्थं सुखवाङ्मपादतः । ५१

ब्रह्मचरं तथा चोभी वैश्वदेवी वृषीणवः मुखानि ग्रानि चत्वारि तेभ्यो वेदा विनिःसृताः । १५२

ब्रह्मप्रातिःगुणनाम मातोऽयं किं विमो ब्रह्मत्वं ब्रह्मणः सदा

याति ब्रह्मन् गुणा. के सुब्रह्मप्राप्ती मनोव्यताम् । १५१

ये प्रोक्तावेदग्रन्थे च संस्कारा ब्राह्मणस्य च । गर्भाधानादयो धे च संस्कारा यस्य पार्थिव । १५२

संस्काराः सर्वथा हेतु ब्रह्मस्य नात्र संशयः । स याति ब्रह्मणस्यायं ब्राह्मणत्वं च मानद । १५३

गर्भाधानं पुंनवनं सोमलोन्नयनं तथा । जातकर्माद्यप्राप्त्यं वृद्धीपनयनं वृष । १५३

ब्रह्मव्रतानि चत्वारि खानत्र तदनन्तरं । स धर्मचरिणी योगी यजानां कर्म मानद । १५८

वपुर्गन्तुं हेतैः संस्कारैः संस्कृतं हिजः । ब्रह्मत्वमिह सम्प्राप्य ब्रह्मणोक्तं च गच्छति । १५६

गुणावतारैर्विश्वस्य सर्गं स्थित्यप्ययाग्यं । सृजतः गौनिवासस्य न्याचलोदारविक्रमं भागवत
१।७।१२ वर्णाश्रमविभागश्चपञ्चीकृत्यभाषतः । वृषीणां जन्मकर्माणि वेदस्य च विकवर्णम् । १०
यस्य च वितावानि योगस्य च पथं प्रभो । नैष्कर्मस्य च सांख्यस्य तत्त्वं वा भागवत् स्मृतं ११

If there is only one substance or substratum, called Brahma, and there is no other substance to correspond to a second substance;—if the whole universe is but a form of Brahma, and every thing of the universe is Brahma: then any distinction between any two things or a man and another is impossible. Under the circumstances there can be no reason for the deadly distinction of the caste system according to the Brahmanya religion which rests on such radical basis of liberal and levelling doctrines, tenets and principles viewing and saying all to be on the same level. The doctrine of Brahmanya goes in one direction and its followers proceed in the opposite, adverse direction;—the result is the untoward deadly dangers, hitches and drawbacks.

So also may be understood the tenor of the bare mention of the four Varnas, Brahman, Kshattria, Vaishya and Shudra, in the Purusa, Sukta पुनश्च सूक्त of the Rigveda as divisions of the person of Brahma according to functions, or even of the people according to personal individual merits, deserts or qualifications, and not as the principle of hereditary castesystem as the Brahmans now try to construe or fancy it; but as to the Rik or verse there is the great imputation of interpolation or subsequent corrupt insertion, a fact also evident from its language being recent in nature, and from the fact that the old recitations themselves originally distinguished as Rik, Yajuh and Sam were collected, compiled and arranged under three groups afterwards called the 3 Vedas by Vyasa a short before the Kurukshetra period when many things might have been invented, coined, inserted or omitted then and there, and the charge is maintainable even in the case of the most sacred book such as the Vedas, seeing that there are various readings, additions and omissions, easy and natural to verbal recitation, in the various editions of the Rigveda and the Samveda and in the same Branch of the Yayurveda, perhaps due to long processes of copying and recopying.

यत् पुनश्च ब्रह्मः कतिधाव्यक्तव्यम् । सुखं विमलासीत् किंवाहू किंसूपादा उच्यते ।

ब्रह्मणोऽयं सुखमासीद् वाहू राजन्वः जतः । उरुतदस्य यवैश्च (यन्त्रजं) पदभ्यां शूरी वजावत् ।

To the question, 'what would be called the head, the 2 arms, the

3 thighs and the 2 feet of the person of Brahma which has been somehow imagined,' the answer was, 'the Brahmans or the supplicators and priests were its head or mouth rather, the Rajanya or the men belonging to the state or government were made its 2 arms, what was Vaishya or the wealthy men was its 2 thighs and the Shudras or Slaves and Servants were made to be for its 2 feet. This is consistent with context. Here Brahman of course means supplicators, Rajanya strength, Vaishya wealth and Shudra slavery or service or penury ; Padvyang पद्मा being in the dative dual.

Compare Athharvaveda

ब्राह्मणोऽस्य मुखमासीत् बाहूराजपथ्योनवत् ।

मध्यं तदस्य यद वैश्वः पदभ्यां शुद्रो अजायत । अथर्ववेद १८।६।६

To which effect again adds the Gita

अग्निर्ज्योतिरहः युक्तः षण्मासा दक्षिणायणम् ।

तव प्रयाता गच्छन्ति श्रद्धा ब्रह्मविदो जनाः । भगवत्तद्गीता ८ । १४

वैविद्या मां सोमपाः पूतपापा यश्चैरिद्धा स्वर्गंति प्रार्थयन्ते

ते पुण्यमासाद्य सुरेन्द्रलोकम् अत्रनि दिव्यान् दिव देवभोगान् ८ । २०

मां हि पार्थ त्यपाश्रित्य येऽपि स्युः पापयोनीय'

स्त्रियो वैश्वस्तथा शुद्रास्तपि यान्ति परां गतिं । किं पुनर्ब्राह्मणा' पुण्या भक्ता राजर्षयस्तथा ८।१२

परं भूयः प्रचक्षामि ज्ञानाणां ज्ञानमुत्तमम् । यज्ञज्ञात्वा मुनयः सर्वे परां सिद्धिमितोमताः १४।१

Does not the following verse throw sufficient light on the character of the Varna or caste prevailing at the time when Yajna-vaalkya composed the Sukla Yajurveda long after the battle of Kurukshetra ; and did not then Vaishya tend to mean rich wealthy folk and Shudra, a servant in mean, lean, servile condition of penury and indigence ?

यज्ञरिषो यवमणि न पुष्टं पशु मन्थते । शुद्रा यदर्थंजारा न पोषाय धनायति २४।१०।१
यज्ञरिषो यवमणि न पुष्टं बहु मन्थते । शुद्रो यदर्थ्यै जारो न पोषमनुमन्थते । माध्यं ययुः २४।१२

Compare again Srimadbhagabat Puranam.

ब्रह्मजनं शतभुजो महात्मनः विदुश्चरत् त्रिभितः कृच्छवर्णः ।

मानाभिधामौज्यगणोपपन्नो द्रव्यात्मकः कर्मवितानयोगः । २।१।१७

इयानसावीश्वरवियुक्तस्य यः सन्निवेशः कथितो मया ते ।

सम्भार्यतेऽस्मिन्नवपविस्थसिष्ठे मनः स्युध्या न यतोऽस्ति किञ्चित् । ३८

स्वाभावात्सर्वे ब्रह्मन् धारणा यव सम्भ्रता । यादृशी वा हरेदाद्य पुरुषस्य मनो मनः । २२

जितासन्नो जितवासी जितसन्नो जितेन्द्रियः । स्थूले भगवतो रूपे मनः सम्भारयिष्यीष्या । २२

पुत्रवत्समुत्तं ब्रह्म चवनेतस्य बाहवः । ऊर्ध्वो वैश्वो भगवतः पद्मां शुद्रो व्यजायत । २।५।१७

विक्रानो भूर्भुवः स्वस्व सेनस्य शरवत्स्य च । २ । ६ । ७

उत्तमास्त्रोद्भवाज् ज्यैष्ठ्याश्चतुर्विधं धारणात् ।

सर्वस्यैवायस्य सर्वस्य धर्मतो ब्राह्मणः प्रभुः । मनु । १ । ८१

उत्पत्तिरेव विप्रस्यभूर्निर्धनस्य ब्रह्मती । न हि धर्माव्युत्पत्तौ ब्रह्ममुयाय कस्यते । ८८

THERE WAS NO HEREDITARY CASTE DURING THE VAIDIK PERIOD 97

The system of mixed castes appears only in Manu and most of other Saubhitas and a few of later Purans; but it does not appear in the Vedas or other earlier books of the Hindu Shastras. The fact is that formerly as now the bride and her issues by intermarriages among men of different professions assumed bridegroom's agnition and Gotra and his professional title as his family; and during the Pauranik Age there arose the system that the issues of such intermarriages should form distinct and different families, no doubt through the pernicious influence of the Brahmans to divide out men into hereditary castes and to stop intermarriages, doubtlessly in many cases the mixed castes mentioned being fictitious and false by being due to avarice and jealousy to retaliate the charge of Dasi Bansaia perhaps which instigated them. Had then the system its origin after the Vaidik period and during the period of Purans and Saubhitas, or still later, the much loved principle of antedating, interpolating and distorting facts being current amongst the Hindu Pandits? Was any Hindu writer eye-witness to any intermarriage and its resulting issue giving rise to the system, and of adoption of the particular profession that gave name to the caste? Who did carry on that profession before? What was their name? Do not all the existing castes correspond to the mixed castes stated in the diverse books of the Hindu Shastras, and are not these contradicting statements fanciful and applied to the castes which existed from a time long before the making or fabricating of these statements? Were not these caste-names professional; and have they not had their respective origin in, and rise from, the respective professions the people respectively followed and carried on, irrespective of mixed or other births, which are but so many fictitious falsely devised and introduced, and referred to the then existing castes simply to debase and lower them to their utter surprise and repugnance; and the foolish mass may easily be duped, as they are too loyal, superstitious and overcredulous.

There are many such others prescribing the fundamentum divinationis or standard of qualifications to suit and enable, rather entitle, a person to be termed a Brahman. Thus :—

नाके सुपर्वस्तुप यत् पतवं वृद्धा देवतो अथ चत त्वा । कामवेद । १०।१२१।६ ;

द्विरथपर्व वक्षस इतं वमस वीनी यजुनं भुरथम् । साम । १।१।८।८, अथर्व । ८।१।१६

ब्रह्मजगानं प्रथमं प्रस्तादि सीमतः सुखो वेद्यः पाप ।

स बुध्या उपम चक्षु मिष्टाः सतश्च वीनि चसतश्च विषः । सामवेद । १।३।८।८ - ९

स उर्वीमहीना वेद्यः ऋगुमिरावजी । (वेदकामयमान इन्द्र)

वसु द्वारा ननुः पिता दिवेषु चिब आनजी । सामवेद । १।३।१।३

जी वा एतद्वचरं नार्थविदिता वा जीकात् प्रेति स रूपयः

अथ व एतद्वचरं नार्थ विदिता वा जीकात् प्रेति स ब्राह्मचः । वेद—उपनिषद्—/

नेनं पाप्मा तरति सर्वपाप्मानं तरति नेनं पाप्मा तपति सर्वपाप्मानं तपति ।

विपायो विरजोऽविचिचिजी ब्राह्मजी भवति । वेद—उपनिषद्—

एते वपाये वेतने वसु विद्वान् तकीव आत्मा विजते ब्रह्मवान् । वेद—उपनिषद्—/

संप्राप्तेन सधनो जायतुताः कृताकामो वीतरागः प्रजापत्याः ।

ते सर्वतः सर्वतः प्राप्य वीरा वृत्ताकामः सर्वमेवाविभक्ति । वेद--; उपनिषत्—

विज्ञानात्मा सद्य देवैश्च सर्वैः प्राणाश्रुतानि संप्रतिष्ठन्ति यत्र ।

तद्वचरं वेदवती वसु सोम्य स सर्वतः सर्वमेवाविभक्ति । वेद—उपनिषत्— ।

विप्राः क्षिताः धर्मपरा राजहत्तौ क्षिताः वृषाः

क्षत्राणमिरता वैशाः शूद्राः शुश्रूषवः क्षिताः । मात्से १६५।२

मेतावां विभक्तिं याप्ति वर्णाक्षेते न संशयः (श्रीमते संयुताः)

चतुर्वर्णस्य वैकुण्ठाद् याप्ति दीर्घत्वमाश्रमाः । १६५।८

तत्र स्त्रावपराः सर्वे प्राणिनो रजसा ज्ञताः । सर्वे वैकर्तिकाः शूद्रा जायन्ते रविगन्धन । ११

मेवाति आत्मिकाः कश्चिन्न साधुनं च सत्यवाक् ।

नाशिका मन्त्रमत्ता वा जायन्ते तत्र मानवाः । १६

नक्षत्रार गृहीताश्च प्रबोधो वेदवत्त्वना । विप्राः शूद्रसमाचाराः मन्ति सर्वे कश्चौयुगे । १७

ततः प्रवर्तिते तासां प्रजानां द्वापरे पुणः ।

श्रीमोऽष्टतिर्वर्षिण युद्धं तत्तानामविनिश्चय । मात्से १४४।२

वर्णां द्वापरे वर्णा संकोर्यन्ते तद्याश्रमा । १४४।६

देवभृत्यधने वेद युगे यस्मिन् श्रुतिस्मृतौ । द्विधा श्रुतिः स्मृतिश्चैव निश्चयो नाभिगम्यते ।

त तु ब्रह्मण्यविम्वारैः स्वरक्तमविपश्यै । संज्ञता ऋग्यजुःसाक्षा संज्ञिता लैर्मदुर्षिभिः ।

द्वापरे समिहते ते वेदा नद्यान्ति वे कश्चौ । १७

निर्विशेषाः कृताः सर्वाः रूपायुशीलवेष्टितै ।

चतुर्विधैर्ष्व कं कृत प्रजानां जायते स्वय । वायु पु १।८।५८

चप्रवृत्ति कृतयुगे कर्मणो शुभपापयोः । वर्णाश्रमव्यवस्थाश्च न तदास्तत्र सहरः । ६०

चनिष्ठा देवयुक्तास्ते वर्तन्वन्ति परस्पर । तुल्यवपायुषः सर्वा अधमोत्तमवर्जितः । ६१

श्रीमोऽष्टतिर्वर्षिण्युद्धं तत्तानामविनिश्चय । वेदशास्त्रप्रवचनं धर्माणां सहर सत्वा । १।५८।२६

द्वापरेषु प्रवर्तन्ते भिन्नहताश्रमा द्विधाः । एकमाध्यमं पूर्वमासीद्देवं प्रवसतः ।

सामान्यविपरीतार्थैः कृतं शास्त्रकुलान्वदं । चाध्ययवस्य प्रसावे वेदुषा व्याकुलं कृतम् ११-६

चाध्ययव वनमिच्छन् अग्निहोत्रं तथैव च । उक्तां सान्निध्यं ब्रह्मत्वधाम्यधर्मभिः ।

ब्रह्मजनकरीयस्य वेदेनाधर्म्येण तु । १।६०।१८ ।

नक्षत्रमविप्रा शूद्रा वीरार्थं ये ज्ञता इह । कश्चित् सद्य ते सर्वे निर्विशेषाः कदाऽभवन् । १००

यदस्य क्षमता क्षेत्र ब्राह्मण्यं च नञ्छति ।

श्रीमोऽष्टतिर्वर्षिण्युद्धं तत्तानामविनिश्चय । मात्से २२१।२

चतुर्वर्ण्ये भवन्ता पूर्ववृद्धं स्वयमुवा । क्षेत्र कर्मविपाकेन वैप्री नञ्छति यद्वताम् । ८

वैप्री वा चत्विरी क्षेत्र द्विजो वा चत्विरी भवेत् ।

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प्रतिपक्षे चर्चं द्विषन्ती चर्चा निवर्तिष्यन् । ८

केन वा कार्यं वा विप्रः ब्रूवती नैव प्रजायते । चर्चिवः ब्रूतामेति केन वा कार्यं वा विप्रो । ९

ब्राह्मण्यं द्विषन् द्रुपदः निवर्तते ब्राह्मण्यं यमि ।

चर्चिवो वैद्याब्रूवती वा निवर्तते इति मे मतिः । १२

कार्यं वा द्रुपदे मेव खानादध्यायति स हि नः । अथ' वचनमुप्राप्य तच्छास्त्राधिपत्ये उतः । १३

स्त्रियो ब्राह्मण्यार्थं च ब्राह्मण्यमुपजीवति । चर्चिवो वापि वैद्यो वा ब्राह्मण्यं च न त्यजति । १४

वचनं विप्रलसत्सुखं चर्चिवार्थाधि सेवते । ब्राह्मण्यात् स परिश्रुतः चर्चिवो नैव प्रजायते । १५

वैद्याकार्यं च यो विप्रो जीवन्मोहव्यापन्नः । ब्राह्मण्यं दुर्लभं प्राप्य करोत्यत्यन्तमिति सदा ।

स हि नैव वैद्यातामेति वैद्यो वा ब्रूतामिवात् ।

स्वार्थात् प्रपुत्रो विप्रजातः ब्रूतलमाप्नुयात् । १६—७

ब्राह्मण्यत्वं हि द्रुपदः निवर्तते ब्राह्मण्यो भवेत् ।

चर्चिवो वापि वैद्यो वा निवर्तते इति ज्ञायते । श्रैवे ६।४।१।

ब्राह्मण्यं सुखीयप्रोः ब्राह्मण्यः चर्चिवान्विप्रः । वाङ्म्यासुवतीपमा. पन्नां ब्रू इति श्रुतिः ।

संसारसागरं चोरं मयः परिपरिपुनन ।

सुरिवापमराक्रान्तः स जीवो ब्राह्मण्यः कथम् । भविष्ये १।४.१२५

वचनं दुर्द्वयापि श्रित्वे सर्वमानवेः । ब्रूतब्राह्मण्योक्तस्त्राज्ञाति भेदः कथमन । ४२।१५

प्राप्तुमशक्यं कथं चर्चिवेन विद्यते । चौरपाटादि राजान्य दुर्जनानिहते वृक्षान् । १६

चाक्रदुष्टोदवापयं क्षेत्रं जन्तुषु रक्षयन् । कर्तुं न ब्रह्मवो ब्रूवो ब्राह्मण्यसादृश्यं हि । १७

प्राप्तुमशक्यं नन्वद्याध्यात्मगोचरम् । ब्रूतसाधनमेतद्धि शिष्टं' केचित् प्रपद्यते । १८

जातिवर्णः स्वयं किञ्चिद्विद्येय' अतिसङ्गमनात् ।

चर्चिवः ब्रूतजातीनां प्रसिद्धो विप्रजातिषु । १

संस्कारी योगिनाथी वा साधनयोग्योऽथवा । ब्रूद्भ्योऽतिशयं वचने यः साधारणतां गृह्य' । २२

न जातिजन्यवीचीवो विप्रैर्वो युक्तिवाचकात् । ज्ञानाक्रमज्जिया' सक्ति न समाप्तं वक्ष्यते ।

संस्कारतः शीऽनिश्रयो यदि ज्ञात् सर्वज्ञ उ'चोऽज्ञाति संस्कृतज्ञ ।

यः संस्कृती विप्रनक्षत्रधानो व्यासादिकृतेन न वक्ष्य सामान्यम् । २०

द्विषेयनादि संस्कारविधाने शीऽनिश्रयताः । न एव ब्राह्मणा वैदा नैव भवेयुः क्षात्रिणा ४२।८

उपिचीनर्षचक्षूः शिवा शिवाय शिवाय... २४ तपसा ब्राह्मण्योक्तः संस्कारो न कारयन् ।

व्यासीनर्षचक्षूः शिवा शिवाय शिवाय... २५ उच्योच्योच्योच्यः कथासाक्षी... । २६

वचिवाचनर्षचक्षूः शिवाय शिवाय... । २८ वाचिवाचनर्षचक्षूः शिवाय शिवाय... । २९

The Arya Samaj founded in 1875 by the Sannyasi Dayananda Saraswati, a Brahman of Katiawara, born in 1827, holding that there are three Eternal Substances, God, Spirit and Matter; that the four Vedas communicated by God to the human Rishis, Agni, Vayu, Akāśi,

and Angira are the only inspired scriptures and the Bhagabat and other seventeen Puranas are mythology, religious comedies, novels, mysteries or miracle; that the Brahmanas, Upanishads and other Smritis are not inspired works and must be rejected where they contradict the Vedas; that there is rebirth and salvation lies in emancipation from the endurance of pain, and subjection to birth, death and life, liberty and happiness in the immensity of God; that good is to be done to the world by improving the physical, intellectual, spiritual, moral and social condition of mankind, and there should be endeavour to diffuse knowledge and dispel ignorance; that the Vedas should generally be taught; that the legality of the remarriage of widows should be insisted on; that Brahmins as well as others can perform Agnihotra Yaga; that there is no efficacy in bathing in sacred rivers, pilgrimages, or gifts to Brahmins on ceremonials or occasions of marriage or *Sradh*, nor in the use of beads or Tilak, etc., does, in the question of caste restrictions as a whole in regard to which it may be said generally that the preaching of the members of the Somaj is in advance of their practice, hold to the four-fold division into Brahmins, Kshatriyas, Vaishyas, and Shudras, but the general trend of opinion seems to be towards the doctrines promulgated in the Institutes of Manu and the Mahabharat that caste should not be regarded merely as determined by birth, for a man's occupation, knowledge of the Vedas, and way of life must also be considered. In the matter of food also there is a tendency towards relaxing the ordinary restrictions of the Hindus, without a too complete severance from them. Thus the 'Mahatma' party amongst the Aryas (the other party termed the 'cultured') would not object to employ as cooks men of low caste according to Hindu ideas, such as Kumhars, as long as they are vegetarians and do not belong to the Chamar, Dom and Sweeper caste whose occupations are considered wholly unclean. Aryas do not object to men of different castes eating at the same table. (Census of India 1901 Vol. XVI N. W. P. and Oudh, pages 82-6. Arts. 81-2, 84-8). It is not considered essential that Brahmins alone should be missionaries. Converts are usually made from orthodox Hindus, but special efforts are directed to reconverting as Aryas persons who have themselves been converted from Hinduism to Christianity or Islam, or the descendants of such persons. Even Christians of Non-Asiatic descent or Musalmans, who by race are not connected with India, would be accepted though no such person becoming an Arya has been heard of. In the case of a reconversion from Islam the convert, if he or his ancestors belonged to a twice-born caste, would assume the sacred thread again. Its social reforms in connection with child and widow marriage, and caste restrictions have been anticipated in the tenets of the Vaisnava reformers. The orthodox Hindus explain the enormous increase in the Arya Somaj as due merely to the social advantages to be acquired by the convert in his comparative freedom from caste restriction and his saving in the necessary expenditure at weddings, funerals and other ceremonies. To the question whether any caste was so low that its members would not be accepted as Aryas, the reply would be that Bhangis would be objected to as their occupation was so filthy. As in Hinduism so in Islam the actual belief of ordinary men diverge considerably from the standard of the religion (page 92, Art. 89). The members of the Arya

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Somaj (who as has already been shown, object to be called Hindus—they object to the term Hindu, because they say it is a term of abuse taken from Persian. Art. 87 page 88) in some cause believed that their caste was not required (for filling up the eighth Column) and recorded their race as Arya. Art. 161, page 208.

Kartabirjarjeon gave away all his wealth in gifts in Yajna to the priests; the government of the country could not be carried on for want of wealth, the kings begged of the priests to return some of it; the priests bore them in hands and returned nothing, the kings killed all the priests from the child to the old men including the fetus in the womb and realised the wealth. The priests bore themselves with high hands in order unduly to acquire supremacy; and king Sudash, assumed the tiger's character and cruelly extirpated all the priests, the descendants, disciples and followers of Basistha. The priests aimed at undue aggrandisement; and Bishwanthra and his followers assumed the priestly functions and themselves discharged the priestly duties instead of the worship by proxy. The kings proceeded to destroy the Brahmins, mostly mendicant beggars, assembled in the Swayambara Yajna by taking Arjoon for such when he in the disguise of a Brahmin Beggar won Draupadi by shooting down the fish fixed as the butt with an arrow Arjoon shot or flung the Brahma-arrow to kill Ashwalthama when the latter put to sword the five sons of Draupadi. The mute ascetic sage Sameeka deviated from his duty when he did not supply water to a thirsty person, and king Parikshit punish him with the carcass of a snake wound round his neck. Jaumenjaya too punished with death an oppressive Brahmin conducting himself improperly and he demanded to start a Yajna for sacrificing all the priests for one of them named Shungi cursing Parikshit unjustly without any sufficient cause. The kings maintained one or two Brahmins, namely, their own priests, with monthly allowance and others in destitution being unable to maintain their parents, wife and children upbraided the kings. Many shortcomings are mentioned in the Purans and Sanhitas for disqualifying and disabling Brahmins from eating together in the same row. Then how can it be said that even at Jaumenjaya's and Yajnavalkya's time the Brahmins enjoyed universal godlike reverence and supremacy? Who would not hold that if they enjoyed any it was through the mercy and indulgence of the kings? The stipulation in the Yajnavalkya's Shukla (white) Yajurveda, namely, 'the earthly kings are kings of the other people and not of the Brahmins for Soma is the king of the Brahmins', and the supremacy of the Brahmins, and the special sanctity of their property stated in the Athharva-Veda, do appear. Uncle the circumstances: a sort of Brahminical supremacy may be inferred to have been conceived and commenced at the time when the Athharvaveda was being composed a short before the Rise of Buddhism.

At times described in the Madhyandini Bajasaaneyee Yajurveda Sura generally called Somasura was sold by the seller of Soma, the same person selling both of them; or it was prepared at home. *Supervide* Chapter XIX. Kondika 1. Sranta Sutra. This Veda or rather this portion of it was composed after Hahaya and Kartabirjarjeon or Pandavarjoon by Yajnavalka and then its Sranta Sutra, when both systems were current and when perhaps the fixity of professions to castes distinctly and separately did not come into existence, it being

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uncertain whether the term Arjoon mentioned in the Mantra 3 Kondika 21 chapter X refers to 'Kartabirjarjoon' वातवीर्यार्जुन like Indra, etc. in chapter X Kondika 28 Mantra 9.

इन्द्रस्य वयोऽसि विमानवचसो स्वापसाजो मधिरा युजन्ति चक्षपावे त्वा कषावे
वारिहो चर्मनः । यजुर्वेद १०।२।१३ ।

अभिरुक्खितासो पचदियः कल्पन्ताम् । वसं कुं वज्रासि उभितासि सत्यप्रसवः ।
वचसोऽसि वयोजाः इन्द्रोऽसि विमोजाः । इन्द्रोऽसि सुमिवः । वहुकार अयकार भूवकार
इन्द्रस्य वयोऽसि तेन मे रथ्य । १०।१८।४ ।

The term *Onrya* और्व also appears in the Samveda. *Vide* Chhauda Arohika Chup 1, part 2, Mantra 8. See also Jamadagni, father of Parasurama who defeated Kartabirjarjoon.

चोर्वयुजन्त्यु चमप्रवानवदाहुवे । अग्निं समुद्रवाससम् । ऋग्वेद १०।२।४ ; साम १।१।२८

गृध्रानां जनदग्निना यो नाहृतस्य सोदतम् । पातं सोममृता वृथा । सामवेद २।१।२।६

अभि येन द्रविचमव्रवानाथार्च्यं जनदग्निवन्नः २।१।२।६

त्रायुषं जनदग्नेः क्षत्रापत्य त्रायुषम् । यजुः २।६२

उत नो गोमतोरिषो विशा अर्षं परिहृमः । गृध्रानो जनदग्निना ऋग्वेद २।६२।२४

पवते ह्यर्धो हरिगृध्रानो जनदग्निना द्विजानो गोरवि त्वभि ६।६५।२

Again at that time anybody might and could prepare and sell or barter any goods according to individual faculties, acquired skill or merits ; so there would be no harm if it were composed previous to the life of Hahuya or Kartobirjarjoon and the rise of the Shaundikeya Kula which by dint of royal descent could have the privilege of monopolizing the trade and to which it was fixed when professions were fixed to particular singular castes, and which was slighted out of grudge at last in social movements in the attempts to suppress liquor, when Sura, Soma, and Madya once held most sacred became heinous in Society ; of course, Soma-Sura and Shoonda, or Soma-Sura Bikrayee and Shaundikeya were and are distinct.

As the various social movements and evolutions amongst the Hindus had much to do with and affect the various conditions of the Khandya Sahas and the Shaundis, a copious commentary on the Hindu caste-system from its very beginning and through all its various stages and phases has become indispensably necessary, as if the two go hand in hand.

Soma-Sura Bikrayee—Khandya Saha.

During the Vaidika period and Hindu rule when there existed the worship of Ushu (dawn), Pusha, (Pan or the god of cattle,) Surya the sun god, Sabita (*id.*) Indra (the god of thnuder, clouds and rains), Mitra-Baruna (the god of water or Neptune) and other atomic powers of nature stated in the Riks, and in it there were presented the offerings mainly of Soma-Sura (ma) Madya—Madhu—Suta and other narcotics prepared by the rotting method called Soma, then the respect paid to, the care taken for, and the condition of, Soma, Sura, Madya, etc. amongst the Arya-Hindus in their pristine society were as follow.

At that time the term Soma would be applied to the intoxicating liquor prepared by rotting in water in a pitcher made of leather for three or four days such grains as Shaspa (or unhusked or powdered paddy), Tokma (or unbranned or powdered barley), Laj (or fried paddy), and Nagnahu (or the spices called Sarjatwak, Trifala, Sunthi, Panarnaba, Chaturjatak, Pippali, Ashwagandha, Dhanyaka, Yabauti, two kinds of Jeranum, Jaraka, to kinds of Haridra or turmarik) mixed together. *Super vide* pages 12—8.

The accounts of the Suti (the dealer in the liquor called Suta), Suta-panya (id), Soma-Sura Bikrayee (the seller of the intoxicating liquor Soma-Sura or Suta), Shaspapanaee (trader in grain-crops such as paddy, pulses, etc.), Khandu-banik or Khanda Saha (trader in the Rabi-crops such as pulses, barley, wheat, linseed, etc.), Shondi (the travelling trader in grain-crops carrying goods on bullocks), or Bhusa Saha (dealer in the branned seed-crops) are as follow—

The term, 'Surakara' meaning the manufacturer of Soma-Sura, does appear in the eleventh Kondika of the thirtieth chapter of the 'white yajuh' called the Madhyandini Bajasaneyee Yajurveda compiled by Yajnavalkya, the spiritual guide of king Shatanik Janmeujaya. *Super vide* page 12.

Then there was no hereditary caste, but then there existed many professions; and everybody would be called by the professional title arising from the profession he would follow. Thus Hostipa, a driver of elephant; Ajapa, tender of goats; Surakar, a manufacturer of wine by rotting method, and so on. The whole of the thirtieth chapter may be looked into. Occasionally the son, the grand son and the like would be engaged in the paternal profession; but that would be on account of vicinity and acquaint tendency and not for the requirement of hereditary caste system. Ultimately in this way indeed there arose the rudiments of hereditary caste system.

It has plainly been in the vivid language expressed in the Sranta Sutra of the white Yajurveda (Madhyandini Bajasaneyee Yajuh (chapter 19, Kondika 1, Muntra 2), that the sellers of the Soma-Sura used to prepare the Soma-Sura that is Soma and Sura, or the Shuta (filtered) Sura prepared by the rotting system, called Soma; and along with it they used to sell the ingredients for preparing the Soma-Sura, namely, Shaspa or paddy, rice and the like, Tokma or barley and other Khandu seeded grain-crops, Laj or fried paddy, and Nagnahu or Sarjatwak, Trifala and other scented spices. Thus:—

‘अन्तःपातयानि गोचरं च एतानि आपयेत् सोमसुराविमिश्रितः क्षीराद्या क्षीरा
क्षीरेण चक्ष क्षीरा जघानिस्तोक्तान् सूत्रे च क्षीरान् केनचिद्द्वयेन नमकुन् विकृता
ग्रीवः चक्ष विकृता गवाक्षीक्याः चक्षग्रीवयो वात्याः उर्जलचक्रिकवाद्यक्षीरनर्गवाच-
जान्कपियक्षीरजपियक्षीरंवापचाहद्वन्त्राचित्रकेनवाद्यक्षीरनर्गवाच-
दक्षीरिद्राक्षीरविकृद्वग्रीव एकीकृता नमकुः ।’ मार्कण्डेय ब्रह्मसंहिता १८।१।१२

That is, procure paddy or rice, grain-crops, fried paddy and the spices by the barter of lead (coin made of lead), threads of caterpillar, (cotton) thread and any other article respectively, from a Soma-Sura Bikrayee or a cultivator, and place them in leather-pitchers at the northern frontier of the altar. {Powdered or uncoated paddy is called Shaspa; powdered or unbranned barley, Tokma; fried paddy, Laj; and

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Sarjatwak Trifala, dried ginger, turmeric &c. these spices mingled with powdered paddy are called Nagnahu.

The following facts are evidently proved from the texts or passages in the Katyayan's Shrauta Sutra to Kondika 1. chapter XIX of the Madhyandini (midday) Bajasaneyee (sacrosanct or sacramental) branch of the white Yajurveda. Thus :—

At the time when the Vedas were composed, at any rate when its Sutras were composed, —

(1) The Shuta (strained or filtered) liquor prepared by the rotting method would be called and known as Soma-Sura ; or

(2) Whoever used to sell Sura, used to sell Soma ;

(3) Whoever used to sell the Soma Sura used to prepare the Soma-Sura ;

(4) The priests at the altar and others elsewhere would prepare Soma-Sura for use ;

(5) whoever used to prepare and sell the Soma-Sura used to sell the ingredient articles to prepare Soma-Sura, namely, (a) Shaspa or paddy, rice and the like, (b) Tokma or the Rabi Khanda-grain seedrops such as barley and the like, (c) Laj or fried paddy, and (d) Nagnahu or the spices ;

(6) It was not that there were no other persons who used to sell all these articles. Thus the rude bereft cultivators would sell them. But none else. The fact was that their sale was not so much in use and they could be had of them only ; but the sellers of Soma-Sura procured these of them and kept these in store for its preparation and for sale ;

(7) There could be exchanged by barter Shaspa for lead or lead-coin, Tokma for the threads of caterpillar, Laj for (the cotton) threads, and Nagnahu for some other articles ;

(8) Whoever used to sell Soma-Sura, used to sell lead, threads of caterpillar or cloth made of them, cotton threads or cotton cloth and other articles of trade obtained by the barter; for what other purpose would be served by these articles ?

(9) No doubt then cattle-keeping, agriculture or farming, trade or shopkeeping, and banking formed the means of livelihood of the ordinary populace, the Vaishya ; but farming would be more respected and cared for than cattle-driving ; shopping, than farming ; and banking, than shopping. For a cultivator was thought more revered as a monarch, penurious and suffering as a labourer than a seller of Soma-Sura in सोमसुराविक्रयिषः क्रीयाद् । If it be paraphrased क्रीयात् सोमसुराविक्रयिषः, by making क्रीयात् an adjective to सोमसुराविक्रयिषः there can be no consistent meaning of the term 'व' which again in prose cannot be a meaningless adverb used to complete a line of poetry ; nor there can be any alternation with the preceding clause ; and

(10) Very like the present Vaishya of Southern India, then the Vaishyas of Northern India too, according as their pecuniary strength allowed kept all sorts of vendibles in the shop and sold them, no doubt. Then there was neither the hereditary caste system nor any distinction among the Vaishyas for selling different articles. When the fashion of hereditary caste system started, then the followers of the then existing professions continued to carry them on for generations or in the hereditary way.

† By Profusely drinking this Soma-Sura the Devas of the Eldest Branch of the Aryan Race got the title of Sura सुर in Persian Hura; and by the economical use whereof others of the other branches became Asura असुर in Persian Ahura, Cf. Hindu for dwelling beyond the Sindhu or Indus.

No doubt most probably these sellers of Soma-Sura in this way, by descent afterwards became known as Shaspapanee, Banahasa, Khonda-banik, Khonda Saha, Shondika and the like. It is not improbable that the present Saha or Khonda Saha (Khonda-Sa) caste is the ultimate result of them. Ignorant men ill-informed about them, call them as Ohella (rice-selling) Shoonrhi (Shaundika) or Non-spirit-selling Shaundika and say many things in derision when they make themselves known as Khonda Sa.

If these sellers of Soma-Sura afterwards abolished the sale of Soma-Sura and kept up unimpaired the sale of Shaspa (rice), Tokma (seeded grain-crops), Laj (fried paddy), cloth, threads and the like and turned out the present Khonda Saha and rice-selling and branned-crop-selling Kalwars, then certainly originally these Khonda Sahas and branned-grain-selling Kalwars had the connection with the sale of Soma-Sura. They had no connection with any other narcotics than this Soma. Perhaps men recollected this connection with Soma and called them by Shaundi. This denomination is incorrect and incongruous. If it was so then the present Khonda Sahas were those ancient Arya Hindu Vaishya sellers of Soma-Sura, Shaspa, Tokma, Laj, Naguahu, Urna, Sutra and so on, is strongly evidenced by it without any doubt. Indeed there can be nothing Utopean in this real world; there must be something at the bottom of every mental idea or expression. Why do men incline to call them identical? And why do the priests of the one wish to be the priests of the other? Supposing this connection with Soma-Sura the radical cause of calling the Khonda Sahas by the term Shaundika and of misleading men; then none can impeach their Vaishya-hood. But it should be borne in mind that the ancient strained liquor of the rotting system is not identical with the alembic vaporous liquor, Shoonda invented afterwards; and the seller of Soma and the Shaundika are substantially distinct.

Some 2000 years ago during the Supremacy of Buddhism the Bitihotra or Agnikula of the Haihaya Kshatriyas arose and in their conquests spread over Northern India. Along with it the Shaundikaya Kula of the Haihaya Kshatriyas too spread over and extended and established the use of the distilled liquor Shoonda. The four horsemen mean the four of the five Haihaya Kulas. Probably the Shaundikayakula was one of them and was busily engaged in suppressing the Buddhists and in establishing Brahmanya. The Brahmins, Arhats and Sramanas did not drink the distilled liquor and it was considered 'untouchable' and shunned as abominable; and they drank the Suta fermented liquor by the rotting method described in the Vedas, but the populace drank the former and so the latter fell into disuse. Most probably the ancient Sutamanya, Sauta, Shuti or Sautika (सुतमयनी जातं शूतं सवत्स्र the fermented liquor called

Somasura by the rotting method became his vendible article, **सुप्त**, **८**, or **सुप्त** to express progeny or profession) Somasura Biharyas discontinued the sale of the liquor described in the Vedas, and earned livelihood by continuing the sale of the ingredients for preparing it, namely, Shaspa or paddy, Tokma or barley, wheat, oat and other branned seed-crops, Laja or fried grains, and Nagzahu or spices, and turned out the dealers in paddy (Shasapapanes), seed-crops Khondabanik, branned-grains, (Bhusasa,) fried-grains Bhunawala and spices or Gondhabanik. Is Sau **शौ** which they utter in [making themselves known to keep them separate and distinct from Shaundikas, the contraction of this Sauta, Sauti or Sautika?

Now or some time afterwards, the texts of the Manava-dharma-shastras were being formed. Was not the 225th verse of the IX chapter of Manu Sanhita **विद्वत्साम् बौद्धिकान् चित्रं निर्वाहयेत् पुराणं** composed at this alteration of the profession of these Sau Sa or Sau Saha? If it was so; then the text stated in the Shrouta Sutra aforesaid proves how incorrect the gist of the verse is. Sauti Soma-Sura sellers all along originally used to sell Shaspa, Tokma, Laj and Nagzahu along with Soma Sura. But in the course of time subject to its circumstances Soma-Sura could not find sale; and therefore it ceased to be retained in the shop for sale and they kept in large quantity and imported and sold paddy and rice called Shaspa, barley, wheat, oat, lentiles, pulses and other coated Khondia corn called Tokma, fried articles and spices, of large sale. In process of time these sellers of these articles of different classes separated from one another; thus: Khonda-banik, Gondha-banik and Bhoonawala, who turned out to be distinct castes. Still there exist Chhabalia or rice-selling Kalwars, Dalwala or lentile-selling Kalwars, Bhunawala or corn-frying Kalwars, Halawi or Confectioner Kalwars, and so on. Can this be termed Biharma, that is, adopting another's profession by shunning one's own profession?

The poorest folks of these Sau Saha used to travel and peddle Shaspa, Tokma, Laj spices and other commodity on bullocks, and were known by the nick-name or abusive name of Shondika, Shondi or Shonrhi.

The eighty-eighth and eighty-ninth verse of the tenth chapter of Manu Sanhita ordains that Soma **सुप्त** and Madya **सुप्त** form Bitpanya **सुप्त** or the articles to be sold by the Vaishya;—do Soma and Madya refer to this Suta Soma-Sura of the rotting system, or the distilled fermented Shoonda. During the time when the Manava-dharma-Shastra was being composed both the kinds of liquor were known and current, in the Manu Sanhita the term Shaundika alone is employed; and there is no mention of Suta, Sauta, Sauti or Sautika. Truly, those that prevail and acquire influence are imitated and followed. When the Shaundikas were mightier and acquired influence, no doubt the sellers of Soma-Sura too went by the name of Shaundika. During the time when Hiuen Tsang's Siyuki (vol. I Bk. II page 89) was written the term Suto was applied to the fermented liquor. When both Suta and Shoonda, and Sau-Tika and Shaundika existed and were current among the people, would it be marvellous if

they confounded this with that and promiscuously interchanged their names? It would not be surprising if therefore the two classes, the Soma-Sura-Bikrayee and the Shaundika, were confounded and were referred to by the term, Shaundika alone in the Manava-dharma Shashtra.

Observe the application of the term Suta in the sense of liquor in the Rigveda. Thus :—

इहं संनक्षत्रं वीर्यं धानांभ्यं चरन्निचनमूषं ननुचविमम् । अन्वेह ८८१।१२

विदि वीरा वरीता विद्रीह रावो चर्वः ।

वाचवा चर्द्धिच रवेन वाहि सुतक वीतये । ४४८।१

चरीयोद्वीची यज यजोन्मातृषं यन्मातृवी विजुर्वीत् । वि नाविनी दामयज नावा

चवायवत् पिपवात् सुतक १।१।१०

There is no mention of the term Shoonda or Shaundika in the Rik, Psalm, Black Yajuh, Yajnavalkya's White Yajuh, or the Athharva Veda, nor in the Oitoreya, Shatapathha or other Brahmanas, nor in the Shrauta Sutras, nor in the Aranyakas, nor in the Binaya Pitaka or other Buddhistic books, nor in Hiuen Tsiang's Siyuki describing the Practices, customs and usages of Northern India at about Shakabda 500, there being extant then the terms Soma, Sura, Surama, Madya, Madhu, Mudha, Amrita, Suta, Mairaya and the like. Shoonda, Shaundika, Shauadi and the like occur only in the Manu and other Sanhitas, Purans, Tantras and other recent books. So that from the history of the Shaundikas it is very evident that the Manava-dharma Shashtra and the Purans, Tantras and other Sanhitas were composed at some time within two thousand years past, when after the Rise of the Agnikula and the spread of the Shaundikeyakula throughout Northern India, the term Shaundika came much into use among the people. For had they been composed before, there would not have been any possibility of its being used and mentioned in Manu Sanhita and the other books, and their authors could not have got it to be used in them simply on account of the non-existence of this term.

However, the Soma-Sura-Bikrayee, Sutapanya, Sauta, Sauti, or Sautika, and the Shaundikava, Shaundika, Shaundi Shoondi or Shoonrhi must be understood in this light: namely, both the classes belong to the Arya Hindu stock; but the former class is Vaishya by origin and profession, and the latter class is Kshatriya by origin and Vaishya by profession, and is fit to be called Shaundika substantially and practically. And henceforward men of the former class became substantially Shasapanee (sellers of paddy), Bhusha Sa, Khondabanik (sellers of branned Rabi crops) or Shondika, Shon'di or Shonrhi and should be fitly known recognised and called by some such name; for practically they refrained from selling Suta Soma-Sura, and therefore it would no more exactly make them known, and they themselves are taken by surprise and are at a loss, and others too are confounded and cannot understand their exactly real accounts and practical description and nature, and ultimately in result there occur troubles and altercation, if they be designated and made known by such terms as Soma-Sura-Bikrayee, Suta-panya, Sauta, Sauti, Sautika, or Shaundika. Shaundika, Shauadi, or Shunrhi is not their real name; Shondika,

Shendi or Shaurhi is their nick-name or abuse; and Shasypansee, Shasyabanik, Bhusha-Sa or Khondabanik, is their real, practical name, and there would be no objection or harm to any one if they be known by some such term as their caste name. The caste name, Sanbui शम्बु (Sanpui शम्बु) which forms the caste title of many of them, is but the corrupt form of Shasyabānik or Shasypānik. The caste name Khan ख which forms the caste title of many of them is but corrupt form of Khondabanika, Khondābanika or Khan-bania. The Khan family of Man Koorda, the richest Zemindars, Merchants and Bankers, is but one bright example and there are very few big folks or Merchants (Mahajan) in Bengal that do not borrow money from them.

It cannot now be definitely ascertained that these ancient sellers of the infusion of Soma, rice, seed-crops, fried grain, spices, cloth, thread, &c., abolished the sale of Soma and retained the sale of the remaining articles and turned out the present dealers in seed-crops, that is, Bhushasa or Khandya Saha, or travelling traders carrying geese on Bullocks, i.e., Shendi. The probability is on its side. They have all along been for ever living on the sale of rice, pulses, barley, wheat, oat cloth, &c. and tend to no other profession, (of course nowadays men earn livelihood by indiscriminately following any profession—Brahmins selling shoes, liquors, &c., or serving as porter, bearer, cook, labourer, clerk, etc., and others are teachers, readers and masters of the Shastras); other castes wish to denominate them Shaundika (Shoonrhi); the priests of the one wish to be the priests of the other and not of others besides them; somewhere, occasionally and rarely though, whether out of want or for some other reasons, there is a tendency towards nuptial union between a Khonda Saha and a Shaundika; under such circumstances the inference that they had some connection with Soma in yore does not so much seem to be a whimsical prating. If there be the personal identity of these men with them then of course there appears the connection of these Khandya Sahas with Soma in yore, but in that case there can be no doubt or despondency left about their Vaishya-hood and in that case there can be none who will deny it. Even then the Khandya Sahas cannot be denominated Shaundis (Shuuris); for the ancient Soma-Sura Bikrayees and the Shaundikeya Kula were quite two distinct castes, and the present Khandya Sahas and the Shaundikas are quite two distinct castes. But the fact is that either the Khandya Sahas, or the Shaundikas, or the Subarnabanika, or some other Vaishya castes, are but the different offshoots of the Vaishya Varna; and as such there would no harm if all of them in future unite together as one caste in all social matters whatever.

The separate reference to Soma as the article fit to be sold by the Vaishya in the verse 88, and to Madya as such in the verse 89, of the tenth chapter of Manu Sanhita makes it clear that when it was being composed the concentrated extract Soma-Sura by the settling system, and the fermented Shoenda liquor of the alembic system, were distinct, and the seller of Soma-Sura was different from the Shaundika.

At Shakabda 1000 and 1400 when the Ballal Charitas were composed the Kallapala, the seller of rice; paddy, seed-crops, fried

grains, cloth, etc., who was the seller of Soma Sura in yasa, was distinct from the Shaundika; therefore its writers could imagine the origin of the latter from the former.

समुदायं विमलवर्णीं वसुधवाद्योऽप्यजायत । १८१५

सहस्रपादाय कुम्भिकायां श्रीशिकीयाय जायते । १८१५

There appear the term Dhwaji meaning a standard-bearer and not the owner of a grog-shop marked out by a flag, the term Soma-Bikrayee or the seller of Soma-Sura, and the term Shaunda or Shaundika were separately referred to in the Kurmapuran. Hence it is clear that when it was composed the Soma-Sura-Bikrayee and the Shaundika lived as distinct castes.

सद्योपजीवि रजस तस्मै भजिनामसा । १८१५

सोमविज्जविषयान् सदाकल विप्रोक्त । ८

सोमवान् चातिवाहय (श्रीशिकीयान् चाटिकायान्) भिषजानमसि ५ । १३

At the time when Yajnavalkya Sanhita was composed Soma and Madya as well as the seller of Sura and the seller of Soma were quite distinct. Thus.

‘सोमपानं दुराजीवि सद्योपजीवि वेज्यमानम् ।

एवामसं न भोक्तव्यं सोमविज्जविषयं सदा’ ११६४-५

‘सद्योपज्ज सोम सोम मनुष्यायुष गोदधः ।

—सद्योपजि ५ मयस्य सोमसंकरसि ५ । ११६,४०

But in the Bhanu Puran the seller of Soma alone appears and in the Satatapa Sanhita the seller of Moda alone appears. Thus.

‘चानारदाद्यो भिमस्य चाकुनि चानवाजसः ।

सामिदाये सतस्यते सोम विक्रीयस्य च ये’ १६१११

‘(विज्जते) सतिशो महविज्जिता सद्यस्यविज्जयन् । सद्य देवां कसेवेव वासविज्जं विक्रीयते । ६११०८

In ancient time amongst the Arya Hindus whosoever would become Hota, Stota, Bipra, Madhabi, Adhwaryu, Brahma, Purohita, etc., should, go under the title of Brahmana or Brahmon that is, readers or reciters of Brohmo or prayers; who-so-ever would become king or discharge royal functions as troops, peace-officers or government servants, would go under the title of Kabattru or Kabattriya; who-so-ever would become household slave or servant, would go under the title of Das or Shudra; and the rest of the subject body would go under the title of Orya, Arya, Vish, Vaishya, Kinsu, Krieti, Charahani, etc. At first there arose these four Varnas only; namely Brahman, Kabattru, Vaishya and Shudra. As there were Varnas among Brahman, Khatra, Vaishya and Shudra, Varna never could mean the ‘conquerer’ and the ‘conquered’. There was no other caste besides these Varnas amongst the Arya Hindus.

Again there were four chief professional titles according to the different professions called Kishi or Cultivation, Paashupalya or pasture (tending cattle), Vanijya or trade, and Kucid. or banking.

amongst these Vaishyas. The cultivating Vaishyas were called Chawali, Tili, etc., cultivators of rice, Til, etc., according to the grain namely rice, Til, etc., they cultivated. Those that tended, cattle were variously called Gopal, Rakhal, Verher, Mesapalaka, etc., according as they tended Cows, Sheep, rams, etc. The trading Vaishyas were called Shaspapani, Gondhabanika, etc., according as they traded in grain crops, Scents, metallic plates, Milk, liquors, cloth, etc., and also they were called Chawalia, Tili, Shaundi, etc. according to the vendibles they dealt in, namely, rice, Til, liquors, etc. According to circumstances again, grain-dealing grain-merchants (Khandya Sahas) were called merchants possessing rice and wealth, grocers and the poor peddling Shondia.

It is not that all these professions originated and flourished in the world simultaneously and at once. These professions were gradually invented and flourished at various times. At first these professions were adopted according to individual merits and qualifications and were personal. One could change profession without any hitch, could abandon one causing loss and adopt another lucrative one without any restraint and live by it. A cultivator could become a shepherd, or a cow-boy could turn out a tiller of Til or a spirit-seller. And in due course of time ultimately after the decline of Buddhism and commencement of Brahmanya these professions became hereditary and unchangeable.

Hindu caste system is very intricate. Firstly there were the idolatrous Arya; and secondly the non-idolatrous Anarya. As all others than the Musulmans are Kafir, and all others than the Christians are infidels, so all others than the Arya were known as the Anarya or Ahindu. According to profession or calling all Aryas were principally known as the four Varna called the Brahmins, the Kshatriyas, the Vaishyas and the Shudras. According to the distinction of profession amongst the Brahmins again the reciters of hymns were called Brahmins, men noted for great intellectual powers were called Bipra, those that poured clarified butter into the sacrificial fire were called Hota, the readers of incantations were called the Adhwarju, those that observed the season of ceremonies were called Rithwik, and so on. According to the difference of profession or calling amongst the Kshatriyas again those that looked after the government were called the Rajaniya, those that were employed in warfare were called Kshattria or the Soldiers, those that maintained peace were called the peace officers, and so on. The slaves and their offerings or servants on pay who lived on service to others, the domestic servants, were known as the Dasas or Shudras. The ordinary subjects were known as the Vaishyas and the professional titles according to their various professions were innumerable. Firstly the grand distinction of four professions, namely, the ancient cattle-tending, thereafter invented agriculture, thereupon based trade and commerce, and thereupon based banking. Secondly according to the difference of cattle tended the keepers of kine were called Gopa, Gopal or Rakhal, the keepers of flocks, Bherher or Bherhiwala, the drivers of elephants, Hastipa, keepers of goats, Ajaṇa, and so on, thus creating difference in titles amongst the cattle-keepers. According to the difference in cultivable seed-crops again the tillers of paddy were called Chawalia, the tillers of

Til, Tilha or Tili, the tillers of betle, Tambuli, Barjibi or Barui, and so on, thus creating difference in title amongst the cultivators. According to the difference in vendible articles, the sellers of rice were called Chawalia or Tanduli; the makers and sellers of the liquors called Sura or Sata, Surakar or Sutapanya; the sellers of the liquors called Shunda, Shaundi, Shaundika or Shaundikeya; the sellers of gold, the Subarna Vanika; of spices, Gandhi or Gandhika or Gondha Vanika, and so on, thus creating difference in title amongst the tradesmen and merchants. All these titles are professional and originated in trade. None of them had their origin in birth or were bestowed by human beings. The story that at first originated the professions, then were originated the various castes, and then was every profession assigned to a particular caste, is not so much consistent. The fact is at first there were men; then by degrees there arose and came into practice many professions among men; then there came into use many professional titles originating out of the respective occupations or callings adopted; and then arose the caste system. It was not that in order to be a Vaishya a person had to perform all these aforesaid professions without stint or exception. The conviction that in order to be a Vaishya a person must perform all the aforesaid Vaishya professions, is quite incongruous. A person would be considered as of Vaishya class if he could perform any one of them and out of disadvantage exchanged one for another. It was not that in order to be a Vaishya a person had to perform all the various callings of the Vaishya Varna. It would rather be impossible. In course of time these men of various diverse professions began to be classed separately according to their respective professions in trade-gilds. As a man naturally tends to like, and is from the very beginning accustomed to practise, his father's profession, he would engage in it; and thus many professions would become paternal, ancestral or hereditary. As all professions are essential and each support the other and produce the ultimate good in the world, when there became tendency and attempts to make all professions hereditary that all of them may prosper and continue in force, these men of the professional titles turned out as distinct castes.

Again every one of these hereditary castes arising out of the hereditary professions subdivided into distinct castes according to the difference in the place of domicile, customs of the land, usages of the men, and religion.

No doubt in every house the household slave performed all the handicrafts of the house and gradually the generations of these slave used to be handicraftsmen; but it was not that they did not engage themselves in any Vaishya professions, and it was not that the Vaishyas did not adopt the lucrative handicrafts.

Orya cultivating and farming ploughman by tilling ground amassed plenty of crops in stores and turned out a barn-keeper and instead of tilling ground himself engaged a Kinash or labourer for the purpose; and if he could hoard up grains and wealth enough he would engage himself in trades and turn out a Shondi, a grocer or a merchant; and if he could hoard up money or grain, enough he would lend the surplus money or grain and turn out a Kusidi or banker. Still in the Deccan amongst the Vaishya Vuniyas a

homeless vagabond becomes rich and is named Kellan or Kellar; if he marries and lives in a house and engages himself in cultivation, he turns out a Maravan or Maravar; if he can become a barn-keeper by means of his cultivation, he turns out a Kanatodhor; if he can hoard up wealth and grains and engage in trade, he becomes famous as Agamuridhyer or Agamurhiyer; and if he can become master of immense wealth and prosperity he gains renown as Vedulan or Mudelhyer.

The glory or the blame, blemish or defect, or the peculiarity of a thing tends to mark it out and strike man so much so that he cannot but recollect the cause of glory, defect or peculiarity whenever that thing comes into contact with him, and to denominate or call it according to the cause of the glory, defect or peculiarity. To speak the truth most of the current names were invented by imitating the peculiar sounds. So these grain-dealers generally rich merchants, occasionally grocers, and rarely peddlers carrying a grocery, as it were, for sale on a Shonda or bullock or ox, *no doubt a blame, shortcoming or peculiarity amongst them*, were all of them, merchants, traders, grocers, and peddlers, alike abused as belonging to the caste of Shondi or bullock-drivers, with reference to the peddling bullock-drivers, a nick-name no doubt. The writer, while a teacher at Maju, once had occasion to overhear a Kaivard, even in praise to abuse the writer's caste, saying thus: 'This caste has men of all sorts, namely, from Zemindars, Mahajans (merchants), teachers, doctors and so on to Boida (that is, properly Baladi or keeper or driver of a Balad or bullock, i.e., Shondi, simply for carrying goods on them for sale,) and what not'. Still in the North-Western Provinces, Oudh and Behar the poorest of the Kallwars carrying on buffaloes grains, molasses, from where these are produced or manufactured to where these are sold. They are called Bangwara Vaishwara or traders and keepers of buffaloes. In this way these Vaishya grain-dealers one and all came in ancient time to be termed and known as Shondi. It is man's (nay animal's) peculiar nature to abuse others or somehow to exercise supremacy over others by making them lower, and this is especially favoured and indulged in by the Hindus especially when a caste is to be lowered in estimation; and the information is much too speedily spread and followed throughout promptly.

In course of time this term Shondi was confounded with Shanddi or Shoundi, Shondika with Shaundika, or Shonrhi with Shoonrhi almost akin in sound, being mistaken one for the other; and the terms, Shondi, Shondika or the vulgarest form Shonrhi, gradually perhaps for monase lapsed into Shoondi, Shaundi, Shaundika or Shoonrhi respectively through the carelessness and negligence of these mostly illiterate, artless grain-dealers themselves and of others for merriment perhaps at first and through ignorance at last.

These foolish, simple and fond Vaishya grain-dealers were simply surprised and abashed when they were termed Shoondi, Shaundi or Shoonrhi instead of Shondi, or Shonrhi, and felt hatred and despise; and tried to maintain the difference like a green-horn simply by saying that they were Sau Shoonrhi, (doubtlessly meaning Sau, Shonrhi,) and they were not spirit-sellers; but in that they were not wisest or cunning and provident enough to point out or explain away

and maintain the real difference between Shondi and Shaundi, or neglected to do so, as the two terms were nearly akin in sound, and as Shondi itself was a nick-name too and was equally tried to be repudiated, and then no doubt Shaundi was a good caste title of the prosperous spirit-sellers then Vaisya too and thereby duped the Shondis. The Shondis too were so much duped by the alteration that few at last surreptitiously adopted spirit-selling and became Shaundis in profession too.

At present these grain-dealers in Northern and Eastern Bengal and Behar call themselves *Sah* *सह* or *Saha* *साहा* and never Shaundi or Shonrhi; and those on the banks of the Bhagirathi very few in number at first inhabiting seven villages Saptagrama Ainta, Penrho Basantapur, Gopdanga, Janghipara Krishnanagar, Bonpur, Burdwan and Satgaon and belonging to four Communities (Chaturashrama (Palashram being the spirit-sellers) in Rarha although distinct and separate from the spirit-selling Shaundis called Palashram Shaundis every other way, allow, out of ignorance no doubt or through the false teaching and urging of the Rarha Brahman and others, to call themselves Shaundi with the differentiating qualification *Sau*, confounding it with Shondi no doubt, allow the same Brahman to officiate for want of their own and the same hubble bubble to smoke. Subsequently very rarely though some Shondis being duped and deceived by being for generations termed Shaundi out of perplexity and ignorance adopted spirit-selling reluctantly though. It is not curious if some Shondis so duped by long assumption of the title, Shaundi, so adopted spirit-selling, seeing that other castes adopted it.

The Baidhoman sect of these Shondis acquired the title of Kalindipalaka and that glorious title was accepted by the Shondis and the Shaundis alike at a time when the term Shondi or Shonrhi lapsed into and turned out Shaundi or Shoonrhi among them in the Eastern Aryavarta when the old Shondis with surprise and reluctance allowed themselves to be called Shaundi with some differentiating qualifications, for unconsciously and spontaneously through ignorance and want of knowledge the caste-title, Shondi, nearly identical in sound to Shaundi or Shoonrhi lapsed into Shaundi, and Shaundi or Shaundika passed for Shondi or Shondika in course of time among all men; and the term Shondi was forgotten and became obsolete even at the time when Manu Samhita was composed, which mentions that the Shaundikas were Bikarnasthha, that is, following the profession of other castes, that is, there existed then these grain-dealers, the Shondika side by side with the spirit-sellers, the Shaundikas under the one caste-title Shaundika. The alteration, for whatever cause it might be, no doubt, turned out a fall from the frying pan into the fire, although salutary or otherwise at first. *Tide Manu* IX 225. Again there would be no harm to paraphrase thus: Bikarnasthha and Shaundikan the former being an adjective used as substantive

Kutoban, Kushilan, Kruran, Pasandosthhan, Bikarnasthhan, and Shaundikan may all be adjectives to Manoban. Whoever would be thevish, rogues, cruel, theistic, changin, profession, and dealing in liquors, would be forthwith turned out of the town. Hence it appears that at the time when the Manavadharmashastra was being composed, hereditary caste system was not confirmed in Northern

India; and the learned Brahman sages and writers were adopting and applying every art and stratagem to introduce it. For this reason Ashwaghosh Bodhisatwa thought it necessary to oppose it in his *Bojro-Suchi*. The use of two *Chas* deludes that *Kitoban*, *Kushilan*, *Kuran* and *Pasondorhhan*, are adjectives to *Manoban*, and *Bikormoethhan* is adjective to *Shaundikan*, but in Sanskrit there is no fixed rule as to the number of *Chas* to be employed, some of which may again be meaningless adverbs. In that case too it may be said that the *Shandikas* would become *Bikormoethhan*, that is, would adopt other professions along with spirit-selling; for they would be allowed into the town according to the law and usages. Even at *Shakabda* 568 during *Hsuen Tsang's* travels there should be wine shops at the market. So that the verse properly refers to the *Shaundikas* adopting other professions with the surplus of income, and not to the *Khondosaha* grain-dealers. Under the circumstances it would be injurious to make the 2 terms 2 independent nouns connected by the *cha*, no doubt.

Most probably, there is sufficient reason to believe that in this way in due course of generations these sellers of Soma came to be known and termed *Shasapanni*, *Bhusha'sa*, *Khondabanik* or *Khonda Saha* in caste. Doubtless the present *Khonda Saha* (*Khonda Sa*) or *Saha* is the ultimate result. Ignorant men only without knowing the real state of things call them *Chola* (or rice-selling) *Shoonrhi* (*Shaundika*) or non-spirit-selling *Shaundika*, and on hearing them making themselves known as *Khonda Saha* they try to laugh at it saying this and that. All such things are simply the outcome of ignorance and misinformation.

If these sellers of Soma ultimately repudiated the sale of Soma, continued the sale of rice, seed-crops, fried rice, cloth, thread, etc., and turned out the present *Khonda Saha* or *Kalwars* selling rice, seed-crops, etc., then of course at first they had connection with the sale of this Soma, and had no connection with any other kind of liquors. Probably people attended and referred to this connection and called them *Shaundi*. Although such denomination is incorrect and incongruous, yet it is sufficient to lead men to believe that the present *Khonda Sahas* are but the ancient *Arya Hindu Vaishya* sellers of the intoxicating drug called Soma, and rice, seed-crops, fried rice, spices, cloth, thread, etc. Indeed in the real worldly affairs there is nothing Utopian or miraculous. There must be something at the bottom to occasion and give rise to the idea or expression. Why do people like to call or look at the two as one; and why do the priests of the one of them wish to be the priests of the other? It might be that this connection with Soma was the root of leading others to call the *Khonda Sahas* by *Shaundi*, and the ground of misleading them in this respect. But it should be borne in mind that even then the ancient *Suta Soma* by the rotting processes and the subsequently invented distilled *Shoonda* liquor are not identical, nor are the sellers of Soma the same as the *Shaundikas* in real substance.

If it be argued, 'How was the caste of *Soma-Sura-Bikrayee* and *Surakara* possible in the *Vaidika Yuga* when there was no hereditary caste'. It is true.

It appears that there were not invented so many professions nor did there arise so many professional titles at the time described in the *Rik*, *Sam* and *Black Yajuh*. Then all the *Aryas* were the same under one status. One man could by turns become

a warrior, priest, shepherd, cultivator tradesman or servant. Many professional titles appear in the White Yajuh. Read the chapter XXXI. It is not clear whether these professions and titles were hereditary or individual. Probably the same person could according to necessity or fitness become now a priest performing ceremonies, now a warrior or a government servant, now a shepherd, cultivator, or tradesman or at other time being in the extreme trouble served another. There were many professions extant. Men would acquire livelihood by attending to professions they could attend to according to their qualifications or power. They lived as one people in the matter of marriage, feasts and the like as before. They differed only in profession. Long time passed away in this way. Men like much to follow the father's professions. Here and there were men that attended to father's profession, and in many cases, many generations lived by the same profession. Long time passed away thus. By degrees they spontaneously of their own accord and not being subject to any rule or law would pass away five or seven hundred years in five or seven, ten, twenty or thirty generations by one and the same profession. Some would change it after a few generations. Oneness in marriage, feasts and the like continuing, men differing only in profession. Some professions were easy and pleasant, respectable and worthy of reverence, and those that lived by them would be adored and respected; others were troublesome and abominable, and those that followed them were slighted. In process of time men by generations would follow the good professions much too and those that lived by them tried to make them hereditary, and long afterwards succeeded in doing so. Its intimations could be first observed at the time described in the Athharvaveda. The Brahmins a year to have made their property everlasting and hereditary. The Brahmins' property was said to be undefeasible. Probably at this time almost all professions began to be followed by generations. Among them there was no hinderance in the matter of marriage, feasts and the like. Then bride and her sons would get bridegroom's Gotra or agnation as at present. Thereafter during the prevalence of Buddhism for about 1600 years all professions seem to have been hereditary. There could be inter-marriages and feasts among all as before. Thereafter during the Tantrika, Pauranika and Sanhitaika period these hereditary professions or castes became entirely isolated and separate. Inter-marriages and feasts among them were stopped. Threat of mixed castes was introduced to stop them.

It should be remembered that formerly there would arise and issue Brahmins, Bhipras and the like, troops, generals, government officers and the like and the slaves and servants from and out of the ordinary Arya mass population, the subject body, or the Vaishya, according to merits, knowledge, strength and skill.

At first during the patriarchal period Soma-Sura could be prepared at every house under the direction of the patrias potas,—some persons would prepare and sell it by barter though. Gradually its trade extended to generations, and became hereditary like that of other commodity. It is not surprising.

According to domicile the Khandya Sahas have three classes, inamely, (1) Rarhi, (2) Maithihli Behari or Khontta (up-country) Kalwar, (3) Barendrya and (4) Bangya. Those of Rarhi have two communities according to social intercourse or clanship, namely, (a)

Obaturashrama and (b) Saptagram. Obaturashrama includes four local areas between the Bhagirathhi and the Damodar or Barhanadi,

কেটা দুইদুইে যাবাপুর বর্জবানে আশ্রম চত্বর।

namely, Krisnanagore, Furfure, Mayapur and Bordhaman. Saptagram comprises of seven local divisions of the shrinklike strip of South Rarha enclosed by the Ajaya, the Bhagirathhi and the Damodar or Barhanadi, namely, Amta, Penrho Basantapur

এবো পেড়ো ওপ বুন কেটা সাতগাঁ বর্জবান এই সাত নিয়ে সপ্তগ্রাম।

(Gorb Bhowanipur), Krisnanagore, Gopdanga (some say Kalna-Goonptiparha), Bonpur (Babrapur), Saptagram or Satgaon and Bordhaman. Some of this clan at Calcutta, Chinsura, Kalna, etc., sell British liquors privately by wholesale though and never by retail. These two classes are quite distinct in all social matters; but in extreme emergency and need there have all along been rare cases of nuptial union.

Perhaps those inhabiting the vast conch-shaped plain in the North Rarha bounded by the Ganges, the Bhagirathhi, the Ajaya and the Kiul (Kewal) and marked at the three corners by Luksmiserai Rajmahal and Outwa, mostly belong to the first of the two Ashramas.

According to the opinion of some recent expounders there are four classes: namely, (1) Bija or Khonta Kalwar, (2) Barendrya, (3) Palashrama, and (4) Chaturthhashrama, i.e., Chaturashrama or the fourth class some of whom adopted spiritselling and turned out Saptagrams. It is incorrect and of adverse party.

The Subdivisions of the Barondrya are:—(a) Panch Somaja, Atithi Somaj, Kula Barondrya, Ful Barondrya, and others. These are the nine Patis—Sonakane, Bhuanapoti, Dosparha, Basghore, Huikhal, Bahutorha, Hahik, Baldik, and Khansama; (—Pandit Ramlal Saha, Sahakula Parichayn, pages 29-30).

The Rarhiyas and the Barondryas repaired to East Bengal and were termed Bangya. The Bangal Sabas are either Rarhiya or Barondrya.

Palashrama (perhaps Kallapalashrama or Kalpapalashrama) and other divisions are current among the Shaundikas.

Section III.—(ii) Buddhist period.

SOMA-SURA AND THE KHANDA SAHAS, AND SHOONDA AND THE SHAUNDIS DURING THE PREDOMINANCE OF BUDDHISM

—2200 YEARS PAST TO SHAKA 500.

The foregoing is the history of Noma Sura and Surakar or Soma-Surak, krayer depicted in the annals of the Vedas picturing the state of Society and social relations and circumstances in vogue in Aryavarta, from religious stand point of view though, from the time of Bhasawata Manu saved from the Great Deluge or Plawana-Pralaya, Oila Pururaba and Koshyapa upto to the great battle Kurukshetra or up to the reign of Ajat Shatru, Khetraja and Bimbisara at Magadha and Shatanika Buddha and Udayana at Kaushambi when Buddhism originated, or say, upto the reign of Chandragupta, Bhadrasara and Ashoka at Magadha when Buddhism flourished and

became the state religion, upto which time Vaidika religion must have lingered in declining and slighted or abused condition for 357 or 997, or 1672 or 2312, or 2036 years respectively. Then began the period lasting $(1902 + 33 + 315 + 364 - 1724 =)$ 890, or $(2250 + 204 - 1724 =)$ 730 or (Chandragupta's accession $1902 + 33 + 315 - 1724 =$) 526 years respectively upto Shakabda 100 when Buddhism began to decline, or lasting Chandragupta's accession $2250 +$ Ajat Shatru's accession $364 - 1124 = 1490$, or 1330 or 1126 years respectively upto Shakabda 700 when Buddhism was grappling with the Shaiva and other religions in the serious struggles, and Jainism (midway between Buddhism and Brahmanya in its Shaiva aspect), was started or say rather lasting 1890, or 1730, or 1526 years respectively upto Shakabda 1100 when Buddhism and Jainism continued in the lingering state and Brahmonya was gradually being established on the decay of Buddhism and Jainism, in which period Buddhism and Jainism prevailed. When the Vedas were disregarded and trampled under feet, when the Brahmins were slighted, abused, despised and oppressed, when it turned out a curse to be a Brahman, when there was but one caste although variously designated according to Karma or profession, and when there was only one religion, namely, Buddhism or at the latter stage, Jainism.

Then there was no other book of any kind, Veda or other Brahminical writings, recognised except the Tripitaka and other Buddha treatises. Then Brahma-Rakshasas, Buddhas or Rakshasas-Tantrika Rakshasas, Nastika Pasandas, and so on mentioned in most Pauranika writings in allusion to the Buddhists and Jains, covered

गौतमस्य विदितं यत् नद्यापयति वे दिवः । न वक्ष्यिष्यति दुष्टा प्रावक्षित महे-
रपि । पञ्चदशमे १।१७।१५६ ; नारद उवाच १।१।१५।५०

गीता पावक्षितव्यं वती वेदविनिवृत्ताः । तच्छास्त्रं दिव्यज्ज्ञानं चेत वतीवर्षवर्षिष्युता ।

पावक्ष्य दुष्टमेव वे जेनवर्षं न ब्रह्मवः । अनेन मुखा पावक्ष्य नद्यानीनेन

पातिताः नाजनाः पावक्ष्यताता खीर्षा नाजाव नाजना । वाचं. १।१७।१५-१६

and prevailed over the whole of Northern India. Then perhaps Sura and Madya were in excessive use for satisfying human appetites or for Yoga and Dhyana or deep meditation as they had been in the previous Vaidik period as offerings to myths or gods and godlings, which were to be denounced and despised in the subsequent Pauranika writings in the Purans which meant to deliver men from Buddha Rakshasas and Pasandas or castiffs and from the evils of excessive drinking, and which were to be despised in the subsequent Upapurans and Sanhitas and by the writers and leaders of society of the present time following. The Tilavandeswar in its temple of Buddhistic fashion at Kashi or Benares is explained to be a Buddhistic relic and is supposed to be a great *drinking Bowl* overturned and turned into a god. Then perhaps the Nahas and the Shaundis were very well off and occupied a high position in society and especial marks of honours as kings, rulers, semindars, *Arhats* and *Shramanas* (or Buddhist high priests), rich merchants, bankers and the like ; and as such they might with others have according to the fashion of the land at the time oppressed the Brahmins and especially as *Arhats* or *Shramanas* or other Buddhistic priests strenuously opposed the Brahmins when they began to start Brahmonya religion by

establishing the Supremacy of the Brahmins after the decline of Buddhism and Jainism subsequently to Shakaabda 1100 or 1200 A.D. and fell into disgrace and (especially as they were smaller in number than their opponents) were in consequence considered low, despised and falsely abused and vilified by imaginary origin and the like and were made to occupy a very low position in the society newly formed after the decline of Buddhism and during the predominance of the Brahmonya religion like that of the Brahmins themselves during the prevalence of Buddhism and Jainism. Most of the Buddhist writings were burnt or otherwise destroyed during the subsequent predominance of the Brahmins so much so that even a Tripitaka cannot now be had in its original Sanskrit language. The Pali Vinaya Pitaka escaped such devastation by mentioning castes; and this long period has been rendered dark for want of them also. Then followed the Pauranic period having many books to depict the society so as anyhow to establish the Brahminical supremacy and to denounce those that flourished during the Buddhist period. Indeed it is to bring down injury, disaster and misery, to stand against and oppose those on whom the fortune smiles and time runs smoothly.

Buddhist writings record that on the very day on which Shakyamuni Gautama Buddha was born, Shatanika the King of Kaushambi was blessed with a son called Udayana Batsa; and it was he who constructed a statue of Buddha made of Shandalwood. Jaina books record that Udayana reigned at Bitabhaya Pottan in Sindhu Sanbeer during the time of Lord Mahabir, a Convert to Buddhism, and constructed a shandalwood statue of Buddha for which he had to fight against Chanda Pradyotan, King of Ujjain. The Udayana mentioned in the Kalidasa's Meghduta thus, 'there are many in Ujjain that are acquainted with the history of Udayana,' must have been this son of Shatanik.—Raja Shibprasad as quoted by Kashiprasad in his 'Kaushambi' page 15, foot note.

Shravasti, Kaushambi, Kanauj, Jais, etc., were the towns where then doubtlessly the Sahas and the Shaudis flourished in large number.

We have seen that during the times described in the Vedas, Rik, Sam and Krishnayajuh, some 6000—3929 years past there, is no mention of many professions and professional titles; but then Soma-Sura, Madya, etc., were held in much esteem. We have also seen that during the time described in the Shukla Yajurveda composed by Yajnavalkya in the reign of Shatanika Janmenjaya there existed many professions and many titles arising out of the names of the professions and then Som, Sura, Madya, etc., were held in much esteem, and the term Surakara was in use. We have thoroughly observed the esteem in which Som, Sura, Madya, etc., were held, and the preaching or promulgation of Brahmojaishta and the Supremacy of the Brahmins, and the symptoms of the stepping stone to hereditary caste-system during the time described in the Atharvaveda. We shall fully describe the mention of the then Hjnajatis and the non-mention of the Khanda Sahas and the Shandikas among them and the mention of Sura, Mereya and Satapanya caste fit for high priestly office in the Vinaya Pitaka composed by Upali under Kaasyapa's direction in the Sthavir Sangha at Rajgriha near Magadha in which the Tripitakas, Sutra, Vinaya and Dharma, were collected after the Nirvana or demise of Tathagata Gotama Sakya

आनक आनी...मकक (वनीक) आनक आनी...होतापन्...मकक-
आनी...मनावाणी...करका...नीनीनी...ककमिनी की करककि कन्ना-
कमन् कन्नीककन् कन्नीककन् ति । निनवापिठक पुनकवन् १।१।२

तिन श्री मकककेन कनेकुति कुकानमन् मिषु शेकापिका कीकि म्नाकपिका
कन्नाकवाप । कन्नाक वाककरना ते केन भववा तिन कपकककिन्... । ३, १०, ८, कन्ना
कन्नाककि किमकि विपकिकि, शेकवापि नीपाकका ति । म्नाकवन् १।१७

१।१७ ; १।२४।३ ; २४।१, ८।१।८ ; पुनकवन् ।

कप श्री मककुवन्नी (म) कपिकककन् मिट्टिम कि भवककन् एतद् कदी ।

शेकके (एकक) कपु पर्व काईदु की भववा कानापन् (म) कन्नीनी की कककि
कन्ना- (वा-)कन् कन्नीककन् कन्नीककन् ति । — निनवा पिठक, पुनकवन् १।१।२
— कीना दुत कभिदुत कभिक्कककात ककि (कीन कक) कक पकनक विट्पककन
कि कनक कोतापन् कतपन् कीमकुपिककी ।

Some recent Brahman teachers and professors of the Acharya or astrologer's caste promoting the cause of Brohmonya and intending to spoil the glory and good name of the Khonda-Shas and the Shenadikas, say Sotapanna कीतापन् is the distorted form of Srotapanna कीतापन् whereof Srota means Dharma-srota or current of religion, and one immersed or fallen in and carried by it and unable, to get back, is called Srotapanna; a Buddhist virtuous man or religious person. But then it would not be consistent in context and meaning with the Sotapanna appearing in the 2, 2, 6 of the Pachittya Vagga of the Binaya Pitaka quoted below The real fact is that in the foregoing passage as well as in the following passage enumeration of castes is the sole object. But any person of any profession, or say caste, could become Srotapanna and there could not be a caste of virtuous or religious persons, and the term Sotapanna or the correct form Sutapanya, was a professional caste-title. The ultimate contention in result stands thus: of what in the distorted form Sotapanna written in the broken Sanskrit of the Pali-language, a corrupt vulgarised form?—Of Srotapanna or of Sutapanya? In the Pali-language the suffix *ya* doubles the consonant to which it is added; the term Suta was formerly all along another name for Soma-Sura, Madya and the like; the sellers of Soma-Sura whether hereditary or individual should possibly be classed as a professional caste; and men of all castes could become Dharma Srotapanna; then how could there be a caste of Srotapanna? That all Dharma-Srotapanna persons would be Arhats, was not possible, but it became necessary to describe those castes that used to be Arhats, and it would have been incongruous to mention the religious persons that would be Dharma-Srotapanna in the enumeration of the castes that used to be Arhats. For these reasons there would be no doubt that the term Sotapanna was the corrupt vulgar form of Sutapanya.

कईकन् वाकिन् नीरकन् मककारन् कुककारन् पिक्कारन् कईकारन्
मकपिठक कुदीकन् कककन् किककन् कट्टिकन् मकिकन् किकाकिकन् कीकिन्
कपकारिकन् म्नीकिकन् ककिदीकन् ककिरकन् ककि-कककन् (नन्) ककि-
कीकन् राकवारिकुट्टिकन् कीवारिकुट्टिकन् नीकवारिकुट्टिकन् कन्नापिठ (म)न्
कीककेन नीकककन् । — निनवापिठक, वाकिनीव १।२।६

The Binoya Pitoka in the Pali language which purports to be the Pali-version of the real Binoya Pitoka composed by Upoli immediately after Buddha's Nirwana at the Sthhowir Songha or Convention of 1000 Arhots including Kosyopa, Upoli and Anonda, the constant principal personal disciples of the Tothagota Buddha, who in actual real-life walked, talked and preached with him, actually saw, heard and retained in memory the precepts, doctrines and tenets proceeding out of his mouth, enjoyed in actual existence his company and the face-to-face conversation with him and actually witnessed his acts, proceedings and miracles, runs as follows stating the condition of Sura, Maireya, Modyn, Ashoba, Sudha. etc. at that time some 2400 years ago in Northern India :—

समि भिच्छे एके समान ब्राह्मणा सुरम् पोषन्ति मेरेवम् पोषन्ति सुरामरेवपाना
अप्यटी विरता । अथम् भिच्छे पठमो समानब्राह्मणानम् उपपिक्खीसी येन उपपिक्खीसीन
उपपिक्खिण्ड । एके समानब्राह्मणा न तपन्ति न भावन्ति न विरोषन्ति ।—विजयविट्ठ
पुत्रवम् १५।१।१

अथपि मने वा का सुरा असुराता अथमत्ता मत्तामत्ता, का पातुम् ति । १५।१।१०

इदमत्तामत्तामत्तामत्ता—अथपि मने अनपित अथीति । को को पातुको इत्थमत्ता-
मत्तामत्ता । अथपि मने इत्थमत्ता मत्तामत्ता कोपिक्खीसी विक्खीसी मीममे मत्तामत्ता ति ।
मातुको अथतीति । अनपपटिक्खीति ति । कोमत्तामत्ता मत्तामत्तामत्ता । किं किं
आपत्तामत्ता । सुरामरेवपाने पापित्तियम् ति । सुमात्ता मे मने सवो इदम् इतिवम्
पतुम् उदमम् उदममम् अथपि सत्तामत्तामत्ता इदम् अदमम् मत्तामत्ता निधि
पानि १०।१।८

तेन को पनसमयेन राजा मातमीसीमिया विज्जिज्जारा मत्तामत्ता सुधामत्ता-
मत्ता पनम् पातामत्ता करापेत्तामत्ता इति । अनपानानि भिच्छे पत्ता मत्तामत्ता
मत्तामत्ता । मत्तामत्तामत्ता सुधामत्तामत्ता टिनमत्तामत्ता पत्तामत्तामत्ता ति । १५।१।११

पानीवम् चीतमत्ता । अनपानानि भिच्छे पानीवमत्तामत्ता पानीवमत्तामत्ता वि ।
पानीवमत्तामत्ता अ वत्तामत्ता इति अनपानानि भिच्छे मत्तामत्ता चीतमत्तामत्ता चीत-
मत्तामत्ता पानीवमत्तामत्ता न मत्तामत्ता । अनपानानि भिच्छे पानीव पानीवमत्तामत्ता पानीव-
मत्तामत्ता वि । अनपानानि भिच्छे पुत्तामत्ता ति । पुत्तामत्ता ४।१।१५

इदम् अथीव मत्ता अत्तामत्ता पत्तामत्ता मत्ता मत्तामत्ता मत्तामत्ता । इद-
मत्तामत्ता पत्तामत्तामत्तामत्ता मत्तामत्ता मत्तामत्तामत्ता मत्तामत्ता अनपानानि
मत्तामत्ता मत्तामत्ता । तेन को पनसमयेन मत्तामत्ता मत्तामत्ता इति । विजय विट्ठ
मत्तामत्ता १५।१।१०

अथ को मत्तामत्ता मत्तामत्ता मत्तामत्ता मत्तामत्ता मत्तामत्ता मत्तामत्ता मत्तामत्ता
मत्तामत्ता मत्तामत्तामत्ता अनपानानि मत्तामत्ता मत्तामत्ता मत्तामत्ता मत्तामत्ता
मत्तामत्ता । मत्तामत्ता मत्तामत्ता...मत्तामत्ता मत्तामत्ता मत्तामत्ता मत्तामत्ता
मत्तामत्ता । मत्तामत्ता १५।१।११

तस्य वशा विदुन् वशा विदितन् भूमीन् पञ्च वैष्णवस्य अनुवादाय आह्वये चित्तम् ।
विपुलम् १।७।११

तेषु भगवता शक्तिवा कथाय शीवद्विजानानम् अनुवादिबलापानम् अनुवादाय
आह्वये हि चित्तानि विमुक्तिं पु ८।७, १०।७

परं चक्षुन् भिषग् सुत वा अष्टिद्विजानावहो पान वैष्णवरक्षिन् भगवताये तस्य भिषु,
सकृत्सल अनुवादाय आह्वये हि चित्तानि विमुक्तिं पु १।२१।७

ये स्त्री शीव भगवतो श्रावके चारुभवीरीवा विहरन्ति, चक्षुन् तेषाम् भगवतो, चक्षु च
पन मे नानुवादाय आह्वये चित्तम् विमुच्यति, सन्निवृत्ति यो पन मे कुम्भी भीमा ब्रह्मा
भीमे च भुजितम् पुण्यानि च कातुम् १५।१।१२

वशा स्त्री भूम्न वापुमी पटीजानामि चरुद अस्ति भजनश्रीनीतिः...माहीसाये
श्रीनाहीलि ये पत्न्या आनयचक्षुम् जीता मे पापका भक्षा तस्याहम् उपकश्रीनीति एवम्
द्वये कपकी चाश्रीविकी इयेवा वास्त्री ति वत्ता' सीतम् श्रीकण्ठेला उम्यम्न गङ्गा
पक्षानि ११।६।८ श्रीवाग्धव । विमय म ५।१।२० सि सि ६।२५ १

अथ स्त्री तस्य तद्वच पञ्चसल मङ्गलतस्य एतद अहो अथ स्त्री क तद्वच पञ्च मङ्गल-
मती तस्याऽभिवा अचयन पक्षितम् खादनीयम् भीजनोयम् पट्टियाऽयेत्वा अहतेला
नामि च संनपाति सतानि भगवतो कालम् चारोचायेहो । (२) अथ...मङ्गलत भतागो
भिषु, परिचलति (३) मा स्त्री तुमष्टि भगव अयम् तद्वचपञ्च मङ्गलमपीति शोकम्
शोकम् पट्टिमण्डप (४) अथ...मङ्गलमती उज्झाचति ज्ययति विपाद्यति । अथ...
मङ्गलमती पुत्रपञ्चम् भिषु नचम् पक्षितेन खादनीयेन भीजनोयेन सह संज्ञा सभयेत्वा
सम्प्राप्तिता भगवताम् भुताभम् श्रीनीतपत्तपानिम् एकमलम् निहोदि । एकमलम्
निवीरम् श्री तद्वचपञ्चम् मङ्गलतम् भगवा शक्तिवा कथाय सन्निवेत्वा समाह्वयेत्वा
समुत्तेष्टेला सम्पद्वेष्टेला उहा वासना पक्षानि (५) अथ...श्रीव अष्टिपञ्चमस्य भगवतो
अहद एव कुटुम्बम् अह् विपति सावीः अवाभा वत्स, न वत्स, आभा...श्री येन भगवा
मेन उपसंक्षानि, उपसंक्षयिता भगवताम् अभिवादेत्वा एकमलमनिहदि ६।२५।५

तेषु अत्रच पानच वत्त (छ-, च-)सि मासनाणि च । इदिय उमुभूतेषु विष्य
क्षेत्रेय वैतका । मे तस्य अयम् इवेति सम्पद्वेष्टापनीदम् । वन् स्त्री अयम्, इह् अयम्
परिविधायि अवाग्धव सि । वि, पि, पुत्रवत् ६।१।५

The Binoya Pitoka makes mention of the following articles for
fit food and drink :—

अथ स्त्री वावका नामद्वयमेवि भगवतो उहरी वाता वापी ये कटुवाच पुण्याय कासु
शीतोति कान् सीतम् श्री तद्वच हि तुम्हि पि उहायेत्वा अयो कान् पट्टिता भगवतो
वैकानिच वीवत् भगवा मे कटु अवाग्धव ति मङ्गलम् १६।१।७

तेव हि भवे श्रीवम् पि तेनम् पि तद्वचम् पि खादनीयम् पि अहतेव चारोवेत्वा

चाण्डाल, चण्डालकानि च बीषाच कसतानि चण्डालकानि धेनुमतानि चावाह चाण्डालम्,
यथा भगवन्मन् पण्डितान तथा सवर्णिन सीरेष भोजिषाणां वि । वि, पि, महाभय ६।१४।१७

चतुर्जानानि भिक्षवे पार्थिवम् परिवेसीतुम् तच्छुची तच्छुचत्व केन नृगो मुन्यत् केन
माक्षो मासत् केन सोचन् सोचत् केन बुद्धो गच्छत् केन तक्षन् तक्षत् केन सुचो
सुचीति केन ...६।१४।११

चतुर्जानानि भिक्षवे चट्ठ (चट) पानानि चण्डुपानम् जम्बुपानम् श्रीचपावम्
मोचपानम् मधुपानम् मुद्दीपानम् ज्ञानुपानम् फादन्नकपानम् । चतुर्जानानि
भिक्षवे सव्यम् (सव्यम्) फलरसम् उपेत्वा धन्नफलरसम् । चतुर्जानानि भिक्षवे सव्यम्
पत (पत) पसम् उपेत्वा फाकरसम् । चतुर्जानानि भिक्षवे सव्यम् पुष्प (पुष्प) रसम्
उपेत्वा मधुकपपुकरसम् । चतुर्जानानि भिक्षवे सव्यम् इति ६।१५।६

मैत्रो यक्षो भो मेच्छको च, गोरसम् पार्थिवम् केन च केनौ, चण्डु, जम्बु, श्रीच,
मोच, मधु, मुद्दीका, ज्ञानुचम् । फादन्नक ज्ञानापीडम् चातुर्मासम् महापीडो... । महाभय

१५ पन भिक्षवे उपवासकेन चत्थना चत्थाय निवेसनम् करोपितम् कीति, च ज्वानि
घरम् करो पितम् कीति, उद्योमते— चट्ठी—, माक्षी—, चापन—, चापान
जाला,—पासादी—, इच्छाम्—, गृहा, ...महाभय १५।२ उदपन, उदपनमावा । न१।५
पुत्रव्या ५।१।६।१२

Then the term Brahman used to be applied to Bhikshu, Shakya-puttra, Shromona or other devout Buddhists perhaps, although at later stages (during the travels of the pilgrims of Han and Fan) it used to denote a heretic, i e, a non-Buddhist, Shoiha, etc

को ही ब्राह्मणो भगवन्मन् एतद् यथाच कित्यावता न को ही नीतम ब्राह्मणो कीति
कतमी च पन ब्राह्मणकरवा चर्माति । विनय पिटक महाभय १, २, २, Cf again.

ब्राह्मण—पुत्रवन् ६, ६, २, ब्राह्मण नाम—महाभय ५, १२, १२, ब्राह्मण
कुल पुत्र, ६, ६, २, ब्राह्मण ज्ञातक, पुत्र ५, ११, १, ब्राह्मण परिवार, महा ६, १८, १,
ब्राह्मण भोजन (माकपुनभोजन)—महा १, १५, २, समान ब्राह्मण—पुत्र १२, १, १
But compare again—चट्ठकी, वालको वानदेव्य विचारिणी जनदयी चट्ठि
रही, भरवाज, वासिट्ठो कक्षापी, भव । वि, पि, महाभय ६, १५, २, १७, २, १ ।
मारवाज, मारवाजनीत—पाणिनि २, २, मारवाज नीतम् महम्मचम् चट्ठावम्
वासिट्ठम् ।

नन समवेन बुद्धो भगवा वेरवाचम् विहरति नमेरपुचिनच्छुम् न कता भिक्षु चण्डेन
चट्ठिन् पच जम्बे हि । भिक्षुयते हि चण्डेसि की वेरवी ब्राह्मणी सन नी कक्षु की
नीचको ब्रह्मपुत्र ब्रह्मकृपा पञ्चजितो वेरवाचम् विहरति ।—वि, पि, पुत्र विचङ्ग-
पापविच १, १,

In the Binoya Pitka the mention is made of castes ; but it is uncertain whether these castes were hereditary or individual,

professional and lifelong, Of course Binoya Pitoka was written when the Athharvaveda gave hints of Brohmo-Jestha and sanctity of Brahman's property and perhaps when the rudiments of Brahmanya suggested hereditary castes whereupon it is based. However Binoya Pitoka prescribes penance or atonement for address to castes. Thus:

उपसम्पन्नी उपसम्पन्नम् खुंसेतुकानी बन्धेतुकानी मधुम् कषुक्तानी हीनेन होनम्
वदेति चखालम् वेचम् नेसादम् रयकारम् पुङ्कव' चखालांसि वेचींसि नेसादींसि
रयकारादींसि पुङ्कवींसितीति भवति, चापत्ति वाचाय वाचाय पाचित्तियस्य । दिनय
पिटक, सूतविभक्त, पाचित्तिय २, २, ४,

उपसम्पन्नी उपसम्पन्नम् उच्छट्ठेन हीनम् वदेति चखालम् वेचम् नेसादम् रयकारम्
पुङ्कवम् चत्तियोसि ब्राह्मवींसितीति भवति वाचाय वाचाय पाचित्तियस्य...वदेति
चत्तियम् ब्राह्मवम् चत्तियोसि ब्राह्मवींसितीति...२, २, ५,

similarly mention is made of यथा कर्षकम् वाधियम् गौरवम् गलकारम्
कुञ्जकारम् पेसकारम् चम्पकारम् नडापिटम् मुद्दोकम् गणकम् खेखकम् कट्टिकम्
गणिकम् किष्वासिकम् ओषिकम् अपमारिकम् मधुमेडिकम् चत्तिदीचम् चत्तिरसम्
चत्तिकचहम् (गन्धम्) चवेदीतम् रागपारियुट्ठितम् कीहपारियुट्ठितम् होवपारि
युट्ठितम् चम्पपापम् सुत्थयम् सीतापम् उट्ठमेख गोच गदम् । पाचित्तिय
२, २, ५ ; अथ खी भिचवे नन्दि विशाली वलिवद्दी तम् ब्राह्मवम् एतद्
चवीच मच्छलम् ब्राह्मव ग्रेट्ठिना सद्धिम् सद्धसेन अवभुतम् । पाचित्तिय
१, २, १ । But read—

पेसले भिचु, चीनसन्ति जातिना पि नामेन पि गीतेन पि कम्मेन पि सिथेन पि
चवाचनेन पि लिङ्गेन पि किर्णसेनपि चापत्तियापि हीनेन पि चक्कीसेन खुंसेति बन्धेति ।
पाचित्तिया १, २, १... । जातियो पि नामतो पि गीतन पि...१, २, २ ;

जाति नाम, हे जातिवी हीना च जाति उच्छट्ठ (उच्छट्ट) च जाति हीनानाम
जाति चखाल जाति वेचजाति नेसादजाति, रयकारजाति, पुङ्कुसजाति एवाहीना
नाम जाति उच्छट्टा नाम जाति चत्तिय जाति ब्राह्मव जाति एवा उच्छट्टा नाम जाति—
प—चक्कीसी उच्छट्टव' नाम हे चक्कीसी, हीनी नाम चक्कीसी उच्छट्ठी च चक्कीसी ।
हीनी नाम चक्कीसी चट्टींसि—काटवीट चिकाय वा । एवी हीनी नाम । चक्कीसी
पात्ति १, २, २, १ । चखाल वेच... । २ अवकम्बो जवकम्बो चनिट्टो
सविट्ठवी कुसवट्ठवी (वट्ठवी) । चखालवेच...पणित्त, यत्ता मीधवी वड्डल
वक्कीसिक । १, २, २, २-

चवम् हि नाम पावलिचु, चम्पकावम् चरे भुञ्जिस्सीतीति, चरम् गत्वा चवी हासिन्
चामपेडि—थे जे खे भत्तिका चामण्णि ते वेट्ठके चासदम् पम्पापेला चवाचन सेन
विचङ्गदुत्तियेन परिबिहासति । एवं चवांसि खी वा दासी चखान भत्तिका
मवदतिनी चत्तन चक्कीसि । दिनय पिटक, सूतविभक्त, उच्छादिसेव ।

अथ छी ते बाजीवकायका तम् कुमारिकम् मेला सासम् ये व सुनिष्ठ भोजिन
मुनिं सु, ततो अपरेण दासी मेनेन मुनिन ति । सहा, ५., १, १ ।

There is mention of six Buddhas preceding Goutam Buddha. Thus

१ । अरसकरमवम् समाननीतम् ; २ । निनीनीमवम् नीतनी ;

३ । अकिरिवादीमवम् नीतनी ; ४ । उच्छेदादीमवम् नीतनी ;

५ । जेगुच्छिमवम् नीतनी ; ६ । विजिदकीमवम् नीतनी ; ७ । तपनी मवम्
नीतनी ; ८ । अपननीमवम् नीतनी । वि. पि., सु. वि., पाराजिकम् १, १, १

तेन पननयेन के निष्ठु सहायका नीति पच्छनी च अपिनी च । एकी नामके
विहरति एकी नीतिनिष्ठम् । पाराजिकम् २, ७, ४८

नक्षपती—सहादिशि ८, १ ; निक्षपिषि ६, १ ; ७, १ ; ८, १ ; ९, १ ; १०, १ ;

नक्षपतानी—६, १ ; ७, १ ; १० ; नक्षपत्य—पाराजिकम् २, १, ६ ; २, १

Perhaps the Binoya Pitoka or at least its Pali version was composed during the decline of Buddhism to favour or reconcile Brahmanya in its Shaiva aspect, or it was subsequently interpolated to express adverse things. Herein is visible the caste-distinction, individual or hereditary, wherein the supremacy of the Kshatriyas is established. Perhaps the present Binoya Pitoka, especially the Pali Binoya Pitoka, is not the true, genuine Binoya Pitoka, and was made afterwards. Whether the Kshatriyas were made supreme or not, the caste-system therein stated preserved it from destruction by being burned down to ashes or being worm-eaten on the shelf. No doubt according to the true principle of Buddhism all men are equal with respect to caste.

Omor Singha who is said to have lived about Sombot 100 when Buddhism was in its zenith and caste system was unknown, is made to put Shaundika, Sura, and Madya in the Sudra Porva and not in the Vaishya Porva or category of Omoikos or the thesaurus of Sanskrit words.

Omor is heedless or rash in so saying ; for in that he is unmindful of the fact that Manu and others hold Madya to be a Bitpanya or an article sold by the Vaishyas.

Omor Singha, Vottri Narayan, Kalidas, Bararuchi, Mihir, and other sages flourished at different times after the reign of Bikromaditya when the *Sanskrit* language divested from *Prakritika* attained to full perfection and admitted of no further alteration being perhaps due to the long dis-use of the Vedas, the Vaidika religion and this language of the Vedas (to be sure the Pali language had much to do and predominated during the predominance of Buddhism). Some of the gems are held to have adorned the court of Bikromaditya about the beginning of the Sombot era 106 perhaps. The Hindu writers are cunningly fond of antedating, transfiguring, disfiguring, suppressing, coining, interpolating, transferring and construing facts to meet especial objects in view, and reducing facts to some nuclei for mnemonics. So perhaps Omor Singha has been made to live and exist long before he actually did and his *Kosh* or thesaurus antedated ; or perhaps the Shaundika, Sura and Madya

were transferred from the Porva or category of Vaishya to that of the Shudra by some subsequent editors, compilers or revisors of the Kosha, very like the disfiguration of the term Shaundikeya in the Agni Puran into Toundikeya in the Ballalcharita, Kundikera in the Matsya, Tundikera in the Vayu and Padma and Taundikera in the Brahma Puran, and very like the misconstruction of the Purusha Sukta of the Vedas to mean the creation of the four Varnas out of the mouth, arms, thighs (or middle part in the Athharva) and feet of the person of Brohma, made in attempts to suppress liquors and to lower the Shaundikas, and very like the diverse false texts fabricated in the Brohma Boivorta Puran, Brihod-dhormo puran, Porasoropodhoti, etc. to vilify and abuse the origin of the Shaundis debasing them uncalled for without referring to the defects of the Brahmans themselves.

Bojra Suchi written by Oshwoghosh Bodhi Sottwa, a Buddhist, after the commencement of the Decline of Buddhism at about Shakabda 123, describes facts and popular views existing at a time from which there have not yet elapsed 1700 years and evidences how the Brahmans were then starting, preaching and encouraging the distinction of four Varnas, establishing the Supremacy of the Brahmans among the four Varnas, and prescribing the humiliating condition of the Shudras that they would serve the other three Varnas, in a system called the Manava Dharmashastra whereof the present Manu Samhita may roughly furnish a form perhaps enlarged, curtailed, altered or interpolated in parts, and how the Bodhisottwa refuted and objected to the innovation by saying that there was only one Varna, that is, all men would be equal with respect to caste, that there do not exist amongst the Brahmana, the Kshatriya, the Vaishya, and the Shudra who are all equal in the ordinary way of life and laws of nature, such differences as are visible among the different species of animals, birds, vegetables, etc; and the figs or the jacks of a tree are the same figs or jacks respectively no matter whether they grow on the top, the twig, the trunk or at the root, that a man could not be Brahman or Bipra simply by reason of his birth, that is, of lineage or hereditary caste, of his being a living being, or of his body, knowledge, customs or mode of life, profession or reading the Vedas, that Brahmanottwa did not lie in Shastrapathha Sanskar, Jati, Kula, Vedapahha or Korma, that it lies in the removal of all sins, in Brota, Topa, Niyoma, fasting, alms-giving, Doma, Shoma, Songoma and Upachara, in freedom from worldly affection, selfishness, worldly connections, marriage, anger and jealousy or grudge, in truthfulness, in check to appetites and sensual pleasures, in mercy to and beings and Sheel or good behaviour.

It is written in a language which is not Prakritik of the Vedas, but in the current Sanskrit. It knows the Vedas and the Manava-dharma Shastra but no Tontra, Puran, Upapuran or Sonhita. Spruned and curtailed Manavadharma under the name of Manu Samhita not yet coming into existence, of course Smriti then meaning the power of retaining the meaning of the Shastra after its perusal, and thus fixes the antiquity of the Manavadharma, which seems to be criticised by it for trying to introduce new customs anew. It shows that Buddhism did not abolish the system of castes as dependent

upon occupations ; but it expunged the invidious social distinctions amongst men and the Brahminical Supremacy. It rather asserted the Supremacy of the Kshatriyas in some way.

अवदुष्यन् लक्ष्मीर्न तन्वा वाह्यावधीतता । अक्षयीषो वक्ष्यन्तीं सुखाणि वक्ष्यन्ततु ।

विद्याः प्रज्ञाश्च क्षुत्तवः प्रज्ञाश्च चलाक्षुत्तुं वक्ष्यन् प्रज्ञाश्च

वक्ष्यन् प्रज्ञाश्च न भवेत् प्रज्ञाश्च वक्ष्यन् सुखाद्वयम् प्रज्ञाश्च ।

इह भवताय दिष्टं सर्ववर्षप्रधानं ब्राह्मणवर्षं इति । वयस्य तु नः कीदृशं ब्राह्मणी नाम किं जीवः किं जातिः किं शरीरं किं ज्ञानं किमाचारः किं सर्वं किं वेद इति ।

(१) तत्र जीवत्वाद्ब्राह्मणी न भवति कस्यात् वेदप्रामाण्यात् उक्तं हि वेदे । चीं त्व्यः पयसाहीन् सोमः पयसाहीन् इन्द्र पयसाहीन् पश्यो देवाः अयं ते देवपञ्चः । अथाका अपि देवा भवन्ति अतो वेदप्रामाण्यान्वयान् जीवत्वाद्ब्राह्मणी न भवति । भारत-प्रामाण्यादपि उक्तं हि भारते ।

समव्याधा दशारख्ये खगाः कालिंजलं गिरी । चक्रवाकाः शरबीपे हंसाः सरसि मानसे । तेषां जाता, लक्ष्मिर्न ब्राह्मणा वेदपारगाः ।

अतो भारतप्रामाण्यात् व्याध स्रग हंस चक्रवाकदर्शनसंभवान्वयान् जीवत्वाद्ब्राह्मणी न भवति मानवधर्मप्रामाण्यात् उक्तं हि मानवे धर्मः ।

अधीत्य चतुरो वेदान् सांज्ञोपांगिन तत्त्वतः । शूद्रान् प्रतिपद्यद्वाही ब्राह्मणी जायते खरः । खरो द्वादश जन्मान् वटि जन्मानि शूकरः । ज्ञानं समति जन्मानि इत्येवं मयुराचीन् ।

(२) अतो मानवधर्मप्रामाण्यात् जीवत्वाद्ब्राह्मणी न भवति । जातिरपि ब्राह्मणी न भवति । कस्यात् क्षुत्तिप्रामाण्यात् । उक्तं हि क्षुत्तो ।

इक्षिन्वानचक्रो जात उल्कां त्रैशपगलः । अगन्धोऽगतिपुष्पाश्च कौशिकः कुशसंभवः । कपिलः कपिलाजातः शालगुच्छाश्च गौतमः । द्रोणाचार्यस्तु कलशान्तितिरिक्तितरीसुतः । रेणुकाऽजनयद्रामव्ययं गमुनिं सगी । कैवर्त्तिन्वजयधामं कौशिकं चैव शूद्रिका ।

विश्वामित्रं च चंडाली वसिष्ठं चैव उल्केयी । न तेषां ब्राह्मणी जाता जीवाचाराश्च ब्राह्मणः ।

अतः क्षुत्तिप्रामाण्यात्जातिवद्ब्राह्मणी न भवति । अथ मन्थरी जाता वाऽब्राह्मणी भवेत् तेषां पिता मतो ब्राह्मणो भवतीति । यद्येवं द्वाहीपुत्रा अपि ब्राह्मणजनिता ब्राह्मणा भवेयुः । न चेत्तद्व्यतिरिक्तं किं च । यदि ब्राह्मणपुत्रो ब्राह्मणवर्षि ब्राह्मणानाम् प्राप्नोति । इदानींतनेऽब्राह्मणेषु पितरि संदेहात् । जोषब्राह्मणवारम् ब्राह्मणीनां शूद्र-पर्यन्तमन्यजनदर्शनान् । अतो जातिब्राह्मणी न भवति । मानवधर्मप्रामाण्यादपि उक्तं हि मानवे धर्मः ।

उद्यः पतति मांसेन लाचवा खगनेन च । मरुताश्चूडय भवति ब्राह्मणः पीरविहारी । आकाशं बाजिनी विह्वलति नाडभञ्जनात् । विमर्शां पतन् इह्य मतो नांशानि वक्ष्यन्ते ।

अथी नानवचनं शानाख्यातिसावदब्राह्मणी न भवति । यदि हि ब्राह्मणः शाना-
ख्यातदा, एतन्नात् गृहभावी नो प्रपद्यते । किं खलु दृष्टोऽप्यथः गृहरी भवेत् तन्नाख्यातिरपि
ब्राह्मणी न भवेत् ।

(३) ग्रहीरमपि ब्राह्मणी न भवति । क्खान् । यदि ग्रहीरं ब्राह्मणः ख्यातिं
पावणीऽपि ब्राह्मणदा त्यात् । ब्राह्मणत्वा च वधूनां ग्रहीरदहनात् भवेत् । ब्राह्मण-
ग्रहीरमिच्छन्नाताश्च चाक्षय्येऽपि गृह्णात् अपि ब्राह्मणाः स्युः । न चैतद्दृष्टम् । ब्राह्मण-
ग्रहीरविनाशाय यजनयाजनाज्ययनाध्यापनदानप्रतिग्रहादीनां ब्राह्मणग्रहीरजनितानां कृतस्य
विनाशः स्यात् । न चैतद्दृष्टम् । अतो मन्वानाश्च ग्रहीरमपि ब्राह्मणी न भवति ।

(४) ज्ञानमपि ब्राह्मणी न भवति । कुतः, ज्ञानवाङ्मयात् । ये ये ज्ञानवतः
गृहास्ते सर्वे एव ब्राह्मणाः स्युः । दृश्यन्ते च क्वचित् गृहा अपि वेदव्याकरणमनांसांसांश्च-
वेशेविश्वकषा जीवकादि, सर्वशास्त्रविदः । न च ते ब्राह्मणाः स्युः । अतो मन्वानाश्च
ज्ञानमपि ब्राह्मणी न भवति ।

(५) आचारी हि ब्राह्मणी न भवति । यथाचारी ब्राह्मणः स्यात्तदा ये ये
आचारवतः गृहास्ते सर्वे ब्राह्मणाः स्युः । दृश्यन्ते च नटभटकेवर्तमानप्रभृतयः प्रचण्डतर-
विविधाचारवन्तो न च ते ब्राह्मणा भवति । तस्मादाचारोऽपि ब्राह्मणी न भवति ।

(६) कर्मापि ब्राह्मणी न भवति । कुतः, दृश्यते हि चाक्षय्येऽपि गृहाः यजन-
याजनाध्यायनाध्यापनदानप्रतिग्रहादि-विविधानि कर्माणि कुर्वन्ता न च ते ब्राह्मणा
भवन्ति सन्ता । तस्मात् कर्मापि ब्राह्मणी न भवति ।

(७) वेदेनापि ब्राह्मणी न भवति । क्खान् । रावणी नाम राक्षसीऽभूत् । तेना
भीतायत्नारो वेदः ऋग्वेदी यजुर्वेदः सामवेदोऽथर्ववेदश्चेति । राक्षसानामपि गृह्यगृहे
वेदव्यवहारः प्रवर्त्तते एव न च ते ब्राह्मणाः स्युः । अतो मन्वानाश्च वेदेनापि ब्राह्मणी
न भवतीति ।

८ । कथं तर्हि ब्राह्मणत्वं भवति ? उच्यते—

(८) ब्राह्मणत्वं न शास्त्रेण न संस्कारे न जातिभिः, न कुलेन न वेदेन कर्माणां
न च वेदतः ।

(९) कुर्वितुमर्हं हि ब्राह्मणत्वं नाम सर्वपापस्यापाकरणमिति । कुतः हि नत
कधी विष्णोर्वाचमनमनमन संयमीपचाराय, तथा चीत्तुं वेदि—
निर्मन्त्रेयिदंकारो मिःसमी मिःपरिपद्यः ।

रावणेव विष्णुर्मुक्तश्च देवा ब्राह्मणं विदुः । सर्वमाकांक्ष्युः—

सर्वं ब्रह्म तयो ब्रह्म ब्रह्म वेन्द्रियनियतः । सर्वभूत दत्ता ब्रह्म एतद्ब्राह्मणवचनम् ।

सर्वं नास्ति तयोनास्ति नास्ति चेन्नियमिदम् ।

सर्वमस्ति दत्ता नास्ति एतदंकारवचनम् । देवनागुरुनारीणां तीर्थंकीमिच्छतेऽपि ।

तेषु न नाचिष्यन्ति ते विप्रासो च ब्राह्मणा इति ।

इति चाप्युक्तं

न जाति इह्यते तावद्भुवाः कल्याणकारकाः ।

चंडालीहपि हि तत्रत्यसं देवा ब्राह्मणा विदुः ।

तस्मान्न जाति न जीवी न शरीरं न ज्ञानं नाचारो न कर्म न वेदो ब्राह्मण इति ।

५ । अन्यच्च भवतीत्यम् । इह शूद्राणां प्रख्या न विधीयते ब्राह्मणशून्यैव तेषां धर्मो विधीयते । अतुर्बुधैर्वैते वचनानि नीचा इति । अथेवमिद्रीहपि नीचः स्यात् । अयुव मधीनान् तद्विद इति स्तवचयनात् । न्हा कुक्षुरः । युवा पुरुषः मधीना सुरेन्द्र तयोः अयुववशीरिन्द्र एव नीचः स्यात् । न चैतद्वदम् । किं हि वचनमात्रेण दोषो भवति । तथा च समानदेवरी दंतोष्ठावित्यपि लोको प्रयुज्यते न च दंताः प्राशुपन्नाः अशुपन्ना वा केवलं वर्षसमासमात्रं क्रियते ब्राह्मणमविदुःशूद्रा इति । तस्मादा भवदीया प्रतिष्ठा ब्राह्मण-शून्यैव तेषां धर्मो न भवति । किं चानिश्चितोऽयं ब्राह्मणप्रसंगः । उक्तं हि मानवे धर्मे । इषलीकेनवीतस्य निवासोपहतस्य च । तत्रैव च प्रसृतस्य निष्कृतिर्नोपलभ्यते । शूद्रहस्तेन यो भुंक्ते मासमिकं निरंतरम् । जीवमानो भवेच्छूद्रो वतः श्वानस्य जायते । शूद्रोपरिततो विप्रः शूद्रो च गृहमीधनी । वर्जितः पितृदेवैर रोरावं सोधिन्यति ।

(क) अतोऽस्य वचनस्य प्रामाण्यादनिश्चयीत्यं ब्राह्मणप्रसंगः । किं चान्यत् शूद्रोऽपि ब्राह्मणी भवति । यो हेतुः । इह हि मानवे धर्मेऽभिहित—
अचिनौगर्भसंभूतो कठो नाम मङ्गामुनिः । तपसा ब्राह्मणो जातस्तस्याजातिरकारणम् ।
उर्व्यशीगर्भसंभूतो वशिष्टोपि मङ्गामुनिः ।...हरिबीगर्भसंभूतः ऋष्यंगो मङ्गामुनिः ।...
चंडालीगर्भसंभूतो विश्वामित्रो मङ्गामुनिः ।...तांवलौगर्भसंभूतो गारदो हि मङ्गामुनिः ।...
जितात्मा यतिर्भवति पंचगो निर्जितेन्द्रियः । तपसा तापसे जाति ब्राह्मण्येन ब्राह्मणः ।
न च ते ब्राह्मणीपुत्रासो च लोकस्य ब्राह्मणाः ।
शीलं प्रधानं न कुलं प्रधानं कुलेन किं शीलविवर्जितेन ।
वह्नी नरा नीचकूलप्रभूताः स्वर्गगताः शीलमुपेत्य धीराः ।

के पुनस्ते कठ व्यास वशिष्ठ ऋष्यंग विश्वामित्र प्रभृतयो ब्राह्मण्यो नीचकूलप्रभूतास्ते च लोकस्य ब्राह्मणाः । तस्मादस्य वचनस्य प्रामाण्यादनिश्चयीत्यं ब्राह्मणप्रसंग इति । शूद्रकुलीपि ब्राह्मणो भवति ।

६ । किं चान्यत्रभवदीयं मतं—

मुखतो ब्राह्मणो जातो वाङ्मनां अचिन्तसा । ऊह्मना वैश्वः संजातः पद्मां शूद्रक एव च ।
अवीच्यते । ब्राह्मणा वह्नी न जायते । कुटी मुखतो जाता ब्राह्मणा इति ।

(क) इह हि कैवर्त्तलकचंडालकुलीपि ब्राह्मणाः सन्ति तेषामपि चूडाकर्ण-मुण्डदंतकाष्ठानि चंकाराः क्षियते । तेषामपि ब्राह्मणसंज्ञा क्षियते तस्माद्ब्राह्मणवत्त्व-अचिन्तसाऽवीति पञ्चाक्षः । एकवर्षो जाति चातुर्वर्षमिति । अथिच

(क) एकपुत्रवोत्पन्नानां कर्त्तं चातुर्वर्षम् । इह कविदेवदत्त एकवर्षा क्षिणा

अनुर पुनान् जनवति न च तेषां वर्धमेदीति । अर्थं ब्राह्मणः अर्थं अग्निः अर्थं वैश्व
अर्थं ब्रू इति । अकारादिकपिदकलात् एव ब्राह्मणादीनां अर्थं चातुर्थ्येयम् ।

(ग) इह हि जीह्वव्यवहसिह्व्याद्यादीनां पदविशेषो दृष्टः । जीः पदनिद कलि-
पदनिदम् अक्षपदनिदं वगपदनिदं व्याजपदनिदमिति । न च ब्राह्मणादीनां ब्राह्मण
पदनिदं अचिबपदनिदं वैश्वपदनिदं ब्रूदपदनिदमिति । अतः पदविशेषाभावादपि
पञ्चानः एववर्णो, नास्ति चातुर्थ्येयम् । इह जीमद्विवाहकं नरवरानरवामैककादीनां
भनसिंनवर्धेभ्यानमक्षभूवर्धेभ्यनिविशेषो दृष्टः न तु ब्राह्मणअग्निवादीनाम् । अतोऽप्य
दीनां विशिवादि एव वर्ध इति । अपिच

(घ) यथा ईशपादावतस्यककीकिकिखिखिदप्रभतीनां रूपवर्धेयमीतुं उविशेषो दृष्टः
न तथा ब्राह्मणादीनाम् । अतोऽप्यविशिवादि एव वर्धः ।

(ङ) यथा बटवकुक्षपनाश्राश्रीकतमाकनागकेसरशिरीषचंपकप्रभतीनां श्रवणां
विशेषो दृश्यते । पदतीक्ष्णतश्च पततश्च पुष्यतश्च फलतश्च लग्नस्त्रिजीवरसंगतश्च न तथा
ब्राह्मणविशेषो दृष्टावात् ।

(च) अंगवर्धनविशेषो न च त्वत्संश्लीयितास्यस्यक्रमस्यवर्धेय्याने विशेषार्थं
नापि प्रसवविशेषो दृश्यते । ततोऽप्यविशिवादि एव वर्णो भवति ।

(छ) अपि भो ब्राह्मण सुखदुःखोचिततुष्टियापारव्यवहारमरचोत्पत्तिभयमैशु-
मीपचारसमतया नाख्येव विशेषो ब्राह्मणादीनाम् । इदं चावगम्यताम् ।

(ज) यद्येकश्चीतपन्नानां फलानां नास्ति वर्धमेदः उदुं वर पनसफलवत् । उदुं वरस्य
हि पनसस्य च फलानि काचित्पित्वा आखाती भवति काचित्पिहंततः काचित्पित्वा स्तस्यत
काचित्पित्वास्तः । न च तेषां मेदोऽस्ति । इदं ब्राह्मणफलम् इदं अचिबफलम् इह
वैश्वफलम् इदं ब्रूदफलमिति । एकश्चीतपन्नत्वात् । एव नराचानपि नास्ति भेदः ।

(झ) एकपुत्रोत्पन्नत्वात् अन्यच्च इवार्थं भवति । यदि सुखतीजाती भवति ब्राह्मणी
ब्राह्मण्याः कृत उत्पत्तिः । सुखार्थेति चेत् इत तर्हि भगता भगिनी प्रसंगः खान ।
तथावत्यागस्य न संभ्रम्यते तच्च जीमैऽत्यंतं विचक्षम् । तस्मादनित्यं ब्राह्मणम् ।

० । क्रियाविशेषश्च बहु चतुर्थ्येयवत्त्वात् क्रियते । तथाच युधिष्ठिराध्वेजिनेन
वैशंपायनादिनामिदं क्रियाविशेषतयातुर्थ्येयमिति—

पंडितो विभुतः पुषः स वै नाभा युधिष्ठिरः । वैशंपायणनामस्य प्रांजलिः परिपृच्छति ।
के च ते ब्राह्मणाः प्रोक्ताः किं वा ब्राह्मणवचनम् ।

एतद्विख्याति जीः श्रीतुं तन्नवान्नाकारोतु सं ।

आत्मादिभिर्बुधैर्बुद्धकलाधंजीगराग्निः । न इति सर्वभूतानि प्रथमं ब्राह्मणवचनम् ।

यदा सर्वे परद्रव्यं पवि वा यदि वा गृहे । अदत्तं नैव गृह्णाति द्वितीयं ब्राह्मणवचनम् ।

यज्जा नुरस्यभावं न निमंनो नि.परिपृच्छः । मुक्तचरति यो निव्यं ततोऽर्थं ब्राह्मणवचनम् ।

ईशानाशुभनारीचा तीर्थंज्योनिनतेष्वपि । मैत्रुनं हि सदा त्वत्तं चतुर्थं ब्रह्मचर्यम् ।
 सत्त्वं श्रीचं दद्या श्रीचं श्रीचमिन्द्रियनिवहः । सर्वभूते दद्याश्रीचं तपश्रीचं च पंचमम् ।
 पंचमचर्यचं पञ्च ईश्वरी श्री भवेद्विजः । तमचं ब्राह्मचं भूचा शिवाः ब्रूया बुधितर ।
 न कुलेन न जात्या वा क्रियाभि ब्राह्मणी भवेत् ।
 चंडाक्षीपि हि इतच्छ्री ब्राह्मचः स बुधितर । किं च भूवी चरंपावचंभीतं—
 एषमचंनिदं पृथं विचलाक्षीपुधितर । सर्वक्रियाविशेषेष चातुर्थ्यं प्रतिष्ठितम् ।
 सर्वे वै योनिना मत्ताः सर्वे सूत्रपुरिविषः । एकैर्द्रियैर्द्रियाचां च तत्ताक्षीवपुथैर्विजः ।
 ब्रूहीपि श्रीचसं पद्मोपचवान्ब्राह्मणी भवेत् ।
 ब्राह्मणीपि क्रियाक्षीनः ब्रूयात् प्रत्यापरी भवेत् । एवं च वैज्ञंपावचपाव्यम् ।
 पथेर्द्विवाचं चोचं यदि ब्रूदापि तीर्थवान् । ततो दानं प्रदातव्यमप्रमथं बुधितर ।
 न जाति इच्छते राजन् गुणाः कस्याचकारकाः ।
 चक्षीराचं चरेत् कतिं त देवा ब्राह्मचं विदुः ।
 परित्यज्य गृहवाचं वास्थिता मोचकाचिषोः । काम्यव्रताः कौतयं ब्राह्मवासे बुधितर ।
 चक्षिंसा निर्ममत्वं वा मतस्तत् सव्य वर्ज्यम् । रागद्वेषनिवृत्तिष एतद्ब्राह्मचर्यचरम् ।
 चला दद्या हनोदानं सत्त्वं श्रीचं कृति हृद्या । विद्या विज्ञानमाधिकमैतद्ब्राह्मचर्यचरम् ।
 गायत्रीमात्रसरोपिचरन्निमः सुयंमितः । नाधीत्य चतुरी वेदान् सर्वाशी सर्वविज्ञवी ।
 एकराक्षीवितस्वापि वा मतिर्ब्रह्मचारिचः । न तत्कृतसहस्रेष प्राप्नुवंति बुधितर ।
 पारमं सर्ववेदानां सर्वतीर्थाभिषेचनम् । सुक्तचरति श्री चर्यं तमैव ब्राह्मचं विदुः ।
 यदा न कुर्वते पापं सर्वभूतेषु दारुणम् । कायेण मनसा वाचा ब्रह्मचं वचते तदेति ।
 चचाभिचत्तं यदिदं विज्ञानां मोचं निवृत्तुं इतद्विज्ञानानाम् ।
 गृहं तु संती यदियुक्तमैतत् सुचंत्तवचायुक्तमिदं यदिह्यात् ।

कतिरियं सिद्धाचार्याचक्षीवपादानामिति ।

Buddhism began to decline at about A.D. 200, Sombot 250, or Shokabda 125, and continued for some 1000 years on decline or in declining state upto about A.D. 1200 or Shokabda 1125, all along strenuously struggling to maintain or regain its supremacy against the various heretical or non-Buddhistic sectarian religions, Pasupata, Nairgrontha, Tantrika, Shakta, Shaiva, Soura, Ganapatya, Bhairavi, Baisnava, etc. Vikromaditya is said to have recommended and enforced the era Sombot 1952 already current in Malawa and not to have originated or started it ; (Cf. Haroprasad Shastri—His History of India page 15). So that Vikromaditya lived long after its origin. Probably Vikromaditya, Kalidasa, Bororuchi, Mihir, Rishi Panini, Kapila Sankhya, Kanada, Patanjali, Goutama, etc. might have lived short time before the advent of Hiuen Tsiang A.D. 630 and after the commencement of the decline of Buddhism, when the Sanskrit language being divested from the Prakrit language had attained to its present reformed, settled Sanskrit type. The language

of Vedānta and Jaimini Darshana is hardly to be called Prakritika and it is not improbable that a second Vyasa and Jaimini arose afterwards or their names were selected as goodnames.

Rishi Panini, a non-Buddhistic sage, in the midst of the contests of Buddhism and non-Buddhistic sectaries, was opposed to the profuse use of liquors and was one of the pioneers to denounce liquors who afterwards formed the *Antiliquor clique*. He in his thesaurus of Sanskrit words places the Sura, Madya and Shaundika in the *Shudra Proborga*, or perhaps it was so transferred from the Vaishya Proborga to the Shudra Proborga by subsequent compilers or editors of Panini's thesaurus, who belonged to the Antiliquor clique formed to suppress liquors. This is likely; for otherwise Manu Sanhita would be at stake for saying that liquors form one of the many kinds of vendibles fit to be sold by the Vaishyas, (*Vide XI 85-6.*)

The condition of Soma Sura-madya and the Khonda Saha and of Shoonda and the Shaundis about 400 A.D. to 645 A.D. corresponding to Shakabdi 323 to 568 was as follows:—

'Throughout the country (Madhyadesha the people kill no living thing nor drink wine, nor do they eat garlic or onions, with the exception of the Chandals only. The Chandalas are named 'evil men' and dwell apart from others; if they enter a town or market, they sound a piece of wood in order to separate themselves; then men, knowing who they are, avoid coming in contact with them. In the country they do not keep swine nor fowls, and do not deal in cattle; they have shambles or wineshops in their market-places. In selling they use cowrie-shells. The Chandals only hunt and sell flesh.' Fa-hian's Travels.—Fo-kwo-ki. Chap X V I Samuel Beal—Buddhistic Records of the Western Worlds, Introduction.

'With respect to the different kinds of wine and liquors, there are various sorts. The juice of the grape and sugar-cane, these are used by the Kshatriyas as drinks: the Vaishyas use strong fermented drinks (shun-to); the Sramanas and Brahmans drink a sort of syrup made from the grape or sugarcane, but not of the nature of fermented wine, called therefore, 'not-wine-body', that is, 'non alcoholic'. Siyuki or Buddhistic Records of the western worlds from Hiuen Tsiang's Travels—Samuel Beal, Vol I BK II p 89.

'The mixed classes and base-born differ in no way (as to food or drink) from the rest, except in respect of the vessels they use. p 89.

'Each time they (the people of Moholach'a or Maharashtra) are about to engage in conflict they intoxicate themselves with wine, and then one man with lance in hand will meet 10000 and challenge them in fight. Moreover they inebriate many hundred heads of elephants, and, taking them out to fight, then they themselves first drink their wine, and then rushing forward in mass, they trample every thing down, so that no enemy can stand before them. Even Siladitya who subdued the whole of northern India failed in subduing them'—Si-yu-ki vol II. BK. XI p. 256.

The accounts about the Binoya Pitoka and its authenticity, genuineness or originality and the time of its composition current and rumoured about the time when the devout pilgrims of Han and Fan, viz. Fa-hian, Fo-kwo-Ki in 406, Sung yun in 518 A.D. Hiuen Tsiang or Chin-Shi in 629—45 A.D. etc. visited and travelled and

lived in Northern India in order to carefully collect informations about the Binoya Pitoka and the Buddhistic doctrines and principles in vogue in India, the original seat of Buddhism, ran as follow :—

'From the time of setting up the image of Maitreya Boddhisattwa, and afterwards, there were Sramanas from India who dispatched the Dharma-Vinaya beyond this river (Sint'u-ho, that is, Sindhu or the Indus) The setting up of the image took place rather more than 300 years after the Nirvan of Buddha in the time of Ping Wang of the Chan Family (770 A. D).'

According to this we may say that the extension of the great doctrine began from this image. Fo-Kow-Ki—Fa-hian's Travels, chapter VII. Samuel Beal's Buddhistic Records of the Western Worlds, Introduction XXX.

'100 years after the Nirvana of Buddha there were at Vaisali certain Bhikshus who broke the rules of the Vinaya in 10 particulars, saying that Buddha had said that it was so, at which time the Arhots and the orthodox Bhikshus, making an assembly of 700 ecclesiastics, compared and collected the Vinaya Pitaka afresh' Fo Kwo Ki, ch. XXVIII. Beal, Introduction.

'The purpose of Fahian was to seek for copies of the Vinaya Pitaka ; but throughout the whole of Northern India the various masters trusted to tradition only for their knowledge of the precepts, and had no originals to copy from. But here (at Pataliputra) in the Sangharama of the Great Vehicle he obtained one collection of the precepts, viz, the collection used by the Moha Sanghika assembly. This was that used by the first great assembly of priests during Buddha's lifetime. It is reported that this was the one used in the Jetavanavehar. Except that the 18 sects have each their own private rules of conduct, they are agreed in essentials. In some minor details they differ as well as in a more or less exact attention to matters of practice. But the collection of this sect is regarded as the most correct and complete.' Fo-Kwo-Ki, ch, XXXVI.

'The different (Buddhist) schools are constantly at variance, and their contending utterances rise like the angry waves of the sea. There are 18 schools each claiming pre-eminence. The partisans of the Great and Little Vehicle are content to dwell apart. According to their fraternity, they are governed by distinctive rules and regulation, which we need not name'. Siyu-Ki Beal, p. 80.

In the 400th year after the Nirvana of Tathagata, Kaniksha King of Gandhar consulted the sacred books of Buddha ; but he found the different views of the schools so contradictory that he was filled with doubt. At this time the honoured Parsva said, 'Since Tathagata left the world many many years and months have elapsed. The different schools hold to the treatises of their several masters. Each keeps to his own views, and so the whole body is torn by divisions'. Beal Vol 1 Bk III p. 151.

'Kaniksha said, 'I will therefore arrange the teaching of the three Pitakas of Bddha according to the various school'—152

'Parsva and 499 Buddhist priests said to Kaniksha, 'We cannot go to the stone grot at Rajgriha where Kasyapa had held his religious assembly ; because there are many heretical teachers

there, and different Sastras being brought under consideration.' 153.

'Vasumitra said, 'I have also studied with earnestness the obscure literature of the three Pitakas and the recondite meaning of the five Vidyas.' p 154.

'These 500 sages and saints first compared in 10 myriads of verses the Upadesa Sastra to explain the Sutra Pitaka ; next they made in 10 myriads of verses the Vinaya Vibhasa Sastra to explain the Vinaya Pitaka ; and afterwards they made in 10 myriads of verses the Abhidharma vibhasa Sastra to explain the Abhidharma Pitaka.' 155.

All the Kings of Northern India adopted Buddhism and established or enforced it to the subjects of all classes ; and the Brahmans espousing Shaiva, Pasupata or other sectarian religions were considered as heretics, were oppressed and had to seek shelter in Jungles and on mountains and at other solitary places. They offered sacrifices to their Devas or gods, entreated this or that sovereign and prayed for their deliverance. Their heart burned with jealousy against the Buddhist Stramanas, Arhats and Sakya putras or the followers of the religion of Sakya-muni Buddha enjoying universal reverence in glittering Sangharams and Mothas and erecting Stupas to the mortification of the Brahmans. The Brahmans assembled and lived in the remote solitary, secluded caverns of mount Abu to the north of the Vindya hills and continued in purifying sacrificial fire with the water of the Ganges and persuaded and ultimately succeeded in winning over four Rajputa tribes, the Bitihotra, Bhoja, Swoyonjata and Shaundikeya-kula of the Haihaya dynasty in espousing their cause. They were called the Promoras or Agnikulas. Some 2100 years ago they subdued the neighbouring Buddhist Kings, destroyed Buddhist convents, Songharamas and Stupas and enforced the religions of the Brahmans. The bravest and mightiest of them that could most destroy the Buddhists would assume the title of Shokari or properly Shakyari or enemy of the Shakyas or Shakyaputras, and not merely of the Shoks or Scythians. Thus Bikromaditya Shokari in whose honour was revived the Malabar era Sombot 1900 years ago. Salivahana Shokari, etc. The Shokabda of Salivahana Shakabonipoti mark the time when the overthrow of the Buddhis was signal. Gradually the Brahmans of all sects, Pasupota, Shoiva, Shakta, etc. gained access everywhere throughout Northern India ; and the Brahmans considered as heretics lived side by side with the Buddhist Sromanas and Arhots, and Songharamas and Stupas lay side by side with the Deva-Temples in every town and village which is reminded by the present mosques side by side with the Hindu temples on a miniature scale. Henceforward the history of Northern India was one of Crusades or religious fights amongst the princes instigated by the Sromanas and the Brahmans, feuds, contests and deadly intrigues and conspiracies for the over-throw of the rivals, in which the harmless Buddhists keeping aloof from injuring animals are less to be blamed. Brahmaniya at first in its preliminary Shaiva, Pasupota, Noigrontha and other aspects under the cinder-covered Yogis, Aghoris, Beheris, Dandis, Noigronthas and Bhairabs extending from the decline of Buddhism at 125 Shaka

and struggling and coping or vieing with Buddhism, passed in its Shoiba aspects as modelled by Shonkaracharya, Shayanacharya,

बल निवृत्तिरैवैवौ वैद्विद्यैःखिचं जगत् निर्मले तनयं वन्दे विद्यातोषनचिह्नम्

Sridhor, Mohidhor, etc from Shak 700, struggling to beat down the Baudhas, the Tantrikas and the Jainas and finally in its Shaiva, Shakta, Saura, Garhurha, Ganapatya and other phases reached its Vaishnava aspect which could overcome Buddhist and other antagonists for ever. During Hiuen Tsiang's time there was religious toleration.

There are 2 Sangharams here (in Ki-jou-i or Kanauj), both belonging to the system of the Little Vehicle'. Fo Kwo Ki on Fahian's Travels, chapter XVIII. Samuel Beal on Buddhistic Records of the Western Worlds, Introduction.

Sravasti is the capital of Kosola. The unbelieving Brahmins from Jealousy desired to destroy these various Buddhistic buildings (of Sravasti); but on attempting to do so, the heavens thundered and the lightnings flashed, so that, they were unable to carry out their design'. Fo Kwo Ki on Fahian's Travels. chapter XX.

'The heretics constantly appointed persons to take care of their temple, to sweep and water it, to burn incense and light lamps for religious worship; towards the approach of morning their lamps disappeared, and were discovered in the midst of the Buddhist chapel. On this the Brahmins, being angry, said, 'these Sramanas take our lamps for their own religious worship'; whereupon the Brahmins set a nightwatch and then they saw their own gods take the lamps and move round Buddha's chapel three times, after which they offered the lamps and suddenly disappeared. On this the Brahmins, recognising the greatness of Buddha's spiritual power, forsook their families and became his disciples'. Fo-Kwo Ki, ch. XX.

'Devadatta also has a body of disciples still (400 A. D. or 323 Shakabda) existing; they pay religious reverence to the 3 past Buddhas, but not to Sakyamuni Buddha'. Fo Kwo Ki, ch. XX.

(Kasyapa Buddha of To-wai or Todwa ch, XX; Crakuchchanda Buddha of Napika 12 yojanas S. E. of Sravasti; and Kanakamuni Buddha ch XXI.)

Both heretics and believers (in Buddha) were in Kashmir (Kiashimito).—Beal 148.

After Kaniksha's death the Krittya race again assumed the government, banished the Buddhist priests and overturned the religion. The King of Himatala (Himachala) of the Country of Toholu (Tukhara) by descent of the Sakya-race murdered the king of the Kritiyas and established Bauddha religion again. 157.

At Hiuen Tsiang's time the Sangharamas of Magadha were mostly deserted, and the Temples of Devas with enormous number of unbelievers abounded. 163.

At Hiuen Tsiang's time there were many Sangharams and 10 Temples of Deva or Deva-Temples at Udyana BK III vol 1, page 121, Sangharams mostly deserted and Deva-Temples with enormous

number of unbelievers at Kasmir 163. Sanghos and D. T. at 165; 10 Sanghas. and 8 D. T. s in Chinapatti 173; 50 Sanghas with 2000 priests and 3 D. T. s with 500 heretics (pasupotas) in Jalandhara 176; 20S and 15 D. T in Kuluto 177; people honour heretics, Songharams in ruin. 10 D-T 179; 20 Sangh with 2000 priests and 5 D T of all sects at Moluto (Mathura) 180; 3 S. and some hundreds of D T of various sects at Sata-ni-shi-fala (Thaneswar) 183; 5 S and 100 D T of all sects at Srughna 187; 20 S and 50 D T at Motipur (Mati pulo) Madawar or Rohilkhond in 90; 5 S and 10 D T at Brahmapura 198; 2S, 30 D T at Govisana 200; 10S and 9 D T of Pasupatas, etc at Anikshetra; 2S, 5 D T at Virasana 201; 10S D T at Kapitha. Heretics and believers in equal numbers at Kiejo-kioshe-kwo or Kanauj—some hundreds of S and 200 D T Bk. V. 210 T of Sungod and Maheswar 223.

'Then the Kings of the 20 Countries who had received instructions from Siladitya Raja assembled with the Sramanas and Brahmans, the most distinguished of their Country, with magistrates and soldiers. From the first day of the second month of the Spring time he had presented exquisite food to the Sramanas and Brahmans till the twenty-first day; all along from the temporary palace to the Songharama where he placed the golden Statue of Buddha of his height, there were highly decorated pavilions. The King on leaving the resting hall, made them bring forth on a gorgeously caparisoned great elephant a golden statue of Buddha about three feet high. On the left went the King Siladitya dressed as a Sakra holding a precious canopy, whilst Kumar Raja dressed as a Brahma Raja holding a white *Chamor* went on the right. 20 Sramanas followed in the procession'. This Songharam was suddenly on fire and burned down. 'A wretch with a knife was caught in the act of assassinating the King; who said on enquiry 'Led astray by a single word of the heretics, and flattered by their importunity, I have turned as a traitor against the King'. The King then asked, 'And why have the heretics conceived this evil purpose?' He answered and said, 'Great King; you have assembled the people of different countries, and exhausted your treasury in offerings to the Sramanas, and cast a metal image of Buddha; but the heretics who have come from a distance have scarcely been spoken to. Their minds, therefore, have been affected with resentment, and they procured me, wretched man that I am! to undertake this unlucky deed'. The King then straitly questioned the heretics and their followers. There were 500 Brahmans, all of singular talent, summoned before the King. Jealous of the Sramanas whom the King had revered and exceedingly honoured, they had caused the precious tower to catch fire by means of burning arrows, and they hoped that in escaping from the fire the crowd would disperse in confusion, and at such a moment they purposed to assassinate the King. Having been foiled in this; they had bribed this man to lay wait for the King in a narrow passage and kill him. Then the ministers and the kings demanded the extermination of the heretics. The king punished the chief of them and pardoned the rest. He banished the 500 Brahmans to the frontiers of India, and then returned to his capital, Si-yu-ki, —Beal vol I. pages 218-21.

100 S. and 10 DT. with few heretics in Oyuto or Ayodhya 225 ; 5 S and 10 DT. at Hayamukha 230 ; the people love learning and are very much given to heresy, 2S, several tens of DT, number of heretics very great at Prayaga 230 ; 10S, 50 D-T, number of heretics enormous at Kausambi 235, 20 S, 50 D T at Bisakha 240 ; Several hundreds of Sangharamas in ruin, 100 DT with heretics in Shravasti ; Siyuki—S. Beal, Vol II. Bk VI, page 2 ;—The heretics to devise some evil about Buhdha to slander him before the congregation procured a courtesan to hear him preach, killed her and buried her in the Jetavana ; and slandered Sramana Gautama (Buddha) saying he had some secret correspondence with her and killed her to stop her mouth. But the Devas in the sky chanted 'This is a slander of the infamous heretics.' Siyuki 8 Devadatta plotted to kill Buddha with poison and went down alive into hell through a ditch. Kukuli, the Bhikshuni, slandered Buddha and went down alive through a second ditch. Chansa (Chinchi or Chanche), the daughter of a Brahman, heard Buddha to preach the excellent doctrine of the law for men and Devas, tried to destroy his good name in order that her teacher may alone enjoy a wide reputation, said that she was big with child by Buddha and she went down alive into hell through a third ditch. 9.

1000 S in ruins, 2 DT, T. of Iswar Deva (23) in Kapilvastu 14 ; Shashanka Raja destroyed the religion of Buddha 42 ; people mostly unbelievers, a few reverence the law of Buddha, 30 S. with 3000 priests, 100 DT., with 10,000 sectaries honour Maheswar at Po-lo-ni-she (Baranasi) Bk VII. 44 ; 10 S, 20 D T at Chue-chu or Ghazipur 61 ; heretics and believers live together, 5 S, several tens of DT. at Feisheli or Vaisali 69 ; 10 S, several tens of DT in Vriji 78 ; believers and heretics mixed together, Sangharamas and Deva-Temples closely joined in Nipolo or Nepal 81 ; 50 S, 10,000 priests, 10 D-T in Magadha vol II. Bk VIII- page 82 ;

'The heretics discussed their opinions ; and Deva Bodhisatva refuted their points one by one ; and Asoka was satisfied and erected a Stupa in honour.' 99. 'Asvaghosha Bodhisattva defeated a Brahman with demon. 100. In Southern India Guna defeated Madhov (a heretic who followed Sankhya system, *Seng-Kie* 104) 106.

Devadatta flung a stone to strike Buddha 153 ; 10 S, 4000 priests, 12 D-T in Hiranya Parvata Bk X vol II. 186 ; several tens of S in ruins, 200 prs, 20 D-T in Champa 192 ; Kajnighara 6 S, 10 D-T 193 ; 20 S, 300 prs, 100 D-T at Pundravardhan 195 ; Kiamolupo Kamarupa).—No Buddhism here ever, 100 D T, reigning king Vaskar Varman a Brahman though not Buddha respects Sramanas 196 ; 30 S, 2000 prs, 100 D T Nirgronthas in Samatala South of Kamarupa 199. 10 S, 1000 pr, 50 D-T in Tanmoliti (Tamralipti) 200 ; 10 S, 2000 pr, 50 D-T in Karna Suvarna 201 ; at first a Sramana and a heretic discussed, the heretic was defeated ; its king accepted Buddhism 203 ; in Ucha (Udra) 100 S, 10,000 pr, 50 D T 204 ; No Buddhism, 100 D-T in Konyodha 206 ; 10 S, 500 prs 100 D-T, Nirgranthas in Kalinga 208 ; 100s, 10000 pr, 70 DT in Kosola 210 ; 20 S, 3000pr, 30 DT in Antala (Andhra) 218 ; 100 S in ruins, 100pr, 100 DT in Dhanakataka 221 ; S in ruin, no Buddhism, tens of DT in Chuliyé (Chulya or Chola) 227 ; 100s, 1000pr, 80 DT, Nirgranthas in Talopicha (Dravida) capital Kinchipulo (Kanchipura) 229 ; S in ruins, 100 D-T, Nirgranthas in Malakuta (Malaya) 231 ; 100s, 2000pr no heretic in Simhala Bk XI. Vol II p 247 ; 100s, 10000pr, hundreds

of DT in Kankappura 254 ; 100S, 5000 pr, 100 DT in Maharastra, its king Pulakesi invincible even to Siladitya 257 ; 10 S, 300 pr, 10 DT Bharu Kachcha 260 ; the men are given to heretical belief and to true faith, and so live together 100s, 2000pr, 10 DT Pasupatas in Molopo (Malava) 261 ; 10s, 1000pr, tens of DT in Kiecha (Kachchha) 266 ; some hundreds of S, 6000pr, hundreds of DT in Valabhi its Khatriya Raja, Dhruvapat was nephew of Siladitya of Malava and son-in-law of Siladitya the present king of Kanauj 267 ; 10 S, 1000 pr, tens of DT in Usheyenna (Ujjaina), its Brahman king was a heretic 271 ; all heretical, Pasupata, king was Brahman in Maheswarapura 271 ; 100 S, 10,000 prs 30 DT, Sudra king revered the law of Buddha in Sintu (Sindh) 272 ; 10 S mostly in ruins 8 D T, sun-Deva in Mulo sanpulo (Mulosthanapura) 274 ; 10 S 1000 pr 20 D T in Pofato (Parvata) 275 ; 80 S 5000 pr 10 D T Pasupata in Otienpochilo 276 ; 100 S 6000 pr, hundreds of D T, Maheswar Deva Pasupata in Langala 277 ; 3 S, hundreds of D T Dinav god in Polasse (Persia) 278 ; 50 S 3000 pr 20 D T Pasupata in Pitasila 279 ; 20 S 2000 pr 5 D T Pasupata in Avanda 280 ; tens of S 300 Pr 5 D T Pasupata in Varana 287 ; 2 S in Sambhi 297 ; 10 S 500 priests in Kie panto 299 ; 10 S 1000 prs in Usha (Och) 307 ; hundreds of S 10000 prs in Kiesha (Kasgar) 307 ; hundreds of S in ruins Cho kiukia (Yarkiang) 308 ; 100 S 5000 followers converted by an Arhat from Kasmir 309 at Khotan 312 ;

Still about 323 to 568 Shakabdi, the lakes were haunted by monstrous dragons () which could assume any shape and beget fierce offsprings in mares and women, and still men could perform extraordinary things with the aid of demons and men believed in charms and magic. The Sramanas and the Brahmanas respectively maintained or held out their position in the estimation of princes and populace by working miracles. The Buddhism was in ascendance if its Sramanas or priests could defeat the Brahmanas considered now heretics in performing greater miracles or in discussion of opinions ; and *vice-versa*. Such miracles and monsters are now-a-days impossible ; because the progress in Physics or the Science of nature has explained them away to be regular course of the principles and laws of nature, the unreal, transitory *phenomena* of the *noumena* or *Substratum* or real substance ; the greater miracles of Telegraph, Telephone, Electric Tram, Fan and experiments, Photograph, Phonograph, Locomotive and other Engines, Dinamite and other acts of Gunpowder, etc. of ordinary every day life are so many illustrations.

'When Science from Creation's face
Enchantment's veil withdraws,
What lovely visions yield their place
To cold material laws.'

Longfellow

'Vikramaditya, king of Sravasti, wishing to put a check to the various opinions (106) and settle the true limits, for the opinions of different religious sects were so various that the mind knew not what to believe, made the second decree thus : 'The doctors of law belonging to the heretics are distinguished for their ability. The Shamans (Sramanas) and the followers of the law (of Buddha) ought to look well to the principles of their sect ; if they prevail, then they will bring reverence to the law of Buddha ; but if they fail, then they shall be exterminated.' Manorhita (a Buddhist priest) was by strata-

gem made to die for publishing a reward of *lak* on Vikramaditya's head (p. 108). And the heretics (Brahmans) prevailed. After Vikramaditya's ruin, Vasubandhu, Manorhita's disciple, upheld Buddhism and the heretics were abashed and retired. Siyuki or Buddhist Records of the Western Worlds in Hiuen T Siang's Travels—Samuel Beal Vol I Bk II p 108-9.

Bodhisathva said to Harsa Bordhan, 'The king of the country Karna Suvarna has overturned the law of Buddha. Now when you succeed to the royal estate, should in the same proportion exercise towards it the utmost love and pity; Bk. V. 212 He upheld the cause of Buddha 214.

'Here(outside the northgate of the palace city of Magadha)Devadatta and Ajatsatru Raja, having agreed to-gether as friends, liberated the drunken elephant for the purpose of killing Tathagata. But Tathagata miraculously caused five lions to proceed from his finger-ends; on this the drunken elephant was subdued and stood still before him'. Siyuki Bk. IX. Vol II page 150.

'All the Brahmacharins said to Srigupta.' 'The men of the country greatly honour Gautama, and in consequence he causes our disciples to be without support. Invite him then to your house to eat, and before the door make a great ditch and fill it with fire and cover it over slightly with wooden planks to conceal the fire; moreover poison the food; so that if he escape the fire he will take the poison. Srigupta so wished to destroy the Buddha by fire concealed in the ditch and poisoned rice. When his (Buddha's) feet trod on the threshold of the door the fire in the pit became a tank of pure water with lotus flowers on its surface. The Lord having eaten the rice, began to declare the excellent law, on which Srigupta having attended to it, himself became a disciple. 152. Bimbisara Raja heard his doctrines. (V. P. 153)

Ananda in Somadhi was frightened by Mara Raja and recovered his composure when Tathagata patted his head. 154.

'Karanda animated by a true faith by hearing Tathagata said, 'And now the leader of gods and men has no place in which to lodge.' Then the spirits and demons affected by his faithfulness, drove away the heretics, and addressing them said 'Karanda, the householder, is going to erect a Vihar here for the Buddha; you must get away quickly, lest calamity befall you.' The heretics with hatred in their heart and mortified in spirit, went away.' 160.

'After the Nirvana of Tathagata the kings divided the relics; the king Ajatsatru returned then with his share, and from a feeling of extreme reverence built (a Stupa) and offered his religious offerings to it. When Asoka Raja became a believer, he opened it and took the relics, and in his turn built another Stupa.' 160.

'Sakra, King of the Devas walked above the earth 4 fingers high leading Buddha along the road. Bimbasar Raja of Magadha with all the Brahmans and 100000 merchants proceeded from Rajgriha to meet and escort the holy congregation.' 177.

First there was a discussion between a Brahman and Bhadrachuchi Bhikshu; the Brahman was defeated, then the king of Brahmanpur espoused Buddhism. 263-4.

Whatever informations these foreign pilgrims of Han (China) and Fan (Thibet) had were supplied to them by the Buddhistic Sramanas whom they sincerely trusted. The Sramanas might have fabricated, exaggerated, concealed or distorted facts to meet their ends and the

pilgrims independently were not competent enough to realise and collect real facts, or they might have misconstrued or misunderstood facts, or might have inferred general rules from special accidents. However the names of persons, the currency of usages and customs, the hearsay rumour of past events, etc. recorded in their travels must have existed before if they existed at all.

'The city of Kapilavastu was like a great desert having a congregation of priests and 10 families of lay people. The country of Kapilavastu is now a great desert; you seldom meet any people on the roads for fear of the white elephants and the lions.' Fokwoki on Fahian's travels. Ch. XXII, Samuel Beal on B. R. of the W. W. Introduction.

Sakra Deva was still revered. King Ajatsatru tried to kill Buddha. Fokwoki Ch XXVIII.

'In Gridhra Kuta sat 4 Buddhas. Devadatta hurt Buddha's toe with a rolling stone. Gaya was desolate and desert. Fokwoki. Ch XXIX.

'There are 24 Sangharamas in this country (Tamralipti at the sea-mouth); all of them have resident priests, and the law of Buddha is generally respected.' Fokwoki Ch. XXXVII.

Buddhism in Simhala Dwipa. ch. XXXVIII. Brahmins sailing with Fahian from Java or Sumatra to Kwang Chow in China. Fokwoki XL.

'The families of India are divided into castes, the Brahmins particularly are noted on account of their purity and nobility. India, is called the country of the Brahmins (Polo men). Siyuki.—Samuel Beal Vol. I Bk. II. page 69.

'The Kshattriyas and Brahmins are cleanly and wholesome in their dress and they live in a homely and frugal way.' S. Beal p. 76.

'The Brahmins study the four Veda Sastras.' S. Beal page 79.

'These (deeply versed in antiquity) rise above mundane presents, and are as insensible to renown as to the contempt of the world. Their name having spread afar, the rulers appreciate them highly, but are unable to draw them to the Court. The chief of the country honours them on account of their (mental) gifts, and the people exalt their fame and render them universal homage. This is the reason of their devoting themselves to their studies with ardour and resolution without any sense of fatigue.' S. Beal Vol I Bk. II—pp. 79-80.

(Various grades of learned men according to the nature and extent of acquirements.) Beal. Vol. I Bk. II page 81.

'With respect to the division of families, there are four classifications. The first is called the Brahmins (Po-lo-men), men of pure conduct. They guard themselves in religion, live purely, and observe the most correct principles. The second is called Kshattriyas (T'ea-ti-li), the royal caste. For ages they have been the governing class: they apply, themselves to virtue (humanity) and kindness. The third is called Vaisyas (Fei-she-li), the merchant class: they engage in commercial exchange, and they follow profit at home and abroad. The fourth is called Shudra (Shu to-lo), the agricultural class: they labour in ploughing and tillage. In these 4 classes purity or impurity of caste assigns to every one his place. When they marry they rise or fall in position according to their new relationship. They do not allow promiscuous marriages between relations. A woman once married can never take another husband. Besides these there are other classes of many kinds that intermarry according to there several callings. It would be difficult to speak of these in detail.' S. Beal, vol 1 BKII. p 82.

'The succession of kings is confined to the Kshatriya caste. The chief soldiers of the country are selected from the bravest of the people, and as the sons follow the profession of their fathers, they soon acquire a knowledge of the art of war.' Vol I Bk II p 82.

'There are no regulations as to dress for mourning, nor any fixed time for observing it. There are no anniversaries (of the dead) observed.' Beal Vol I Bk II. page 86.

'Onions and garlis are little grown ; and few persons eat them ; if any one uses them for food, they are expelled beyond the walls of the town.' Beal Vol. I. Bk II p 88.

'To the north-east of the city of Polusha is the temple of Moheswar Deva ; the heretics who cover themselves with ashes come here to offer sacrifice. Beal 114.

'Rishi Panini of Polotulo (Salatura). 114.

King Kaniksha with the honourable Parsvika summoned a Council of 500 saints and sages in Kashmir. Beal. p. 117.

'There were 10 Temples of Deva and mixed number of unbelievers who dwell in them (in Udyana). Vol. II. Bk III. p. 121.

Sibika Raja 125. Asoka 127. Mahirkula-Raja was enemy to Buddha 170-1. 300 years after the Nirvana of Buddha Katyayana wrote Abhidharma Jnan Prasthana Sastra 175. Vaishya Raja at Paryatra 179.

Abhidharma-followers honour Sariputra ; meditators, Mudgalputra ; Sutra-reciters, Purna Maitra Yaniputra ; Vinaya-readers, Upali ; Vikshus, Ananda ; Sramanas, Rahula ; and others Manjusri. 180—1 ; Sudra Raja at Matipur 190. Arhat Devashena and Guruprobha 199. Sanghabhadra and Vasubandhu 194. Bimal Maitra 196.

'Harso Bordhan's titles were Kumara Raja and Siladitya. He was contemporary with Hiuén Tsiang. 213 In all high ways of towns and villages in India he erected hospices provided with food and drink and stationed physicians with medicines for travellers and poor persons round about. 214. Every year he assembled the Sramanas from all countries and bestowed on them food, drink, medicine and clothing. Once in 5 years he held the great assembly called Moksha. Constantly in his travelling place he would provide choice meats for men of all sorts of religion. The Buddhist priests would be perhaps 1000 ; and the Brahmins 500. Siyuki 215.

Udayana 235. Dharmapala 239. Udayan's Sandal-wood figure of Buddha. Bk VI. Vol II page 4.

Rishi Asita contemporary with Suddhodana 16.

Ajnat Kaundinya was a contemporary with Budhba 52. Gunamati Bodhi Sattva Bk VIII 104. Purna varma was the last of Asoka's dynasty 118 ; 174.

'Tathagata, his work of conversion being done, and just on the point of attaining Nirvana, addressed Kasyapa and said, 'Through many Kalpas I have diligently borne painful penances for the sake of all that lives, seeking the highest form of religion. What I have all along prayed for I have now attained to the full. Now as I am desirous to enter Maha Nirvana, I lay on you the charge of the Dharma Pitaka. Keep and disseminate without loss or diminution.' Vol II. Bk IX page 143.

Jaysen was a Kshatriya of West India 146.

After Tathagata's Nirvana Ananda collected by singing through the *Sutra pitaka*, 'Upali who clearly understood the rules of discip-

line collected the *Benaya pitaka* and Kasyapa collected the *Abhidharma Pitaka*, in the Sihavira Convocation of 999 Arhats. The men not permitted to join Kasyapa's assembly, 100,000 in number in Mohasangha collected five *Pitakas* namely, *Sutra*, *Vinaya*, *Abhidharma*, *Khudda Kani-Kaya* and *Dharani*. They said, 'Whilst Tathagata was alive we all had a common master ; but now the king of the law is dead it is different' 164.

Sakraditya, king of Nalanda, not long after Buddha's Nirvana respected and esteemed the system of the one Vehicle. His son Buddha gupta Raja built a Sangarama. Tathagata gupta, a successor built another. Baladitya Raja a successor built another. His son Bojra built another. 170.

Dharmapal, Chandrapal, Gunamati, Sthiramati, Probhamitra, Jinamitra, Jnana Chandra, Siga buddha Silabhadra, etc. the Nalanda-Sages were Students at the College of Nalanda. 171.

Kwantsztai (Aboloketeshwor) Bodhi Sattava 172.

Srutavim Sati Koti 187, Yaksha Vakula 190, Vaskar Varman of Kamrupa and Siladitya of Kanauj were contemporary with Hiuén Tsiang 198.

Going N. E. (i. e. from Kamrupa) Hiuén reached Srikshetra, thence S. E., Kamlunka ; thence East, Dwarapati ; to E. Isanpura ; to E., Mahachampa or Lini ; to S. W. Yamadwipa 200.

Nagarjuna Bodhi Sattva 210. Jina Bodhisattva 218. Manjusri Bodhisattva 220. Bhava Viveka 223.

Hiuen Tsiang's residence in India 1000 years after Nirvana (page 222) + last 100 years (page 223).

The King of Malava, Siladitya placed images of 7 Buddhas in his vihar 261.

Red-sandal wood figures of Moheswar Deva, Vasudev, Narayana Deva, Buddha Lokanath at Brahmanpura. 262.

The antagonism between Buddhism and Shoiba and other religious sects existed even after Shakabda 700. It appears from Shankar Bijaya that then also Buddhism prevailed throughout the whole length and breadth of the country and the Shaiva and other religious sects were preaching, extending and establishing their own respective religion by subverting Buddhism by winning over the mind of all men, populace and princes, with something looking miraculous. The main object of Sankar Bijaya composed by Madhob or Shayanacharya Shankar's disciples is to describe how Shankaracharya a native of Malabar established the religion of one God Brahma by travelling through the country defeating and turning back the Buddhists and confirming the belief of the people and princes with miracles and enterprises and suppressing the oppressions of the Tantrikas and other sects. Then perhaps the term Dwija was restricted to the Brahmins. Then the Jaina religion was in its rise. Then the Purans, Mahavarat, Smriti and other Shastras commenced.

Then the Shakyas or Buddhists found fault with the Vedas, the world was full of rogues (Non-Brahmins), the evening prayers, Nyasas and the like were not observed, the Brahmins were not fed in feasts, the Kapalikas executed the Brahmins and none paid any respects to the Brahmins ; therefore to establish the ways stated in the Vedas and the Varnas (caste-distinctions), Ashramas (the stages of a man's life), the respects to a Brahmin, and polite behaviour, to remove unmannerly behaviour, to check the rogues (Buddhists and other non-Brahmins) and to protect the world, Shankaracharya made

the annotations called the Brahma-Sutra or categories of the Vedas. In rivalry with Buddhism to generate faith and conviction in king Sudhanwa he fell down from a rock and so defeated the cause of Buddhism. The Buddhists could not say what there was in a pitcher ; and the Brahmans could explain it. This created conviction in king Sudhanwa, his mind turned away from Buddhism towards Shaivism as dictated by Shankar, and there was promulgated the royal edict to murder all Buddhists in India between the Cape Comorin and the Himalayas. The Jainas adverse to the good Brahmanya were killed. Thus was saved by Shankar the system taught in the Vedas almost destroyed or overturned by the Shakyas, the Pashupatas, the Khapanaka Kapalikas, the Baisnawas and other crafty men preaching adverse teachings. The Buddhists were panic-struck and troubled. The Yougis, the Jainas, the atheists, the Bait-andikas, the Baisheshikas and the Darshanikas disappeared. The Buddhists occupied all the world and the Vaidic system disappeared. At first Bhattapada devoted himself to save it. But the Buddhists with disciples visited Rajgriha to keep the King, the government and all the countries under control and would say that the king and the country were theirs, that none would be allowed to preach the Vaidika doctrine, that the Vaidika doctrine was objectionable and theism impossible for want of proof, that the Vedas could not be relied upon as proof, and that the Buddhistic doctrine must be followed. Bhattapada saw no way to relief and turned out their disciple instead of converting them. A Buddhist found fault with a Vaidik doctrine and tears rolled down Bhattapad's cheek, and the Buddhists and the Vaidikas drove him out and threw him down from a palace. But he was saved through faith in the Vedas. Whoso taught a single letter was a preceptor, and to disregard him was sin ; so Bhattapada burned himself to death in the fire of husk, and requested Shankar to overturn Bhuddhism. Mondon Misra of Mahismatipur vacillated whether the Vaidik doctrine was self-sufficient or would be proved by some other tenets ; whether Karma or deeds are the cause of happiness and misery, or the self-existent almighty omniscient Soul or essence causes them ; whether the world is real or ideal, and so on, and said that Karma saves man and is prayed for by bodied beings of the world upto death. Shankar who held that the Highest Essence and life are identical averred that highest soul and the soul of man are identical, that is, as the mother of pearls appear as silver, so the essential and pure God as the everlasting happiness and knowledge when covered with profound ignorance of no beginning appears in the form of the endless Universe. They argued thus, and Mondon being vanquished repudiated the white garment and the wordly life and embraced asceticism by wearing the yellow garment. The Buddhists who held that there is nothing, destroyed the Ethics ; the knowledge of soul was derived from Kanad ; Bhattapada Kaumarila led the way ; the followers of Sankhya taught of humility and misery ; the followers of Patanjali restrained the mind and taught its worship ; thus God became shattered and weakened ; and Shankara demonstrated the Highest Essence. Some cannot see it ; some deny it ; some admit it, but deny its connection with the elements and the elemental properties, None restrict their non-existence ; and Shankar did it. The atheistic Charbakas conceal the sublime soul ; the Kanads protect it by postulating its being the prime cause and knowledge ; Kaumarila said, 'all ceremonies were

for obtaining heaven,' and reduced god to a slave; the Sankhyas call it Pradhan (atoms) and render it dependent on Prakriti (electricity); Shankar constructed the Highest God. He defeated in argument the Shaktas of Setubandha (Comorin) who used to drink wine by pretending the worship of Kali. By degrees he won over the countries of Pandya and Dravidha, checked the Tantrikas of Kanchipur, and went to Ujjaini to win over the gangs of the Kapalikas. Krokoch their preceptor directed Shankar to wear ashes and man's forehead, to worship Bhairav with man's head besmeared with blood and wine, and to turn out a Kapalika. King Sudhanwa expelled him from the pail of devout sages; and Krokoch proceeded to kill them. The Kapalikas were defeated in war with arms; Krokoch meditated with a man's forehead on his palm; it became full of wine; he drank half of it, and invoked Bhairava with the rest. The Mahakapali with wreaths of men's heads and foreheads, shining locks and triband appeared in presence and being requested to kill Shankar severed Krokoch's head, saying, 'Shankar is my soul and incarnation, did you offend him?' And the Kapalikas were defeated. When at Surat the Shaiva Nilkanta, Haradatta and others with disciples submitted to him Udayana and other sages trembled. The Pancharattra Balsnav sect of Dwarka preached the distinction of God and life, of the animals among themselves, of the inanimate objects among themselves, of God and objects devoid of knowledge, and of the animated objects, and was vanquished by Shankar's disciples. The wicked Bhatta Bhaskar was defeated. Shankar's annotations were extended into Naimisa and Darada. Abhinava Gupta was defeated and caused Fistula in Shankar by infectious incantations. The Southern gate of the holy place of Sharoda in Kasmir was shut up for want of sages of the Deccan and Shankar its sage opened it.

विद्यातमिव भगवन् विद्यते यद्विनाय नः । वक्ष्यन् सुगतान् बुद्धवपुर्धारी जगद्गुरुः ।
 १।१०। तत्प्रदीपानामालम्ब्यैर्वर्षैर्दर्शनद्वयोः । व्याप्तदाम्नीं प्रभो धामी रात्रिः सन्म-
 सेरिव । १।११ वर्षात्रयसमाचारान् विदन्ति ब्रह्मविद्युः । रुक्म्यासायवचसा जीविका-
 न्मनसां प्रभो । १२ न सव्यादीनि कर्षाणि प्लावं वा न कदाचन । करीषि भुजः
 कश्चित् सर्वे पापच्छतां गताः । १३ युतेऽपि दधति श्रीं क्रतुरित्युत्तरवयं । क्रियाः
 कार्यं प्रपञ्चेन कार्यं क्रतुभुजो वयम् । १४ शिवविष्णुमहेश्वरैर्लिङ्गकक्षादिचित्रितैः । पापच्छैः
 कर्षे संश्लेषं कावच्छमिवदुर्लभैः । १५ अनन्यैर्गैवभावेन गच्छन्त्युत्तमपुरुषम् । युतिः
 साधीनश्चरैः का वा प्राप्ते न हृदिता । १६ सद्यः जपतविशिरः पञ्चलाभितसेरैः ।
 न भवता जीकनय्यादा वा वा कापालिकाधमैः । १७ अनन्यैः वक्ष्येनामीः कति मुनी
 सक्कथाः । जने वैद्य परं दत्ता दुरतां दुःखमाप्स्यते । १८ तद्वर्षाङ्गीकरचार्यैस्तुक्का
 निक्षिपान् खान् । वर्कस्यापयतु श्रीतं जगद्देन सुखं व्रजित् । १९ दुष्टाचार विनाशाय
 वर्कसंस्कारमाव च । कार्यं कृत्स्नं ब्रह्मस्वतात्पर्यार्थेनिर्ययम् । २० तद्वरचक्षे रचितं
 ज्ञानं सक्कथं जगतीतकम् । तदधीनत्वतो वर्षात्रयसर्वमतेततः । २१ द्रव्यमीनिद-
 ह्मैर्वर्षमिति उच्यतेः पुराः । मन शूद्राजयविदो विच्छेदोत्तमीपवी । २२ मन्थनं
 कावस्तुवर्तु ननुप्राप्तीमवेव ती । अपतीत्यावती मूनी सक्कथं सक्कथी । २३ तुमी

भूतामुदीपातिवीन काचकतौलिनी । चरितं ज्ञानकाचनूदरिप्यानीति दीवताः । ५२
 सन्धति प्रतिजानेय जानातेष भवानपि । जैमिनीयनवाधीधः शरत्पथ्येय्यी भव । ५३
 विशिष्टं कर्ककाचं तनुचर ब्रह्मचः कते । सुब्रह्मच इति श्वातिं ननिमसि ततोऽपुन । ५४
 जैननीं कुह मर्यादानवतीर्य महीतसे । मिथिल्य सौनतान् सर्वानाकायाधविदीपिनः । ५५
 ब्रह्मापि ते सङ्गावाधै मखनी नाम भूसुरः । भविष्यति महेन्द्रोऽपि सुधन्वा नाम भूमिपः । ५६
 सर्वज्ञोऽप्यसतां शालेकमिममश्रुयाम्बितः । प्रतीचनानः शौचादिं मेकवानासवीनतान् । ५७
 ततः स तारकारातिरजनिष्ट महीतसे । महेपादोऽभिषा यक्ष भूवा दिक् सुहृजानवत् । ५८
 स्फुटयन् वेदतात्पर्यमभाज्यं निमित्तचितम् । सङ्कां हरिवानूदय्यञ्जितभासवन् जगत् । ५९
 राज्ञः सुधन्वनः प्राप नगरौ स जवन् दिशः । प्रतुष्टमव्य चितोऽन्द्रोऽपि विधिवत्तन-
 पूजयत् । ६० मलिनैश्चेत्त सङ्कां गौधैः काककुलैः पिकः । नुतिद्रुमकनिर्घादैः ज्ञाघनीव
 सादा भवैः । ६१ षडभिन्ना निम्नमीमां वाचां तात्पर्यमर्भितान् । नितराश्चरचसृष्टा
 भुभक्ता इव पुमुधुः । ६२ शिला युक्तिकुठारेण तुल्यविद्वान्नाशखिन् । स तदपथ्येभ्य-
 नैवीर्यैः शीघ्रव्यासानवर्धयत् । ६३ उपन्यस्यतु सपिचं खल्वतु परस्परम् । तेषूह-
 तिष्ठद्विर्घोषी मिन्दमिव रसातलम् । ६४ स सर्वज्ञपदं विज्योऽसङ्गमान इव विजान् ।
 अकार विचविम्वसानेताम्रीनविमूषितान् । ७१ ततः प्रवीचदर्पेण वीचेण वसुधाधिपम् ।
 वीषयन् बहुधा वेदवचांसि प्रशंस्य सः । ७२ वमानेऽव धवावीसो विद्यावती जयाजयी ।
 यः पतित्वा गिरिः श्रद्धाद्वय्यस्तन्यतं ध्रुवम् । ७३ तदाकर्ण्य मुखान्वनेत्र परस्परमलोकयन् ।
 विजायस्तु करन् वेदानादुरोह गिरिः शिरः । ७४ इति धीवयता तस्या श्रपति सुमहा-
 तना । ७५ अपि लोकगुरुः शैलास्तुकिपिच्छं इवापतत् । ७६ हृष्टा तमकतं राजा श्रद्धां
 नुतिषु सन्दधे । निमिन्दबहुधात्मानं खलसंसर्गं दूषितम् । ७७ दुर्ध्वैरन्वया नीति
 प्रथवेऽर्धेऽपि पार्थिवः । सङ्कटोभीकरतुल्यः सन्नातुयतरां व्यधात् । ८१ पृथ्वाभि भवतः
 किञ्चिद्वर्जुं न प्रभवन्ति ये । यन्वीपवेणु सर्वानां चातयिष्याम्यसंभवम् । ८२ इति संश्रुत्य
 गोचेशी चटमात्रीविधानितम् । आनीयाच किमसौति पप्रच्छ खिलसौनतान् । ८३ वक्ष्या-
 महे वयं भूप नः प्रभातेऽस्य निर्वचनम् । इति प्रसाद्य राजानं जम्भू भूसुर सौनताः । ८४
 पश्चादव तपसेषुः कच्छवसपावसि । दुग्मथिं प्रतिभूदीनांवीऽपि प्रादुरभूततः । ८५
 सन्दिश्य वचनीयां ब्रह्मादितेऽनर्हिंते विजाः । अजम्भुपि निधिल्य सौनताः कच्छजि-
 तम् । ८६ ततस्तौ सौनताः सर्वे भुजङ्गोऽक्षीव्यवादिषुः । भीमीम्लीनम्वनी भगवाभिधि
 भूसुराः । ८७ नुतभूसुरवाक्यव्य वदन् दृष्टिपीपतेः । कासारपीननकानसारमन्त्रि-
 नाहदे । ८८ अक्षप्रोवाच दिव्या वाक् सर्वानजनमरीरिणी । तुदनी संभवं तस्य सर्वैना-
 मपि श्रवयाम् । ८९ सलमेव महापात्र ब्राह्मणां बहुवमापिरे । नाजनाः संभवं सन
 भव चत्वारप्रतिकम् । ९० नुताऽमरीरिणीं वाचीं ददर्श वसुधाधिपः । धूर्तिं महर्षिः
 कथं दूषयितुं श्रुतपथिः । ९१ निरसाखिलसन्धेरो विनयसौतरदर्शनात् । अवाहाज्ञो
 यवीं राक्षसवाचं श्रुतिविश्राम् । ९२ चासीतीरातुपाद्रेर्नीहानाऽक्षपावकम् । न दधि
 वः स सर्वथी सन्निवन्मन्त्राणं वदः । ९३ कश्चातुसादिपनिन जैना चर्चविपी कनाः ।

८५ इति तु तेषु दुष्टेषु परितोहार कीदृशः । नीतवर्गः... । ८६ कुमारिखचवीन्दे च
इति तु निर्दिष्टास्तु । निष्कृष्टमवर्गस्य नृपतिप्रोक्ताः समस्तः । ८७ प्राग्विज्जं व्यवस्यन्तु वा
प्रवर्तितेऽपि कर्माभ्यस्तुतिविदा कुमारिणि । उच्यते सुवर्गनिर्दिष्टं भवति न च काव-
स्थान्युनिवर्तिष्य चन्द्रचूडः । ८८ आच्येः पापपतैरपि चपचपैः कापाक्षिकैर्न चवेरव-
नैररिखैः खलैः खलु खलः दुर्वादिभिर्वैदिकम् । पन्थानं परिरक्षितुं क्षितितलं प्रातः
परिकीर्तते कीरे मङ्गलिकानर्गं विचरितं भद्रहरः श्रद्धरः । १८९ उच्यते हितवाचक-
कुलनापाक्षिक्य वेतविक्रमं ज्ञानेद्विज्ञा श्रेयसं पदमुवा सन्नापचिन्तापदे । नातये इदि
श्रवसाऽज्ञातं पदं मेमाविकारः कथाचातये कलपात्मनी लयमनावेशेषिकादिरपि । ४११
तवागतपञ्चाङ्गतचपचपप्रयासचप प्रतारचउतानुवर्तंरिखलजीवसजीवनी । इरवतिदुरतायं
मवमव' सुवत्तिर्द्व'वाननापुनिकमाराजीवरद्वृत्तिमुक्तामचिः । ४१६ इतिहासपुत्राचभार
तचुतिमाकाचि पुनःपुन सुंदा । विवुषेः सुवुषी विलीकयन् सकलजलपदं प्रवेदिमान ।
४१०६ चचिचिपुः कुलतपापपतामिनाः । केचिद्विद्वेकावटपीयसदायमाणाः । ४१०९
निष्ठा वलीति केचित्पुत्रवत्पुनपि न हूरमुत्सारिताम्रद्वेग रचिज्जिवीज्यं परिरचित्तुषा-
वर्तनीतिमनुजा । ४१८६ इत्यु' वीदीऽनुपावचदनुकथनपि स्थापयानः कथाद्विधातः
कीमारिखद्वैर्निजपदपुनमे इर्मितं मार्गमात्रं । साखीः कुंख' विनीतं परमव रचिता
प्राचध्वान्द्वैतानैरिख' खिन्न' पुनासं व्यथित कदचया श्रद्धराचार्यः परेजम् । ८० वचं
भूते न द्वेयं कतिचन दहयः के च दह्यान्धीरा केचिद्वृत्तेऽप्युक्तं व्यधुरच कतिनः केऽपि सर्वे
क्षिप्तम् । किं स्तेतवानसत्यं न विदधुरजहन्नेव भोति ततोऽर्थां तवापुष्टिष्य सताममवज्जत
तं श्रद्धरः श्रद्धराय । ४१८८ चाखीकैर्निर्जुतः प्राग्वचिनिरव नृवा स्यनापादय गुनःकाचाद्वैकं
जिवीजीव्ये अरचि वचनताज्य कीमारिख । साखीराज्य इत्या मज्जमपि रचिती यः
प्रधानेकतमी दडा सर्वे'हर' तं व्यतज्जत पुदयं श्रद्धरः श्रद्धरायः । ४१८९ प्रधानमनात्
प्रवर्तनं जगोपुः कुमारिख' साचितकर्मजाखम् । ७१६९ तवागतमात्रममूद्विषयं स वैदि-
कीऽप्या विरचीवभुव । परीक्ष्य तेषा विजयाय मार्गे प्रावर्ति सन्नातुमनाः पुराचम् । ७१८०
समिधसहाः प्रविशन्ति रात्रां मेघं तदा दिख्यमे विधातुम् राजा मदीवीऽजिरमजदीव'
तद्विज्जिष्यं न तु वेदमार्गं । ८१ वैदीऽप्रमार्थं बहुमानवाचात् परस्परव्यावृत्तिवाचकत्वात् ।
एवं वदन्ती विचरन्ति कीके न काचिदेषां प्रतिपत्तिपाटीत् । ८२ अवादिष' वेदविधात-
वर्च'कात्रावर्चं विपुसमुप्यमानः । तदीय सिद्धान्तरचयवाचिषिष्यं वीषाविषि विषेय काच ।
८३ तदा तदीय' अरण्यं प्रपन्नं सिद्धान्तमत्रीपमनुवृताका । चतुर्द्वय वैदिकमिव मार्गं तवा-
गती जातुकुमाचुष्टिः । ८४ तदाऽपत्ये सवसायू'विन्दुसचाविदुः पाच'निवाचिवीऽनैः ।
तदा प्रवृत्तेरव विषैव ब्रह्म मयातभाव' परिहृत्य तेषां । ८५ विपचपाटीं कथयान्
विजातिः प्रत्याददद दर्मनजदीवम् । उच्यते जीवः कथमपुत्रावै मैताद्वैः स्थापयितुं वि
वीज्यः । ८६ सनन्ता वेत्यं कृतमिचकाचं ये पावरे चिन्तयमादवीवाः । व्यवस्यन्तु'वर्तारान्
प्रवर्तनं मानववीषाविनिधातमीव' । ८७ पतन् पतन् वीरवकात्राचव' इदि प्रमार्थं नृपवी
संवर्ति । मज्जीववे'किन् पतिवोऽसमर्थां वि मज्जीवने चक्षु'तिमानता गतिः । ८८ वदी'व

अथैवमस्मीमादृश्यामिव आकाशवशाच्च ईदी। मनीषदीप्तान् पश्यती ज्ञानं चीनदीप्तवत्
 त्रिभुविकल्पना ह्य। ८६ अकारकस्यापि बुद्धः प्रकाशा प्राप्तीपदंटा किमुभावधीव'। अर्धं
 हि सर्वज्ञबुदीरपीयस प्रत्यादिद्वि तेन गुरीर्भवान्। १०० अथ प्रत्यक्षे भवमान् प्रभावान्
 तं मन्थनं पश्चित्तमात्रं भिन्नम्। मन्थनं ह्युत्तरा गुरमागुचीके नादिसती मन्थनमन्थिता
 हः। ८१ कृतः प्रमाचं परतः प्रमाचं कीराकृता अथ गिर' गिरति। ६ कृतप्रदं कर्क
 कृतप्रदीपः कीराकृता अथ गिर' गिरति। ७ जलत् भुव' स्यान्नमदभ्रं ज्ञानकीराकृता
 अथ गिर' गिरति। हारश्च मीकानरसत्रिदद्या जानीहि तन्मन्थनपश्चित्तकः। ८८
 मन्थनं परमावसंविदमन्थं विश्वप्रपञ्चात्मना दृष्टी दध्यपरात्मनेव नृणाञ्जानादृतं भासते।
 ८९ (वक्ता वक्तर) वाक्' जये यदि पराजयमानं स्यां संन्यासमग परिहृता कथामप्येवम्।
 पक्षं वलीय वसनं ८९ इत्यं प्रतिज्ञां कृतवसुदारा श्रीवक्तरं भिक्षुवरं खलीयां। स
 विश्वरूपी दृष्टमेधिवर्यवक्त्रं प्रतिज्ञां स्वमतप्रतिष्ठाम्। ८९ इति वक्तापि अथदीप मिमी
 जीवेनरी तवदिति वृथावा। अतं विवन्नाविति काठकेय नुतिसवमेकनुतिवाधिकाऽह्।
 ९० इत्यं वतिचित्तिपनेरुत्तमीय मुक्तिं मायाच मन्थनमन्थि मन्थिनामवेष्टम्। मिमादृ-
 सुचकृतमथ बुवानितीमावृष्टि तं पुनरवाच वतीन्द्रमथा। ८९१ परं नक्षितवीनत-
 प्रवृत्तितान्त्रपान्तरपतन् अथनिवाग्राया प्रवृत्तमथ नापन्थ्यते। ८९२ सुहृद्विद्विन् मेदि-
 प्रवृत्तित विसृति' ८९३ अविद्याराचस्य निक्षितमन्थिमेव परगुरी विषय' मिमादृश्याः
 सरमसमनुभादुदहरः। ८९८ मन्थनमित्रीऽप्यथ विधिपूर्वकं दत्ताविनं ज्ञाने सर्वम्।
 आत्मारोपितमीषिचित्री मेने अंकरमन्थितायः। १००७ तन मन्थारादुसुखं ईशि
 वन्मान् प्रचारयन् प्राज्ञतमः। १०८ अज्यापयन्मसदर्शनिरासपूर्वकं किञ्चनतीर्थव्ययं नुति
 भाव्यजातम्। आचिद्य पापपतयेष्वववीर्येवमाहेनराय विजिताहि सुरेश्वरादौः। १०११५
 वेदान्तीकृतगीचयद्रवचली वेदः कथं कथना पापिडाः कल्पि मनीषयमपि प्राप्ती दृष्टव्यः
 ख्याः।—१०११७। वाची काचभुजी च मेव गणिता लीना क्वचित् कापिची मेवकात्रिव-
 भावमेति भजते नृणांपदकार्जतम्। दीर्घं दुर्गतिसमुत्ते सुवि जगः पुष्पाति की वेचनं
 निष्ठातेषु यतीवृत्तिषु कथाकेलीकृतानुक्तिषु। १०११८। संशयं मानेव विदीर्षमद्रा
 विधीतते अथ च सुकृमद्रा। १०१६७ अज्यापयन्मस स भाव्यसुख्यां यन्मात्रिजांश्च मनीषि-
 सुख्यान्। निरसवीर्येवरीर्षिमेव व्याचष्ट वाक्कसतिभिर्बिडेकम्। ६७। कृतमपि
 विहिततदीयबुधानां स्वमविमताः क्षिप्त केरवद्विद्वात् १०१७७। अथ म्रियवरैर्मुतः स
 सुधन्वा च राजा। अक्षुभीविजिगीषुरेव सर्व्याः प्रथमं उमुत्तुदारीः प्रत्यक्षे। १०१८।
 अथनन् किञ्च तस्य वेन शक्तैर्निदिष्टावाक्यपटान् मन्थमसत्। १२ सच पाक्षीः कवचं विधाव
 चीकान्। द्रविडाच सती अज्ञान काचीं नगरीं। १०१७। अथवायं च तात्किञ्चनतालीकृत
 कथाः नुतिसकतां समर्थान्। १५ आपाक्षिजातेः स हि ईदी (वक्ता) भवतावनवद्व्याः। न
 हि ते भवमद्वयः सवन् निक्षितेर्वाः नुतिषु ८। अथ वीर्यकराचचीः प्रत्यक्षं किञ्च कान्ता-
 विक्ष्णवाक्यं विज्ञेयम्। निक्षितमन्थनमन्थं कथानात् कथ्यी ज्ञान कथाविदिम्बिकायाः। १११
 मन्थनं मन्थनमन्थनं बुद्धं कथि कथनं गिरः मन्थनमन्थनं। मन्थनमन्थनं मन्थनं कथनं

न कथंकारमुपासते कथावी । १३।१४। नरवीधेयुर्नरवीरकृत्वा वधिराजं ननुना च नैर-
 वाचान् १४। वधिराजं कथाविनां कृत्वा प्रववाचीवरमीकरारवाधि । १७ च वधिराजं
 मवाकृत्वं तद्वद्वतमावीक मकारवः सुवन्वा । कृपितः कथवी रवी निवह्वी वपुरादाव ववी
 मरान् वितुक्तम् । १८ सुरवा परिपूरितं कथावं अटिति ध्यायति नैरवागमये । स (कथक)
 निवीव तदर्थमर्थमस्या निदधार करतिज नैरवच । १५ च मत्तंमिरःकथासमावी ज्वलन-
 ज्वालजटाकृटिभ्यूवी विकटमकटाट्टाकृत्वावी पुरतः प्रादुरभन् मवाकपावी । १६ तव-
 मत्तजनहुं डवा सवाधि देवेति कथाविना निवृत्तः । कथमात्मनि मेऽपराधवीति कथक-
 चीव मीरी नकार वटः २० वतिरावव तेषु तेषु देशंमिति पावकपरां विजान् विमद्यन्
 । २२ विजिती वतिभूतास मेवः (गीतकथ) सव मर्वेच विद्युय च स्वभाषान् । मरवं
 प्रतिपेदिशान् मर्विं वरदनप्रमुखैः सवात्मविधेः । १०१ विषयेषु विततः नैमभावाप्यव
 वीपादुमुखे तु तव तव । ७१ इति वैचवमैवमात्तवीरप्रमुखाणात्मवमदान् निधाय ।
 ववाविनीं पुरीनवावीम् । ७६ इति भास्करदुर्नतेऽभिभूते भगवन्पादकथा सुवा प्रवये ।
 १४० । इति माध्यमिकेषु भगवद्वेषेच भाषाणि स नैमवि विततः । वरदान् भरतां
 मूरसेनाम् कृवपावाकासुखान् वन्ननैविन् । १५६ स हि (गीदर्व) खलनकारमृदये
 वहुवाप्यवमर्ववद्वकार । १५७ पुर्वं येन विनीहिता विजवरा सवासासतोऽरीन् कवी
 वृवस्य प्रविनेद मकरिवरकान् भास्करादिन् चवात् । म्वासावायविनिन्दकेन कृधिया कूट
 प्रवादाववाविवाती निगमागमादिषु मर्व दवस्य कूटपथे । १६१ मात्तैः पावपतेरपि चप-
 नकैः कापालिकैर्वैचवैरव्यंग्यरखिलैः खिलं खलु खलैर्दुर्वादिभिर्वैदिनमार्गं रचितमूय-
 वादिविजयं... १६४। ववी वृवससुयतः किल पुर्वं खिलवा चवाविदुतः कवी प्राक्कचमुग-
 विवीयतः ततः सीमावती गीतमः । भवीऽसी कपिनीऽपलायत ततः पातकवावाकविच-
 नुकास्य वतीमिनुवपुरता केनीपनीयत सा । १५।१६२ । च वदा जितवान् वतिमिखरीऽ-
 निनववृवमवतममात्मिकम् स तु दाऽपजिती यतिनीचरं वतमनाः कृतवानपनीरवं । १६।१
 चविचित्वातनीनिषगभिरवादनमिटाऽस्य भगवदाव्य रीमः २। वारं पिणवं किल
 वाचिवागी न कलि विवां वतीव वाचाः । तां विवदवी विफवां विवातुं जगम ईवी-
 निववाव वपां । १६।५८ चपाववीद्विजसनामुसारी रववामिकं वदवर्नविधेत् । १६।७०
 तवववाविमिति जैनमतेऽप्रमते वववति वीवुनपरं कववाव तव । १६।७८

Shankaracharya, the annotator of the Vedas, born of Shibguru by his wife Sati Bhadra in Shakabda 713 at Kerala on the Malabar Coast and receiving the four precepts, namely, Abhomeba Brahma, चहमीव ब्रह्म (I, ego, am God or the Highest Being), Tattwamasi तत्त्वमसि (you are that God) Idom Bishwo Brahma इदमिष ब्रह्म the universe is God) and Prajnanang Brahma ब्रज्जानं ब्रह्म (knowledge is God) from his spiritual preceptor, tried to establish the equality of the nature of universal identity by means of his liberal Ekamabad or

there is only one essence or Being that is the Soul. He laid the strong axe at the root of Buddhism. His life came to an end at the age of thirty at Benares.

ततो महेवः किञ्च ईरसेतु श्रीमद्विष्णोः कथयामस्तुतः । पूर्णानदीपुष्पतटे खड्ग-
निष्ठाश्वानाम्भवादि रासीत् । १। कश्चिद्विचित्रिह निवसतीर्षिरेति विद्याधिराज
इति विमुक्तनामधेयः । ४ पुत्रीऽभवत्तस्य पुराचपुत्रैः सुमन्त्रतेजा शिवगुर्धनिकाः । १।
अथ एते युग्मयुते सुपुत्रे कुमार' श्रीपार्वतीय सुखिनी युग्मयुते च । आयासतो शिव-
गुरो निजतुल्यसंख्ये सूर्ये कुञ्ज रविमुते च गुरो च केन्द्र । २। ३। यत् पश्यतां शिवरसी
कुर्वते समर्थे तेनाज्ञतास्य जनकः किल प्रकराख्या । यथा चिराय किल प्रकरसमुदा-
ज्यात सती व्यधित प्रकरणामधेय । २। २। वेदे ब्रह्मसमलक्षणनिचये गार्ग्योपमसत्कथा-
तात्पर्यार्थविवेचने गुरुसमस्तत्त्वसंबन्धने । आसीज्यैमिनिरेव तद्वचनमप्रीतोषकमे सती-
व्यासेनैव स सूर्यनामिव नदी आसीदित्यस्ये इतः । ४। २। आसीदित्यस्यैव तस्य परिचित-
तुका आपिले आपि खिमे पीतं पातकलाभः परमपि विहितं भाट्टधर्मात्मकम् । ४। २०

अमुना वचनेन तोषिता कमला तद्वचनं समस्ततः । कनकामलकैरपुरयज्ज्याताया हृदय-
विकस्ये । ४। २० कमलानिलयः कलानिधेर्बिम्बलम्बादजनिट भुसुरात् । सुवि पद्मपादं
वदन्ति च । २। २० पवनोऽप्यजनि प्रभाकरात्...।...इक्षामलकामिचामधान् । २। २० पवनान्
दग्नाशतोऽजनि...स तोटकाश्रयः । २। २० सद्भावो शिलादत्तना...यमुदं ब्रुवते मही
तन् । ५ विधिराज सुरेश्वरो गिरां निधिराजन्द'गिरिर्भ्यामागत । अरुकोऽजायत चित्तु-
खाश्रयः । ६ पार्वतीकर्मनिधानसरीषवाटपानेन गोक्षतिरभूत्तुवि मन्त्रनाश्रयः । गन्धो-
न्नरः कश्चयेन्नरचोदितः सन्नानन्द गिर्य'भिधया व्यजनीति कै'चत् । २। २० पद्मावतीर्षस्य
विधेः पुरभी साऽभूदयदाख्योभयभारतीति । सरस्वती सा खलु वस्तुतयासीकोऽपि तां
व्यक्ति सरस्वतीति । २। २० सा श्रीचतुरोऽजनि विप्रकन्या सर्वार्थवित् सर्वगुणोपपत्ता । २। २५
स वादस्य वयसि तच्च समाधिनिर्देष्टव्यमितिः अतिश्रितो बहुधा विचार्य । वदन्निव सन्नभिरपी
नवमिव खिन्नैर्मन्यं गभीरमधुर' फलितस्य भाष्यं । २। २० ततो मज्जामारसवारम्भाः स
व्याकरोज्ञानवती च गीताः । समस्तजगतीयमस्तुसुहृत् ततो वृद्धिं स्य च तापनीव' । २। २०
यन्मानसं सदादन्तपदं ब्रह्मकादीन् व्यदधात् सुवीर्यः । शुक्लसंविधान'वैकल्या-
न्मुखाविराजतसतीभवन्ति । शिवास्तुपूर्वगवानसी नी गुरुः समसीपनिवत्सतयः । अनेन
दूरीकृत मेदवादमकारि द्वादीरं कल्पभाष्यं । ३। २० मुने पुराचानि द्वाष्ट वाचाङ्गुताव-
मर्षाणि सुदुष्काराणि । ज्ञानाणि पश्यन्मनस कर्तुं की नान ब्रह्मोति सुसक्ततायै । २। २०
विचार्य' व्यतिवृत्त व्यदधात्पूर्वाद्यान्मेदमवज्ञानपि तान् विमत्तान् । मन्दाः कपी चित्ति-
सुरा जनिवार एते वेदान् यद्वीरुमलका इति चिन्तयन्ना । २। २० उन्नीच'विनयवधान'मुन्नी-
वाकावधानि मज्जादेवे सन्धु'ससन्धे निजवदं यन्' मनः कुर्वति । जैवादिः प्रसूतः परि-
च्छु'सवपुष्पाङ्गी पुरातन'पुष्पाङ्गी आरद'वारितुम्भवरटाईकार'कारजम् । २। २० २०

It appears from the communication between Shankar and Dhoorjati

that at the time described in the Shankar Bijaya the distinction of castes was being established amongst men who were all one in social intercourse under the Buddhistic influences. No kind of distinction is consistent with the unitary view of Shankar who preached that there exist only *one* thing in the universe which was the Soul. The allegation that he distinguished between an Antyaja or base-born and a Brahman, is exceedingly incongruous involving contradiction in terms. In the above chat between Shankar and a Shwapach, titled the intercourse between Shankar and Dhoorjati while passing in the midst of the high way, Shankar said to the Shwapach surrounded with dogs 'Shwapach, move aside and make room for my passing,' the Shwapach answered and said, 'I am Shwapach and low, and you Shankar are Brahman and high, this distinction of lowliness and highness is incongruous with your Ekatmabad or the doctrine that there is only one thing in the universe, namely, the Soul; if the doctrine is true then all men are equal (with respect to caste); therefore O Shankar if such distinction be allowed to remain unimpaired your doctrine would be spoiled; shun the distinction.' Shankar felt himself abashed at this competent lesson and said, 'O Dhoorjati in the disguise of a Shwapach, I am satisfied; and henceforth I shun the distinction.'

Indeed Brahmajnan or insight into God is the only property of a Brahman. If there happens any injury or danger to that Brahmajnan what else remains of that man to be a Brahman. In the Brahmajnan admitting that there is only one essence or substratum in the universe, namely, the soul, there can be no possibility of any distinction or difference between one straw and another, or between one animal and another. If there arises any sort of distinction of this kind, there can be no possibility of Brahmajnan and real Brahmanatwa or state of a Brahman, and then there could be found no real Brahman at all.

Shankar's spiritual leader's precepts to him, namely, चक्षुर्विषं ब्रह्म, तत्त्वमसि, चक्षुःशब्दा ब्रह्म and प्रज्ञानम् ब्रह्म and his एकात्मवाद are inconsistent with the present form of caste distinction, nay with any distinction whatever even among animal, vegetable and mineral kingdoms, what to speak of men and other animals or man and man. The real fact is that the serious distinctions of castes as are in vogue at present were unknown at his time. There were various castes then no doubt, but there were no such serious caste-distinctions observed then nearly all men in general being Buddhists and reckoning themselves equal for all social purposes. Equality of men with respect to caste was a prominent feature of Buddhism, which chiefly induced men to love and adopt it. Shankaracharya succeeded in showing such equality in the view he took in Ekatmabada एकात्मवाद in a more pure form, theoretically though; and the consequence was that all men tired as it were with hackneyed, time worn, monotonous Buddhism began to like it and gradually adopted the view of his Shaiva sect;—long monotony in a good or bad thing in due course of time produces indifference. And the theoretic equality of men with respect to castes soon disappeared and was forgotten by men generally illiterate and ignorant; and the supremacy of Brahmins based on caste-distinctions as moulded under the consolation of Shankar's Ekatmabad went on more and more consolidated now and then variously fashioned to suit time, and gradually divested of the theory. Such are also the success, deception, transition and final result of the equality of men promulgated in the Śrīmad-
bhagavadgītā.

लिखितं ब्राह्म' मन्त्रान् मन्त्राभारतवारिरात्रिः । ततः पुराणानि च खगुलसूत्रः सर्वे
 तदीयं ब्राह्म' वाक्यमात्म' । २८ अथ द्वात्रिंशद्वतीर्षमनिके सुन्वीः । स्मृतं ब्राह्म-
 लिखीपवी'तिनं (अंकर') । ८१४ कुतीसुख्यागवान् सुन्वी पन्थासो वृत्त्यति मवा । किमात्र
 पन्थासन्मातासुखेत्याह तथैव हि । ८१६ कन्या वदसि दुदुहै नर्दमेनापि दुर्वका ।
 शिखावस्त्रीपवीताभ्यां कसो भारीभवत्यति । २० तत्रात्रा पाण्डित्यहीतीं स्नातकज्ञा परि-
 रचने । शिष्यपुत्रकभारिच्छी व्याख्याता ब्रह्मनिष्ठता । २२ ब्रह्मैकं परमार्थसचिदनलं
 विश्वप्रपञ्चामना श्रुतीरूपपरामर्शनेव बहुलाज्ञानादतं भासते । ३० तज्ज्ञानाश्रित्यल-
 प्रपञ्चनिलया स्नातक्यवस्था परं निर्वाचं अनिसुक्तमभ्युपगतं ज्ञानं श्रुते नैकाकम् । ८१९
 कर्त्तुं यगी किमपि तत्त्वमसीति वाक्य' कर्त्तुं जपं निखिलसंस्तुतिदुःखद्वाने । १०७५
 त्वं नासि देही षट्पञ्चानाम्ना रूपादिमत्त्वादिव जातिमत्त्वात् । मनीषिभेदप्रथमाद-
 भेदसंप्रत्ययं विद्धि विपर्ययोत्यम् । १०७७ नापीन्द्रियाणि खलुसाधनानि शान्तादिषत्...।७८
 मनोऽपि नात्मा करचलहेती । ८२ न च बुद्धेरपि आत्मतास्युदम् । ८३ नाहंजतिः...
 प्राचीऽपि नात्मा...८४

एवं शरीराद्यविविक्त आत्मा त्वं शब्दवाचीऽभिहितोऽयं वाक्ये । तदीहितं ब्रह्म-
 जननिदानं तथा तथैक्यं पदयुग्यबोध्यम् । ८५ सुखरूपमेकम् । मायानाशेषविशेषशून्यं
 ज्ञानातिगं स्वप्रभमप्रमेयम् । १४।२४ उपादिशद् ब्रह्म परं सनातनं न यच्च कदाचिन्नि
 विभागकल्पना । अनर्वाहः सन्निरुद्धः यथात्म्यं निरात्म्यं अन्यतदादिवर्जितम् ।
 १४।२५

During Sankaracharya's time one sect used to defeat and suppress
 or convert other sects by publishing its opinions in its books,
 Sankar Bijaya VII. 52-3.

इतीदमाकार्यं वशी विचिन्त्य स अंकर' प्राह कुल्लव मेव' । अजिर्जिता सन्नि वसुन्धरायां
 लया दुर्वाः केचिदुदारविद्याः । ७।५२ जयाय तेषां कतिहासनाणि वसन्त्यमेव
 खिरवी स्वयापि । नो चेन् सुमुखा भुवि दुर्लभा स्नात् स्थिति र्वचा मादृष्टतद्य
 वाक्ये । ५२

Hints to establish the Supremacy of the Brahmins are :

अनीवयेत् वेदविद् विजं यः सनीववतेन स सर्वदिनाम् । तदेदपिमे निवसन्नि केन्द्रा
 रति क्काचाक्युति रिव वक्ति । १४।२२

Even during Shankar's time a Brahman had to receive education
 and instruction from a Bauddha Guru or Shramana or Pandit.
 Shankar bijoya 7-100-1.

एकाचरस्य'पि मुहः मन्त्राता ब्राह्मीपदेष्टा हिमुभाबवीवं । अहं हि कर्मजं सुदोरवीन्द्र
 प्रयादिधि तेन गुरो नैकावः । ७।०० तदेवनिजं सुनवाववीता प्राचावनं जन् कुल्लमेव
 पूर्णम् । १०१

Shankaracharya engaged in his mother's funeral ceremony forbidden to a Poromahansa Sannyasi or ascetic requested his agnates to help him in the cremation of his mother's corpse, and cursed them for not helping him by depriving them of Brahman-hood, and entreated the king of Kerala not to pay them the respects due to the Brahmins in order to keep them in distress. Such selfishness and distinctions as father or mother and other persons, agnatic relations and others, mother's body and other's body, corpse and other forms of atoms, and the anger for not getting help, jealousy and grudge, desire for other's mischief in retaliation, etc. are detestable, impossible and contradictory to the principle that there is only one Soul in the Universe. The distinction of high caste and low caste is simply ideal. It seems to be high or low as it is thought in the mind. It is really *one* at the root.

सत्यमेव चिकित्सुं रीच मातुश्चरमं कर्म समालुङ्घय बभूवुः । किमिच्छति बतिसत्त्ववि-
कारः कितविलेनमनी निनिन्दुवचैः १४७६ । अनलं बहुधाविंतापि तत्रैव वत नादत्त च
बभूता तदीया । अथ कोपपराहृतालरीऽसावखिलं खानमपच निर्गमेन्द्रः ४० । न
वाचिता बहिनदुर्गदर्थे मन्त्रप तात् स्त्रीयजनान् सरीवः । इतःपरं वेदवद्विष्णुतात् ।
अद्यापि तद्विष्णुता न वेदवद्विष्णुते नी यनीमाच भिन्ना ५० । नृपकावटिनामवावडारविज-
नकोणविचारिषीऽय मत्ता । भवतापि तत्रैव ते विविधा वत पाथा । इति ईजि-
कोऽधिपस्य । १०४

'The most definite statement that can be made is that up to the beginning of the Christian era it is probable that castes in the sense now used did not exist, but that there was a fourfold division into classes chiefly based on occupation, intermarriage between which was not strictly barred. It has already been stated that the origin of the existing castes is only given in detail in the later Sanskrit works especially the Purans, and the chronology and reliability of these is even more doubtful than of the earlier works. The idea of preparing a text by the comparison of different manuscripts, the study of discrepancies in treatment, and an examination of linguistic forms has never occurred to the ordinary Hindu Pandit. While there is no *Textus receptus* of any of these works the process of manufacture and manipulation continues, as some enquirers have found to their cost. It is possible that a critical examination of the Purans may in time yield some results of value, but at present the chief method of enquiry is the study of the existing characteristics presented, and a comparison of them with the few relevant inferences that can be made from the description in the older works.... When others came into existence real or fancied scruples as to cleanliness began to be formed, and as the religious supremacy of the Brahmins was consolidated they were enabled to regulate the whole system according to their views, and to give it a fictitious origin—Census Report, Agra and Oudh, Art 184 pp. 238-9. And to reason thus it is not out of place here to say that the Kalwars repudiated calling themselves Vaishya Bania and certain rites or customs due to the Vaishya and adopted others alien to the Vaishya during the last 400 or 500 years under such Brahminical tyranny; because the Brahmins so directed, and now under the benign and liberal British Government they can understand their real character almost forgotten for long now, and dare without molestation reveal and assert it when required by the Government.

The condition of Som-Sura and Madya during the time when Shankar Bijoya was written.

पक्षी बीजा विहितं सुरा ? मैव ज्ञेता यतः कर । किं त्वं जानासि तदर्थं नर्यं
नान् रसं (अच्छन्न-मदुरवन्मादि) । ८।१८ नक्षी जातः कस्यकासी विपरीतामि भावते । ८१
मधुमद्वर्तं पाव' पाव' मियाः समपाववत् कनकचववैरिन्दुव्यावापरिष्कृतमादरात् । १०।१२
नरबीर्षकुमिवैरकला वरिपात् नंधुना च मैरवाचान् । १५।१४ सुरदा परिपूर्तिं कपाव'
भट्टिति ज्ञायति मैरवागमने । स (कनकच) निधीय तदर्थं नर्यं नसा निदधार करति
क मैरवच । १५।१५

Some 2400 years ago at Rajgriha near Magadha 999 Arhats including Kasyap, Upali, Ananda and others, held the grand congregation of Sthhabir Sangha and the remaining Arhats excluded from it held the general assembly of Mahasangha. Sutra, Binaya and Abhidharma, the three Pitakas were collected in the former and the five Pitakas, Sutra, Binaya, Abhidharma, Khudra kanikaya and Dharani were collected in the latter. The authors of these treatises were at first brought up and instructed according to the Vaidika religion and the doctrines and customs expressed, recommended and suggested or proposed in the Aihharva Veda and were afterwards converted by Buddha into Buddhism ; therefore they could not but speak of the distinction of good castes and mean castes, for it is impossible that the idea of caste-system be removed from the mind in one generation. Ultimately during the predominance of Buddhism some 1500 or 2000 Buddhist treatises were composed, whereof most decayed or were destroyed during the last 500 or 700 years by the followers of Brahmanya during its predominance. The writer had no opportunity of going through these treatises, and therefore it has not been ascertained whether the mention of Vedas, Tantras, Purans, Sanhitas, &c. appear in them or not. The writer believes in good faith that these treatises make mention of the Vedas ; and there is no mention of Tantras, Purans, Sanhitas, &c in them ; for during the 1000 years of the decline of Buddhism in the earlier stages the Tantras were composed and in the later stages some one or other of the Purans and Sanhitas were composed.

The Tantrika, Pauranika and Sanhitaik Yuga.

Shruti स्मृति, i. e., traditions or facts transmitted by recitation in saying and hearing by oral means before the invention of the art of writing, consists of the Vedas.

Smriti स्मृति, i. e., facts inferred and described out of memory and recollections, came into existence after the invention of the art of writing and consists of the Tantras, the Purans, the Sanhitas, etc., perhaps from the time of Vyasa.

Buddhism while in its zenith met with the first onset from its first rivals in the Pasupatas, Maheswaras, Nirgranthas, etc. the pioneering stepping-stone to Brahmanya gradually winning over the mind of the princes and populace and thereby weakening the Buddhist cause which in consequence began to decline at about Shakabdi 185. This Pasupata religion gradually confirmed itself and extended its foundation while passing through its Tantrik aspect, its Shaiva aspect, Bhagabat, Bainsav, Baikhanas, Hairanyagurva, Agneyee, Saura, Ganapatya, Bagdevata, Charbaha, Mallari, Baisvahanee or

other aspect (Charbaka, Saugata, Jain and others being the phases of Buddhism ; vide Ananda Giri's Sankara Bijaya) ;—its Shaiva aspect as reformed and remodelled by Shankaracharya and his followers, by checking the exuberance and excesses of Tantrikism and in its course strenuously fighting with Buddhism all along, overcoming the Ramayani and other sects till it in its own turn succumbed and submerged or was subverted into Vaishnavism after its uninterrupted predominance during 1000 years at about Shak 1105 up to which time Buddhism continued in its lingering and gradually decaying state becoming worse and worse ever afterwards till the field was chiefly occupied by the Pauranika aspect of Brahmanya religion which now took the lead in the arena by preaching its rules and mandates through the Purans, Upapurans, Sanhitas, and other books of moral lessons under colour of singing the achievements of some one god, Krisna Bisnu, Shiva of Shakti.

At first this Nairgrantha Pasupata religion began to grapple with Buddhism, and then its final phases in the aspect of the Shaiva religion as modelled by Shankar could finally defeat and devastate it. Thereafter the leaders and followers of the Purans and Sanhitas could enjoy luxury and surfeit.

Now began the Pauranika period when the peaceful, mild, all-forgiving, all enduring, all renouncing and ascetic and harmless Brahmins of the stumplike Jorha-Bhorot's type forgetting and forsaking everything for God's sake for a quiet life in the world to come and recognising and observing no distinction whatever between anythings whatever disappeared, and when the fierce boisterous, luxurious, irritable, inexorable or selfconceited Brahmins of the ever-cursing, ever-distinguishing, ever-aggrandising Durvasha's and Shringi's type armed with the weapons of imprecations and execrations instead of the swords of the Vedas and observing the invidious distinctions among the fellow men, the most ruinous, heinous and fatal distinction of all, came in and were generated and brought up with the fables and anecdotes inculcated in the Purans, Sanhitas and other books of moral lessons. But who should be called, and, venerated as, Brahmins that do not perform ceremonial worships for themselves or others, read or teach, or, bestow or receive gifts ? Probably the Vyasa Puran composed by Bhattapada Sinha Giri began to be considered as composed by Krisna Dwaipayan Vyasa ; and other Purans and other writings of the kind were commenced to be composed by imitating it or taking it as the sample.

If Krisna Dwaipayan Vyasa Sang of the life of Srikrishna in his Puran and Bharat composed short after the battle of Kurukshetra, then how is it that not a jot or iota of the Puran or the Bharat or the achievements of Krisna was mentioned in the Shukla Yajurveda composed by Yajnavalkya after the battle of Kurukshetra or in any of the innumerable branches of the Black and the White Yajur or in the Athharvaveda composed thereafter. Immediately after this Vaidika period Buddhism prevailed for 1600 years in Northern India ; and the heretical Nairgrantha, Maheshwar, Saugata, Shaiva and other suppressed adverse religious sects on the side of the Devas worshipped the phallic Linga in the Jungles, mountains and outskirts. Is it possible that they (of course Shaiva) preserved during these 1600 years the Puran and the Bharat containing the accounts of (Boisnob) Krisna as composed by Vyasa ? How were they preserved during this long period of troubles and

turbolls? On the one hand there declined and disappeared Buddhism and Nairgrantha, Shaiva and other adverse religions, and on the other hand there arose the Vaishnav religion founded on the basis of Krishna's exploits as depicted, explained and preached in the Purans, the Upapurans and the Sanhitas. During the transition there reigned King Ballalsen in Bengal; and for Ballal's consolation and satisfaction his spiritual preceptor Bhattapada Singhagiri composed a treatise and named it Vyasa puran. It was the Sen kings of Bengal that conquered Behar and Magadha, rooted out Bodhi-tree, and suppressed Buddhism in most of the parts of Northern India. Most of the Purans, Upapurans and Sanhitas were composed in Bengal; and the rest somewhere in Behar. Under the circumstances it would not be inconsistent to determine and decide that the Vyasa puran as composed by Singhagiri became the original basis of Purans and other writings of the kind. Most probably it furnished sample for other Purans and other writings of the kind to imitate and follow with modifications.

Indeed, from 2400 years past to 1100 Shakabda past some 1600 years of Buddhist supremacy was the Kshattria-supremacy. According to the characteristics of this age the Kshatriyas were supreme; the Brahmins adopting the cause of the Deva lived in obscurity; and the vaishyas of Various professions and professional caste titles, the handicraftsmen and the Shudras or slaves or servants lived as one people with respect to marriage, feasts and other social matters. It is not that there was no caste system; but that marriage, feasts and other social matters went on amongst all castes without any distinction and opposition. The bride would adopt the bride-groom's caste and *gotra* as is the case at present, and her sons would follow the paternal profession and adopt the father's caste title. Truly some would follow some other profession and go under this professional title; but through intermarriages no new caste would arise always every where adopted and followed by all; for in many instances the same person would leave his former profession, adopt a new one and go under the professional caste title arising from the new one. The twofold bases of the Brahmanya religion, namely, the hereditary caste system and the supremacy of the Brahmins that adopted the cause of the Deva (Pashupati, Moheshwar, Bhairav or Shiva), were gradually introduced and established; and during the Pauranika or Sanhitaika epoch following this age these people came to be known as the Shudras, and therefore no Vaishya could be found in Northern India; and these people came to be shown as of mean or base castes by the invention of the Sankar system or the system of progeny by intermarriages amongst diverse *Varnas* and castes—the smart play or cunning device only of the men establishing, supporting and following the Brahmanya religion. If for mere obeisance and social rank considered valuable in mental idea and really insubstantial or if for acquiring livelihood by performing another person's worship, Homa or Yaga, there was the necessity of favoring the deleterious and serious caste distinction, and as its outcome there occurred the loss of independence of the whole Hindu nation reduced to slavery as the conquered,—very few Brahmins subsisting on worship and the like, and no doubt there was the delivery from the hands of the Buddhists, but there followed the dependence under the Arabs, the Afgans, the Pathans, the Maguls, the Duranis, the French and the English,—under the circumstances a very heavy loss has been sustained

for the sake of mere trifling petty ideal selfishness. It is the sacrificing of the most precious thing for a trifle such as a pitcher of molasses for a piece of sugarcane.

পত কোটি হিন্দু বাহে করে বাস সে ভারতবর্ষি বনদের দাস ।

ব্রাহ্মণ্যপ্রাপ্তে এ কি সর্বনাশ ॥—বার জাতি মাত ; হয় হারবার ।

বৌদ্ধদ্বাসে হয় প্রধান ব্রাহ্মণ ; জাতিভেদে জীর্ণ, কীর্ণ হিন্দুগণ ;

হিন্দুরা হারিল, জিভিল ববন; হিন্দুরা অধীন, পরাধীন, ভার ।—শোকগান ।

In North Western-Provinces or the United Provinces of Agra and Oudh the term Kalwar (originally Kalindipalaka afterwards Kalla-*Kal* meaning motion, honey or wine + *la* meaning attended with) Pal, or Kalpapal are chiefly in current use and rarely in some places among a few men only the term Shaundika, in corrupt form Sunri, is used ; whilst in Behar, Orissa and Bengal (Mithila, Barendra, Rarha, Bagrhi and Banga) the terms Shaundika, Shaundi, Shoondi or the corrupt form Sunri are alone in current use ; but the term Kalwar is never used there. In all the Purans and the Sanhitas the terms Shaundika, Shaundi and Shaundikeya are alone referred to, applied and used ; but the terms Kalindipal, Kalindipalaka, Kallapal, Kalpapal, Kalwar, Kalal and Kalar are nowhere referred to, applied or used in them. Probably the writers of these books were ignorant of these terms, that is, they did not know at all that a very large number of men in the United Provinces of Agra and Oudh lived under the famous caste name of Kalwar and most of them sold liquors. Therefore it appears clear from the history of the Shaundi and Kalwar that most of the Purans and Sanhitas were composed in Bengal by its Pandits ; or at any rate these were not composed in the united Province of Agra and Oudh. Moreover these books were written in that plain, easy-go-lucky Sanskrit which could be expected from Bengali-speaking persons whose mother tongue was Bengali. It could be written properly by the Bengalis. The language could not but be abstruse and dissonant, were these written by other Pandits. This real account of the Purans, the Sanhitas and other books can be derived from such account of the Shaundis and Kalwars.

But there is another thing to be taken into consideration :—If the Purans and the Sanhitas are recent and were composed in Bengal then at least in the Purans of Vaisnav sects there would have been reference to Netai-Gour Chaitanya and the Musulman emperors and Nowabs as in the Bhabisiya Puran. Were then these books composed not in Bengal or were they composed in Bengal before the birth of Chaitanya some 419 years ago ? Of course the term Mlechha does appear ; but why were not Kabir Panthha and others mentioned ? Perhaps the writers of the Purans did not think it necessary to insert these names into the sacred books. Chaitanya, Kabir, and others were in some cases contemporary with the writers and were not so much recognised, known or famous as Avatar or incarnation ; for it takes a very long time and requires the rural songs and the anecdotes to be charming and enchanting enough for long use for the common people to recognise one as incarnation, that is, to convert human nature into divine nature. In due course and lapse of time the ascetic Ramkrishna may be reckoned as an incarnation by the people in general. Then there is another thing to be considered :—At that time the Balsnava

religion was in its infancy and the Shaiva-Shakta religion was in the ascendancy ; and perhaps some smart Shaiva or Shakta fellow undertook to compose a treatise of the Baisnav sect and in it to injure and weaken the cause of the progressing Baisnav religion to the ultimate advantage of theirs own in result for such books are more revered and preserved.

The Srimad Bhagabat Mohapuran, a treatise belonging to the सुवि बीनवर कृष्ण ब्रह्मण्य धर्मवर्मनि । सां काष्ठानधुनीपति धर्मः कं ब्रह्मं मतः । १।१।१२ Vaisnavas and composed by them in aggrandising Visnu when the कृष्णव वासुदेव देवकीनन्दनाय च । नन्दकीपकुमाराय गोविन्दाय गौरी नमः । १।८।२१ सूक्तं हि विष्णुर्देवानां यम धर्मः सनातनः । तस्य च ब्रह्मगीविप्रोत्तपीयशाः सदृशिताः । १।४।१८ कथाख्यादि इरेषोमन्नवतारकथाः युगाः । शीखा विवतः खैरमीश्वरखाम्भवाया । १।१।१८ Visnuvite religion, predominated in Northern India about Shakabda ११००-१३००, was written when, in religious toleration allowed by the liberal Visnuvite Apostles, Buddha was considered an incarnation of Visnu following the incarnation of Krisna and followed by the last incarnation of Visnu called Kalki perhaps referring to the, complete overthrow of Buddhism by Sudhanwa.—

एकीर्णविशि विंशतिरि हिंस्रपुत्राश्च नामनी । रामकृष्णविति सूची भगवन्नृपत् सरम् । १।१।१२ ततः कवी संपद्यते संशोध्य सुखिबान् । बुद्धोनाम्नाऽज्जासुतः कीकटेयु भविष्यति । २४ कथासी युगलस्यायां दस्युप्रियेय राजसु । जनिता भिष्यत्यसी नावाकस्मि जन्तुपतिः । २५

The popular Buddhistic terms Maitri मैत्री (४।८।२४; १०।४।२६; ११।१।२२) Nirvana निर्वाण कैवल्य ७।१।४८ ; १५।३६ ; १।४।२७; २।१।२२ ; २।१।२२ ; ३।१।२२ ; ७।१।२४ ; १।१।२४ ; २।२।२४) Sankhya साङ्ख्य (3-5-27 ; 4-24-42), karma, karmafal, Mukti, Moksha, etc., are available in it. This goes to show that it was composed long after the Rise of Buddhism and also after the extinction of the fiery antagonism between the declining Buddhism on the one hand and the Pasupata, Shaiva, and other preliminary aspects or phases of Brahmanya on the other. Like all other Purans it sought to establish the supremacy of the Brahmans while professing to describe the supremacy of Krisna or Visnu among the gods during the predominance of the Visnuvite religion. Indeed the Purans ब्रह्मण्यस्य परं देवं ब्राह्मणः क्लृप्तं ते प्रभो । विप्राणां देवदेवानां भगवानाका देवतम् । १।१।११० तवी वक्तां चकार सेवां ब्राह्मण उत्तमः । ब्राह्मणैरपि वैद्वी कर्षणीऽभ्य- विषासतः । १।२।११ सुक्तसती यदि वन्तात् देवदत्त उपास्मिन्ति तस्मादपि विष्णुनिव ह्यनवस्थितिः । १५।१।२४ विप्रत्रापविमुदनां निवृत्ताः.....१।२।१।२२ ; विप्रत्राप सप्तर्षीऽपि प्रमथन् व वहीश्वर । १।६।४२ श्रीमहावतं पुराणमनन्तं वषेयवानां प्रियम् । १।२।१।२८ aggrandise the Brahmans by stray passages and stories scattered here and there under the plea, cover or colour of singing the glory of Visnu, Shiva, Shakti, etc., not without the fear of the books of the Vaisnava sect written by the Shaivas, Shaktas, etc., and *vice versa*.

The Bhairabas, the Moheswaras, the Shaivas, the Nairgranthas and other Bhikshus or mendicant beggars remained naked in rags and tatters. The fashion of preaching the religious tenets in rags and tatters, the dress of the destitute condition, arose with the Buddhist Sannyasi Bhikshus who severed themselves from all the worldly concerns. Following them the Vaishnava Bhikshus adopted the fashion of wearing rags, Dore, Kaupin Chir, the dress of a beggar, poverty to the extent of storing up nothing for the morrow, and the

mode of preaching the religion. The Shaivas too followed the principles. Read again pages 20-7.

As regards the social life of the early Hindus, says Babu Adhar Chandra Mukhapadhaya, M. A. B. L., professor of the general Assembly's Institution in his Short History of the Indian People, 'In the time of the Rigveda, the caste-system was not well organised if, indeed, it existed at all. The same man might be a priest, warrior and husbandman'. page 13

—'By the time the great Epics (Ramayana and Mahabharata) were composed, an important change had taken place in the social organisation of the Hindus. As the people became more numerous, and society more complex, necessity arose for a division of labor. This led to the development of the caste-system and the people, who had at first been mainly divided only into two sections, the white-skinned Aryas and the darkskinned 'Anaryas, were gradually divided into four well defined castes, Brahmans Kshatriyas, Vaishyas and Sudras. Those who had their mental faculties sufficiently developed to get by heart the hymns of the Vedas were generally engaged in performing sacrifices and came to be known as Brahmans. Those who had a warlike spirit and acquired skill in the use of arms, took upon themselves the work of fighting and defence, and became known as Kshatriyas. The rest of the Aryans went by the name of Vaisyas, and followed tillage and trade as their callings. The Hindu-ised Non-Aryans formed the Sudra or the servile caste. Among these four castes, the Brahmans soon came to occupy the highest place, and his voice became supreme in matters of religion, legislation and justice. The caste distinction seems to have separated only individuals at first but it soon became hereditary and separated families.'

'The most striking feature of this (original and unique Hindu) civilisation (in naturally protected India) was the prominence it gave to spirit over matter — to the abstract sciences over the practical arts of life. This was probably due to the absence of any keen struggle for existence, which enabled the people to maintain at the head of their society a thinking class that made light of worldly concerns and devoted themselves wholly to philosophical contemplation. But these advantages have unhappily been fruitful sources also of misfortune. The wealth of the country attracted, in all ages, invaders from less favoured climes while the enervating influence of the climate told upon the people and rendered them a comparatively easy prey to the invading forces. It is also a note worthy fact when any vigorous attempt has been made within the country to shake off the foreign yoke, it has been chiefly made either by the brave inhabitants of the deserts like the Rajputs or of (the) rough hilly regions like the Mahrattas. Adhar Ch Mukherjee p. 3-4.

Even when the Muhammadans were knocking at the gates of Bengal, the country was resounding with the sweet songs of the melodious bard Jaydev (Gitagavinda). The great poet Bhababhuti flourished in the eighth cent. A. D. his Mahabircharita and Utar Ramcharita.... Kalhan.... completed his famous history of Kashmir, called Rajatarangini, in 1149. The celebrated astronomer, Bhaskaracharya was born in the early part of the 12th century. He was a native of South India. In his work called Siddhantasiromoni, he proved that the Earth is round'.... page 49.

The Modern Hinduism. The most noteworthy fact of this

period (i. e. from the death of Harshabardhan to the Mahamadan conquest,) is the fall of Buddhism and the revival of Brahmanism under a new form. Buddhism in fact, had never been able to crush Brahmanism. Both religions had been flourishing side by side, though Buddhism had grown more important on account of the support it had received from a long succession of Buddhist kings in Northern India and from the selfsacrificing spirit of its earlier preachers. But with the rise of powerful kings who professed the Brahmanical faith, Buddhism was gradually deprived of state-support, while no great teachers appeared to keep up the moral force which alone could have saved it at this crisis. On the other hand, vigorous efforts were made by the Brhamans to revive the old faith under a popular form. As the philosophical religion of the Darsanas was too high and elevated for the mass, they felt the necessity of introducing a personal God into the revived faith. Thus originated the worship of the Trimurti or Hindu Triad, Brahma, Bishnu and Maheswar, who represent respectively the three aspects of God as Creator, Preserver and Destroyer or Regenerator. The scriptures of this faith are the Purans. These are eighteen in number, each being sacred to one or other of the three personages of the Triad. To popularise the religion still further legends about numerous gods and goddesses, magnificent temples, and a large number of images were introduced, probably in imitation of the Buddhists, whose beautiful shrines, numerous relics, and images and stories of their saints had always attracted the popular mind. Pilgrimage to holy places solemn processions, pompous Pujas and *malas* and other imposing ceremonies were added to make the new faith as grand and attractive as possible.' 50-1.

'Mighty champions also sprang up to fight for the cause of the Brahman. Kumariia Bhatta a native of Behar, was one of the first to enter the list. He is said to have journeyed into southern India, preaching the Vedic doctrine of a personal God and combating Buddhism wherever he went. His attempts to turn the tide in favour of Brahmanism seem to have been attended with much success. But great as his success was, that of a later preacher, named Sankaracharya, was still greater. Sankaracharya a Brahman of Malabar in Southern India, was born in 788 A. D.....to the mass he gave a personal God and a popular religion. To propagate this he organised the order of Hindu monks or Sannyasis..... Before the fiery preachings of Sankar and the religious zeal of his newly organised monks Buddhism began to melt away till it all but disappeared from the country....'

'The Vaishnavas also form a very large sect. Their first great preacher was Ramanuja. He flourished in the 12th cent, and, like Sankar, was a Brahman of southern India. He admitted converts from all classes, thus recognising the principle of the spiritual equality of men which is a characteristic of the Vaishnavas, and which may probably be traced to Buddhistic influence.

'But the learned teachings of the Brahman could hardly reach the lower classes, from among whom the largest number of converts were gathered by the Musulmans. The task of appealing to these classes was reserved for the Sannyasi teachers, who made no distinction of caste or creed in selecting disciples, and tried to meet the proselytising spirit of Islam. by preaching the doctrine of the fundamental equality of all religions.

Of the great Sannyasi reformers of the period Ramananda was the first to take the field. He preached the Vaishnava doctrine of the God under the name of Ram.... 'One of Ramananda's disciples was the famous Kavi, a weaver by caste. Kavi flourished in the beginning of the 15th century...' Then came Nauak, the great founder of the Sikh sect in the Panjab. He lived at the end of the 15th century A. D. He preached the same doctrine of universal toleration, and counted among his followers a number of Muhammadans; 'But probably the greatest of the reformers of the age was Chaitanya, who was born of a Brahman family at Novadwip in Bengal in 1485 A.D.

It has been stated that there was no hereditary castesystem during the Vaidika period; and it is now stated that the Shaundikaykula of the Haihayas was hereditary. How could that be? Is it not contradictory, one with the other?—King Haihaya lived long before the battle of Kurukshetra and the Vaidika period lasted long after it. To be sure it was so; but it must be borne in mind that first of all there would be King Haihaya; then his descendants gradually in long course of time would grow larger and larger in number occupying the land around Malishmati in Malawa and Khandesh; then these descendants would begin to differ in customs, mode of life, behaviour, etc. on account of difference in locality of domicile; and then of course there it would be necessary to call them distinct tribes as different Kulas or clans. At first, of course, all of them went under the one caste title, namely, the Haihayas. It is not to be understood that there was the King Haihaya, and immediately next after his demise there were the five Haihaya Kulas. It would be a fine piece of foolishness to think that way. King Haihaya died leaving him surviving a son or two, it took a very long time no doubt, perhaps many hundreds of years, for these descendants to be large enough in number to be fit to be termed the Haihayas, i. e. the descendants of Haihaya as a tribe worth the name; these Haihayas lived in Malawa and Khandesh as one tribe called the Haihayas perhaps many hundreds of years; and then they divided into Kulas or Gonas one by one. It took long time to be such in due course and change of domicile, time and person and with the change in customs and usages, principles, behaviours and trade among them. The tribal names, Bitihotra or Agni Kula, Bhoja Kula, Abanti Kula, Shaundikaya Kula, etc. gained celebrity under the title of the 'Pramaras' only when they took up the cause of the forlorn Brahmans against the levelling Buddhism about 2000 years ago. Mount Abu is in Malawa. The Brahman considered and hated as heretics and driven out from all other parts of Northern India took shelter on it. They eagerly tried to gain deliverance. They earnestly requested, entreated, prayed, instigated and tempted this or that king or tribe to undertake it. The Haihayas as separated under the five Kulas lived in Malwa all around Abu. Some of them heard the Brahmans and adopted their cause. They took time to make preparations and strengthen themselves enough, fought with the surrounding Buddhist kings and tribes, and revived, re-established and started Brahmanism again. Once they extirpated the Brahmans; and now they revived and established them. And now and now only the Haihayas and their Kulas gained renown and celebrity. They are not mentioned in the Vedas. They are not stated in any Buddhist treatises. The term Shaundika appears in the *Tantras*, and it and its other forms appear in the *Purana*, *Smritis* and *Upapurana*. In the *Bhagavata-pitaka* composed about 2400 years ago the term *Shaundika* (*superior*, page 106-7) meaning the dealer in Sota or

Suta (fermented) liquors, does appear. The term Sota was used to denote fermented liquors even in Hiuen Tsiang's time.—Sun-to or fermented liquors. (*Vide* S. Beal's B. R. of the W. W. Vol. 1. page 89). In the Athharvaveda preference to Brahmins and their property (Brahma-Jeetha and Brahmanasya Ga etc.) was first inculcated, proposed or suggested, although it is quite uncertain whether then Brahmanattwa was hereditary or depended upon individual personal qualification or merits. However when then the idea of preference and supremacy once gained access into the mind, the desire of luxury and filial affection generated the tendency to make it hereditary ; and a sort of hereditary caste system was soon afoot and was commenced ; and gradually others of other professions too caught by imagination and analogy the contagion and infection until a regular hereditary caste system gained firm footing amongst the Hindus universally. Between the time described in the Athharvaveda and that in the Binayapitaka the work, I believe, was complete perhaps in a form and style quite different from the present. For in the latter mention is made of many castes in the name of professions, although there is nothing to show whether these castes were hereditary or individual or simply professional. The probability is that they were hereditary ; for it distinguishes between the *Utkrista-jati* or high castes and the *Hina-jati* or low castes. But it should be marked that the castes mentioned are merely the names of professions which themselves might have been high or low even in a single individual. Haply the high or low were simply the classes of good or bad professions and the adoption and pursuit of a profession was caste ; and all professions or castes were individual. But again to remove the hereditary castes inculcated in the Athharvaveda, was the object of Buddhism. The Haihayas of Malawa grown very large in number in many hundreds of years might have separated into sub-tribes, clans or *Kulas* at some time or other during the long interval between the time described in the Athharvaveda composed after Yajnavalkya's Shukla Yajurveda at earliest and the Rise of the Agnikulas, and attained to the hereditary character that way. The lineal descendants of course cannot but be hereditary ; the descendants of Haihaya must be the Kshatriya Haihayas. The question is how the profession became hereditary. Some of the Haihayas sold Shoonda liquors, came to be termed Shaundika and formed the Shaundikyakula.

In the Vedas, I mean in the book-language, the terms Soma-Sura, Surama, Suta and Madya used to denote intoxicating liquors and Surakar (Madhyandini Shukla Yajuh 30-11) and Soma-sura Bikrayee of the Srauta Sutra, to denote spirit-sellers ; and probably Sutang and Sutapanya were used to denote spirit and Spiritseller respectively in the popular, vulgar, oral, mass-language, during the Vaidika period, 6000—2200 years past.

During the earlier stages of the Buddhistic period, 2200—1800 years past, in the Binaya Pitaka, Surang, Sura, Suta (Pali Sota; Hiuen Tsiang's Sun-to) and Maireya (Pali. Mereya) used to denote spirits, and Sutapanya (Pali Sotapanna) used to denote spirit-seller. Probably Sutapanya was used in the verbal mass-language.

During the later stages of the Buddhistic period in its decline when the Tantrikas flourished in the Tantrika period, from the beginning of the Shakabda era (1824) upto 700 Shakabdi in all Tantras the term Shaundika was used to denote the spirit-sellers and Sura, Madya, etc. were in use. Probably Shaundika now came to be used in the vulgar mass-language and Sutapanya was perhaps also used, for

Hsuen Tsang uses *Sun-to* to denote fermented liquors, about Shakabdi 555—68.

During the last stage of the Buddhistic period corresponding with the earliest stage of the Pauranika period, Shakabdi 700—1100, the terms Shundi, Shaundika, Shaundikaya, Dhvajaban, etc. appeared in the Purans. There were Soma, three kinds of Sura, and twelve kinds of Madya viz. Draksha द्राक्ष Oekshava ऐक्ष Maireya मरैय Kharjoor खर्जूर Panasa पणस Gaurheya गौर्येय Madhwi मध्वि Madhhwika मध्विक Nari-kelaja नारिकेल etc. Shoondi, vulgarised Shunri, formed the mass-language to denote spirit-seller.

Similar is the story to be told in the later Pauranika period, Shakabdi 1100—1600, or the period of Sanhitas later on when Buddhism began to disappear from India.

Neither in the Rik, Sam or Black Yajuh extant at the Kurukshetra period, nor in the White Yajuh compiled by Yajnavalkya, the preceptor of Shatanika Janmenjaya, nor in the Athharvaveda composed short before the Rise of Buddhism, nor Oiteeyn, Shatapatha and other Brahmins, nor in the Shrouta Sutras, nor in the Aranyaka, nor in the Tripitakas, or other ancient Buddhistic treatises, nor in Hsuen Tsang's Siyuki describing the manners, customs and usages current in Northern India about Shakabdi 500, are the terms Shoonda or Shaundika referred to. Then were current the terms Soma, Soma-Sura, Surāma, Madya, Madhu, Shudha, Suta, Amrita, and Maireya, to denote liquors of the rotting system.

The term Shoonda was never used separately to denote liquors either in the Vedas, Buddhistic books, Tantras, Purans, Sanhitas, etc. or in the vulgar mass-language. The reason is very clear. Probably the Haihayas of Malwa, used the term Shoonda, to denote alembic liquors; and some of them for chiefly and habitually selling Shoonda, went under the professional title of Shaundi, Shaundika or Shaundikaya. When the Haihayas took up the Cause of the Brahmins, and began to wage war against the surrounding tribes and nations, and gained renown and celebrity at the beginning of the Shakabdi era and of the Tantrika period, and became specially known in other parts of Northern India, and the Shaundikaya Haihayas extended beyond Malwa, these terms gradually crept into the vulgar language of the ordinary mass and the book-language of Tantras, Purans, etc. of these parts too. For then and thenceforward the Brahman writers of the Hindu Shastras in other parts of India set to trace their genealogy and to sing in praise of them and their ancestors.

After the proposal and suggestion of the Athharvaveda at first, in many hundreds of years perhaps, the men were divided into four Varnas in individual professional title only, but their social relations as intermarriages, feasts, religion, etc., continued as before and even in Hsuen Tsang's time the four Varnas could intermarry; but then a man would be higher or lower in position by marriage, i. e., then intermarriages amongst the four Varnas were being abolished or prohibited under the threat of Varna-Sankar.

Next will be described how attempts and endeavours were made by the opponents in Bengal to blight the character of the Saha and the Shaundi and to alight them in saying and writing.

SECTION IV.

(111) The Tantrika and Pauranika Yuga, during the Mahomedan Invasion, Conquests and Rule.—Shakabdi 500-1500.

The Shandilas were Royal Kshatriya in origin.

As the Brahmins and Kshatriyas originated and descended from the Kshatriya *Solar* and *Lunar* dynasties and races that long ruled in Northern India, (Vide *Srimadbhagavat Puran* 9-20-1, 2 ; *Matsya Puran* 50 8889), so the Shaudhi-caste had its origin in the *Lunar*

प्रदीपं प्रज्वालति नम ज्ञातोऽसि भारत ।

ममदासवैद्योर्वैद्यः वल्लभंन्यास्य यच्चिरि । भावयते पुराणै ८५२०१

जननीजकीप्रभुत् पूरोः प्रविन्वाकत्पुतवतः । प्रवीरोऽब जनकं वै ज्ञात्वाकपदीऽभवत् । २
जगद्गण्डोकोऽयं गीतो विप्रैः पुरातनैः । ब्रह्मचरयो धीमि वंशो देवर्षिभि वत्कृतः ।

येनसं प्राप्य राजानं संध्यासति कबौ कुी । मात्से ५०।५८

ब्रह्मेवः पौरवो वयो वयावदिह वीतिवः । धीमतः वाचपुत्रक वर्जुनक महात्मनः । ८९

अत्राप्युपसंख्योक्तोऽयं गीतो विप्रैः पुराविदैः ।

महाचक्रयोर्बोधि रंघो दिवर्जिनि सत्कृत । वाक्ये २।१७।२७-घ

ब्रह्मणो ज्ञानं प्राप्य राजानं संख्यां प्राप्स्यति वै कधी ।

इत्येषः पौरुषो बन्धो यथावदनुकीर्तितः । ब्रह्मचरस्य यो योगिर्बन्धः सन्निय-पूर्वजः ।

सेनवंश सती जातो यथिजातोऽसि पाण्डव । बल

dynasty or race that ruled at Mahismati on the banks of the Normoda now about Khandes in Western India, whereof such great Kings as Hahaya, Kartobirajoon, Joyaddhwojo, Taljougho, etc, defeated and drove

देहमे क्षायाजहन्त्य रिपुभिः स पराजितः ।

समाधी विधिं भोजी सहसा भक्ष्यविष्टपः । ब्रह्मरारदे ७।४०

द्वैतयानामधिपतिरर्जुनः क्षत्रियसर्पभः । भागवते ८।२५।१७

माहिज्जत्यां संनिवृत्तो सुतो येन वपि यथा । २२

तै च बाह्यस्थितौ निवृ. सद्गतां क्रन्दतीं वृथात् । २६

out into wilderness the great king Bahu of the *Solar* dynasty of Delhi, and became Lord-paramount in Northern India; and whose descendants Taljongho, and others in turn were defeated by that celebrated King Sogor of the *Solar* dynasty that was born of the aforesaid exiled

व स्वाध्यायान् यवनान् यक्षान् देहयवर्षरान् ।

आयुषीत गुह्ययोगेन विस्तृतयेज्जिनः । ज्ञानवते १।५।५

King Bahu in the wilderness as a posthumous child and was brought up by the great Sage Ourva. *Vid.* Agnipuran 274-10,11 It was the progeny of Jadu the eldest son of Yayati. During the reign of Ugrasena at Mathura on Srikrishna's instruction to evade the ruinous incursions of Jarasandha, King of Mogodha, most of this Jadava dynasty on its way to Dwarka fixed abode in Malwa and Khandos. Many of this Jadavayanta perished suddenly at Provas with excessive drinking. It is most probable that this dynasty much too attached and addicted to drinking, carried on the trade in liquors, made improvements and inventions in liquors, invented, manufactured and sold the distilled liquor called Shundi, and for that reason got the title of Shoondi, Shaundi, Shunri, Shaundika and Shaundikava.

The descendants of the said King, Halyaya of the Kshatriya Lunar dynasty (सोम-कुम्भ-सुवर्ण-ऐक्य-बाहु-नक्षत्र-यवाधि-बहु-उप-विश्व-प्रजित्-ऐक्य-धर्मोक्त-जाति-उत्तम-राजीशाधि-महिषास्त्र-वृद्धिद्वय-

spoil their good social position and it was the aim or end of many persons to do so. Some time ago the books were not so abundant as they are now. There was no press then nor the principle of printing. Only in some known Tols the books of Shastras were preserved and collected and there alone the endless processes of copying and recopying would go on. These *tols* could unite at a moment's call; and the books could be polluted with insertions, additions, omissions, distortion, outtailing, and interpolation without much difficulty or trouble, and thus the original character of ancient treatises would be lost and altered.

No doubt, that 'a fact is stronger than a hundred texts' can apply only when the question is whether it existed at all or not; but when its metamorphoses or various transitory states at various stages of epochs are to be considered, the maxim would be dangerous and should be applied with the greatest caution, for the contemporary texts alone are the best means for determining its transformations and the changeable circumstances taking place at long past intervals of by-gone ages. Of course the fact refers to a present or a past fact. The bare statement, that 'the condition of the Shaundis is always the same as at present', is the prating of a madman. Some fear to call them *Patita* or degraded for to admit a caste to be degraded caste, is to admit its previous glori; and high position. These men attach more value to mere argument than to the actual facts and bring about magots in living fish through argument. They try only to defeat in argument, and overlook real actual facts. Mere words cannot alter existing real facts.

The term Shaundikeya mentioned in the Agniparan is most correct, real and true; and Taundikeya, Taundikera, Toondikera, and Koondikera are the fictitious meaningless forms invented no doubt by the writers of the Antiliqnor-party in the attempts to suppress liquors during the latter Pauranika period long after the Battle of Kurukhetra and Jadubansadhansa बडुनच by distorting the term Shaundikeya, by changing Sha ष into Ta त or Ka क, Ya य into Ra र and Au अ into उ in these Purans simply to alter the position of the Shaundis by misleading the public by misrepresentation that they may not learn their high origin and pedigree, and also by imagining and fabricating their false fanciful origins in other Purans as if to dupe and decoy a child in a child's play. For still the Shaundikeyas are existing as a real caste, and in fact claim Kshattriya origin, and the distorted forms are meaningless Utopean nonentities found nowhere, neither in the present actual world nor in any dictionary as referable or apploable to any existing caste or men corresponding to them. In the eastern countries of the United Provinces of Agra and Oudh some Kalwars claim Kshattriya origin and call themselves Lauki Chauhan (Lauki or Lawaki लवक being a bottle-gourd for measuring spirit and Chauhan meaning distiller चू चू Chooch to ooze or distil) or those Kshatriya of the Chauhan order that measured spirit with a bottle-gourd or Lawaki or Lan. They are indeed those Chauhan Kshatriyas of old one of whom flourished as the flower of the Rajput Chivalry called the celebrated ever-renowned Prithwi Raj or Rai Pithaura king of Delhi who fought twice at Taraori against Mahamad of Ghor in 1191 A.D. very like the present Kalwar Maharaja of Kappur Thala. Further they observe mourning 12 days only allowed by the Tols of Kashi, Brindaban and Kanauj the period fixed for the Kshattriya Varna.

This fact shows how the Shastras are altered and interpolated to misrepresent facts and thereby to dupe and decoy the illiterate masses and the future generation. The Brahman Pandits can do anything

and everything when a caste is to be lowered. Anything good plainly and flatly but spontaneously and inadvertently admitted and spoken of those that are being disregarded by those that intended to disregard them cannot but be true and incontrovertible even if they be most untrue, imaginary and fanciful in other facts or matters wherein they intend to be deliberate to lower them in intentional and premeditated vilifications or vituperations.

Indeed as such the Brahmans had good reasons to stand and side against the Shaundikas, for in yore the members of the Haihaya family, doubtlessly the ancestors of the present Shaundikas endearingly called Shaundikeyas, namely, Kartabirjarjoon, Taljongho etc. brutally oppressed, nay tried to extirpate, the Brahmans in extorting wealth improperly concealed by them; and they too stood against them similarly under such leaders as Parashuram, Ourva with Sagor, etc. Again perhaps the Brahmans were oppressed by the Shaundikas and Subarnabaniks during the prevalence of Buddhism; or perhaps they were the ring-leaders and prime movers to oppose the introduction of Brahmanya after the decline of Buddhism and were treated with malignity, because in all evil ages among the faithless scoundrels the beneficiary treats the benefactor with malice and try to lower him in order to ward off and remove the burden of the sense of inferiority occasioned by the benefit received. The Brahmans recollected the past oppressions and avenged themselves by retaliating on the Shaundikas whom they knew to be the descendants of the ancient Haihayas in their weakness upon some plea or other. This shows that Shaundikeya is the proper form and the present Saundikas are the descendants of the ancient Shaundikeyas in personal identity.

As the tyrant's plea if it be argued on the contrary that the Shaundikeyas are not the same as the Tantrika and Pauranika Shaundikas or Shaundis or the present Suuris, then it must clearly be shown that the old Shaundikeyas died away and became extinct at a particular time and place in a particular manner, or that the Shaundikeyas continuing all along live side by side with the present Shuuris as a distinct and separate caste, that the present Suuris originated afterwards out of nothing, as it were, that is, as not existing before as it were, at a particular time and place and in a particular manner and became spiritsellers in a particular manner, and that the intervening gap was filled up in a particular mode in the matter of the manufacture and sale of liquor or they were contemporaneous one ending with the other's beginning at one and the same time. Then of course there would be no faith or belief in any personal identity of any thing; and it must in every case be shown that the Brahmans and Kshatriyas of the Vedas are the same as those of the Tantras, the Puranas or the Samhitas, and those of Tantras, Puranas or Samhitas are the same as those of the present time, the Shaundikeyas of the Haihayakula were the Shaundikas of the Tantras, or the Shaundikas, Shaundia, Shaundi, Shuuris and Dhvajabans of the Puranas, or the Shaundikas of the Samhitas, or that all these are alike and the same as the present Shuuris or Sundis or Shaundikas or, that I of yesterday am the I of to-day. The continuance of the manufacture, sale and use of liquors amongst the Hindus in Hindustan all through and all along, the origin of the terms Shaundikeya, Shaundika, Shaundi, Shundi, Shური, etc. from the same base Shoonda, meaning the vendible article called wine, the manufacture and sale of liquors by all of them throughout, the application of these terms to them alone, the absence of any other

caste for manufacturing or selling liquor, the continuance of the caste title, *Lakaki Chanhah Kahatriya*, amongst the spirit-selling Kalwars or Shaundis even at present time in the eastern districts of N. W. P. and Oudh, observance of mourning for 12 days only by the Kalwars in those regions, the mention of them by one or other of these terms at various times all along in Purana, Upapurana, Tantras, Sanhitas, etc., the performance of all the rites and Sanakar in some form or other, their character, their trade, the mode of life they lead, the customs they follow, and their postures and gestures are sufficient reasons to show that the present Shaundis, Shaunds or Shaundis or Saundikas were the Shaundikeyas of Agui and some other Puranas, Shaundikas of other purana, Tantras, &c.

It may be argued that if the Shaundis had their origin at Mahishmati in Khandesh or Rajputana as the Haihayas, how is it that not a single person may now be found domiciled at Mahishmati or Khandesh or in Rajputana bearing the caste-title Shaundi or Shaundika or even Shaundikeya? It is no marvel. The Hindu trading classes were and now in the western countries are mostly nomadic in habit frequently changing place of shopping. Probably the love of gain and lucre induced most of the spirit selling Haihaya Kshatriya traders and merchants to resort to the rich and populous plains on the banks of the Ganges and the Jamuna studded with innumerable cities, towns and villages while the rest in course of time for want of drunkards (men there using Siddhee or opium of late) shunned spirit-selling, resumed some other professions and assumed some other professional castenames. Admittedly some men in yore went under the caste title, Shaundikeya, or etc. How is it that none such can now be met with there? How would it be accounted for?

The very fact that the term Shaundikeya in some Purans is distorted into Toundikeya, Tauundikera, Toondikera, or Koondikera in others, goes to show and prove that the term Shaundikeya used to denote spirit-sellers; and when the spiritsellers were being denounced to be lowered in rank and slighted in attempts to abolish drinking and for other reasons and attempts were being made to blight their high pedigree, genealogy or lineage by spoiling their origin, this term occurring in unavoidable passages or verses in some important books to their advantage was distorted in some books and the verse was omitted altogether in others. Probably the editors of the Srimadbhagabat Puran in its latest compilation, being afraid, in describing the Somadynasty omitted the verse containing the term Shaundikeya to their solace. Still many of them lose their temper and get irritated when they hear the Shaundikas to speak of their Vaishya-hood. What do they lose if the Shaundikas are Vaishya?

It is uncertain whether the ancient Sutapanya (Pali Sotapanna) Vaishya caste renounced spirit-selling and adopted grain-dealing and turned out Shundi or Bikamastha Shaundika on account of the disadvantages due to the spirit-selling being monopolized by the Kahatriya Shaundikas or to the disuse of the Sama-Sara Madra called Suta (Pali Sota, and Sunto of Hien Tsang) on account of the use of the new kind of spirit called Shoonda, or to spirit-selling coming into their hands for some other reasons, when the Kahatriya Shaundikeyakula of the Haihaya dynasty spread over other countries after the Rise and Preponderance of the Agnikula during Buddhist supremacy. Perhaps then or shortly after is the time of the Manavadharma Shashtra work being contemplated and introduced.

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After the Shaundika and other Hoihoya clans delivered the Brahmins from the oppressions of the Buddhists and got the religious toleration announced, the Brahmins soon, at the decline of Buddhism, B. C. 200—100, began to grudge at the Kshattriya-Supremacy ; and these Kshattriya clans got annoyed at this faithlessness, turned out Buddhist, and were obliged to oppress the Brahmins under the then prevailing fashion, practice and custom ; and they too vilified them in their then composed books, of record, namely, Manusंहिता, Mahabharat

एतद्बुद्धा भवेद्बुधः किमन्यद्बुध लक्षणम् । शान्तिपर्व १।२१।५८; ११०।३१
यथा हि चौरः स तथा हि बुद्धस्यागतं नास्तिकमत्रविधि ।

अयोध्याकाण्ड १०.८।१४

(Anushasan Porva 35.17-8), etc., denouncing them saying that though the Shaundikas were Kshattriya, yet they turned out Brishala out of the Brahmins' anger. Thus :

मेकक्षा द्वाविडा साटाः प्रीण्डाः कोपुगिरास्तया
शौण्डिका हरदा दर्वा चौराः यवरा बर्बराः
किराता यवनाश्च तास्ता क्षत्रियजातयः ।
ब्रह्मसत्त्वमनुप्राप्ता ब्राह्मणानाममर्षणात् ।

At the same place in the same shloka Monu-Sंहिता (10.32-3) uses the term Moireyoka or Moireyoka meaning *one who sings in praise of men*, and Mahabharata (Anushasan Porva 48. 19-20) uses the term Moireyoka as a mixed caste ; so that Moireyoka does not mean spirit-seller nor refer to the Shaundika.

प्रसाधनोपचारं सदास दासजीवनम्
सेरिन्ध्रं बागुरार्वांसं सूते दस्युरयोगधे १०।३१
मेरेयकं (पाठान्तरे मेरेयकं) तु वेदेहो माधुकं संप्रसूयते
नृन् प्रशंसत्यजं यो घण्टाताडोऽवधोदये ११
बाह्यानामनुजायन्ते सेरिन्ध्रा मानधिषु च
प्रसाधनोपचारं सदास दासजीवनम् ४८।१८
अतश्चायोगधं सूते बागुराबन्धुजीवनम्
मेरेयकश्च वेदेहः संप्रसूतेऽव माधुकम् २०

Ramayana (Ayodhya Kando 83. 11, 14) describes the Shaundika as glorious subjects. Thus :

रामं प्रति ययुर्द्धाः सर्वाः प्रहृतयः शुभाः
जापकोणोदका वेषा धूपिकाः शौण्डिकास्तथा

The accounts furnished in the Census Report of the United Provinces of Agra and Oudh in the Census in India 1901 are as follow :

'In some of the western districts certain persons who are called Kalwars, Kalal, Naib, or Ahluwalia by others state that their correct name is Karanwal and that they have nothing to do with the Kalwars whose ordinary profession is distilling. They say that there was a Tomar Rajput of Karnal named Karan Sing, who gave up the use of meat and wine. His followers of the same caste were dubbed Karanwala or Karnalwala, which terms gradually were contemptuously shortened, the former into Kalal, and the latter into Aluwalia or Ahluwalia. The term Naib is said to have been given as some of their forefathers received the title of Naib Hakim from the Mahamadan kings. Only one Committee considered the question and it came to the conclusion that the Karanwals should be included in group IV (castes allied to Kshatriyas, &c), though some members considered they should be placed in the seventh group. I have omitted the name from the scheme as the members have evidently recorded themselves as Rajputs and thus escaped separate tabulation. They are admittedly of smaller numbers in the provinces and the Kalwars proper will be referred to later'. 119.

'Some committees have suggested that certain other castes such as Thathera, Mahajan, Banjara, Halwai, Teli, and Sonar should be grouped here, Group VI (castes allied to Vaishya or Banias) but they are not generally supported, and though a few well-to-do members of some of these castes may assume the name Bania, there is no general claim on their part to a higher place than is usually conceded to them'. 119.

'The Soeri is a caste found in the Benares Division which claims to be Rajput of the Surajbansi Stock. It is even reported from Benares that some of the lower class of Rajputs have allowed intermarriages to take place so that there are some grounds for placing it in the fourth group. In Mirzapur, however it is much lower in the social scale' Art. 172 Page 228.

'The Kalwar is usually a distiller or seller of country-liquor, and in some places has been placed much higher. The fact is that the business has prospered, with the usual result that Kalwars have taken to banking and other more respectable profession, and have assumed the title of Mahajan and claim to be considered as Vaishya. It has been seen above that the so-called Karanwals, who claim to be Kshatriya are according to some accounts, merely Kalwars who have risen socially.' Art. 174 page 230.

"The classification of Banias is however defective as nearly one-third are included in "others" and a considerable portion of the increase appears to have taken place in these. There is no doubt that this is due in part to men of lower caste who have adopted the profession of grocer, &c., dropping their real caste name, and calling themselves Bania by caste as well as trade. This probably accounts for the loss of over 6 per cent in Kalwars, who as already pointed out, begin by calling themselves Mahajan, and then Bania or Vaishya". Art. 183 page 236.

These variations may be the usual corruptions which a long course of copying and recopying under diverse circumstances renders inevitable.

Heretofore liquors were not marketable as articles of sale or trade. Some members of the descendants of the said King Haihaya in their enterprises to acquire wealth invented the manufacture and trade of the liquors of the alembic system for the purpose of trade as the only means of livelihood. And in consequence for manufacturing and selling the liquors then known by the native name of Shoonda these manufacturers and sellers of Shoonda-liquors like others of other professions came to be known by their Kormaja or professional title name of Shaundi, Shaundika or Shaundikeya, and all of them began to be known as the family of the Shaundikeya or the Shaundikeya-Kula.

SECTION V.

The Kshattriya Shaundis became Vaishya by profession.

In accordance with the ancient Arya Hindu Customs and Usages men were classified into castes according to their Korma (कर्म) or calling or professions originally individual and personal or lifelong and lastly hereditary after the commencement of Brahmonya. *Super-vide* Yajurveda ; Vide Manu chap. I verse 87-91, X 75-80, etc.

At the outset the Hindus like all other men were in the condition of ordinary people, to begin with at first leaf-eaters and leaf-wearers, fruit-eaters, root-eaters, and the like in the savage barbarous condition without language, education, religion, civilisation, or anything of the kind, then gradually in due course of intervals shepherds, cowherds, horticulturists, agriculturists, traders, merchants, bankers, handicraftsmen, and the like. A thoroughly accomplished people coming into existence all at once with religion, social ranks, and, necessities and supplies, castes, etc without any defect or stint is unimaginable and Utopean. Emergency and necessity gave rise to leaders of men, rulers, kings and government and polite religion with priests and serfs, servants and service as the necessary ingredients of a civilised society without which a community of men cannot stand and exist, all, all springing out from the original ordinary people in general according to merits or qualifications, and when devoid of these merits or when the exercise of such merits was not required such men so rising from the ordinary people merged into, entered into, and formed the ordinary people again. Therefore the ordinary people were called Vaishya, from Vish meaning to enter. A king ceasing to be such began as a shepherd or merchant ; a priest without duty turned out a grocer ; a serf emancipated or servant when rich enough turned out a peasant or started a trade ; and so on.

तपःपरं कृतेषु चैतानां ज्ञानमुच्यते । तपरे यश्चैवाहुर्दाननीकं कश्चौ बुधे । वासु १।८।६४
 सर्वकामास्तु सर्वस्य सुखार्थं च महादुःखतः । सुखवाद्भवन्त्यानां सुखं कर्मात्मकस्य च ।
 अन्धायनमन्त्रार्थं वलनं वायनं तथा । दानं प्रतिपद्यन्ते च ब्रह्मचारीनामस्य च ।
 प्रजानां रक्षकं दानमिन्द्राध्वजनीय च । विद्वेषप्रवृत्तिश्च क्षत्रियस्य समावृतः ।
 पशूनां रक्षकं दानमिन्द्राध्वजनीय च । वशिष्ठा पश्यं कुलीशश्च वेदस्य कृषिनीय च ।
 यक्षनीयं तु भूतस्य मनुः कार्यं समाधिदत्तं
 एतैर्वानिष बर्हणां यजुर्वानमस्य च । मनु १।८६-८९ ; आन्धे म १।८५।७

अध्यापनध्वनं वजनं बाजनं तथा । दानं प्रतियच्छेव वट् कर्माध्ययनम्नः ।

वर्षा तु कर्मभानस्य नीतिः कर्मोचि जीविका । बाजनाध्यापने चैव विप्रदाय प्रतियच्छः ।

ब्रह्माध्वनं चक्रस्य वचिक्पयजविभिः । आजीवनार्थं धर्मसु दानमध्वनं वनिः ।

वेदाभ्यासी ब्राह्मणस्य धर्मियस्य च रचयन्

वाचाकर्मैव वैश्यास्य विशिष्टानि स्वकर्मसु । मनु १०।७५-८०

अश्लुब्धसु श्रम्यां शूद्र कर्तुं विजन्मनाम् । पुत्रदाराख्यं प्राप्ती जीवेत् कारककर्माभिः । १०।८६

ये कर्माभिः प्रचरितेः पुत्रुषान् विजातयः ।

तानि कारककर्माणि शिष्यानि विविधानि च । १००

विद्या शिष्यं भतिः सेवा गौरव्यं विपश्चिः कृषिः । धर्मिण्यं कुसीदश्च दम्न जीवन्मृतयः । ११४

ब्राह्मणस्य तपो ज्ञानं तपः चक्रस्य रचयन् ।

वैश्यास्य तु तपो वाचा तपः शूद्रस्य भवनम् । ११।९३६

वेदाभ्यासकपी ज्ञानमिन्द्रियाणाञ्च मंथनः । निशेयशकरं विप्रसेदं निधीयत । १२।८२

तपो विद्या च विप्रस्य निःशेयशकरं परम् ।

तपसा किञ्चिदं कृति विद्यया ऽन्यतमनुते । १२।१०४

वाचिष्यं कारयेद्वैशं कुसीदं कृषिमेव च ।

पशूनां रचयच्छेव दास्यं शूद्रं विजन्मनाम् । ८।४१० भारद्वाज उवाच ।—

चातुर्वर्ण्यं स्य वर्षे न यदि वर्षीविमियते । खं दमून् पुरिषानि त्रीणापि सञ्जीवित ।

तत्रः चरति सर्वेषां कल्पावर्षी विभज्यते । जन्मानामसंख्येया स्थावराणां च जातयः ।

तेषां विविधवर्णानां कुटी वर्षीविमियतः । भृगु उवाच ।—

न विश्वीऽस्ति वर्षाणां सर्वत्र ह्यस्य जगत् । ब्रह्मणा पूर्वोत्पद्यते हि कर्मणा वर्षतां गतं ।

कामभीमाप्रियाक्षीः क्रीधनाः प्रियसङ्गसाः । त्यक्त-ममभ्यारक्तानासेविजाः चक्रतां गताः ।

गोभी कृषिं समाख्यायः पितः क्षुपपजीविनः । साधर्म्यप्राप्तुषिष्ठानि ते विजा वैश्वतां गताः

ईसावृतपराख्यः सर्वकर्मपजीविनः । कृष्यर्थाचपरिधृष्टासे विजा इत्येते ।

कर्माभिव्यासा विजावर्षीचरं गताः । ब्राह्मणा धर्मतः चत्स्य स्तपसेषां गुपयन्ति ।

दृष्ट्वा धारयतां नित्यं व्रतानि नियमांस्तथा । ब्रह्म चैव परच्छते येन जानन्ति तदिदः ।

तेषां बहुविधा अन्त्यास्त्य कृत्या विजातयः । पिशाचा वातसाः प्रेता विविधा क्लेशजातयः ।

ब्राह्मणः केन भवति जनिषी वा विजीवतः । वैश्याः शूद्राश्च विप्रैर्विजातकर्मादिभिः ख्यसु

संस्कारैः संज्ञतः सचिः वेदाध्ययन संपन्नः । श्रीचाचारः स्थितः सम्बन्धिसाक्षी गुरुप्रियः

मित्रः मित्रव्रीहस्य परी सर्वं ब्राह्मणः उच्यते । सर्वं दानमद्याद्रीहं मत्तश्च कृपा उवा

तपयता उच्यते वन स ब्राह्मण इति कृतः । खेजं सेवते कर्म वेदाध्ययनं कृतः

दानादानरतिर्वैश्वं स वै चमित्र उच्यते । विज्रतां पण्डित्य कृपादान इति सचिः ।

वेदाध्ययनसम्पन्नः स वै वैश्व इति कृतः । सर्वमस्य रतिर्निर्गतं सर्वकर्मकरीऽसचिः

सगृहीतः क्षमाचारः स वै शूद्र इति कृतः । शूद्री वैश्ववेत् यत् विज न च न विदति ।

न वै तद्गी नवैश्वुद्गीः ब्रह्मणी ब्राह्मणी न च । भारद्वाज उवाच १।२।१।२५-३६

निर्भिषेवाः कृताः सर्वाः कृपायुजीवनेदितैः । अमुद्रिपूर्वकं कृतं प्रजानां भावते स्वयं ।
 अमृद्विषः कृतयुगे कर्मवीः शुभपापयोः । सर्वाश्चमव्यवस्थाश्च न तद्यस्य संसारः ।
 अनिष्ठावेवमुक्ताः सर्ववन्ति परस्परं । सुख्यकृपायुवः सर्वा अचलीसमवर्जिताः ।
 ये वै परिदृष्टितारं क्षासानासन्विधात्मकाः । इतरेषां कृतमाणाः स्थापयामासु अक्रियान् ।
 उपतिष्ठन्ति ये तान्मे तुवन्तो निर्भेदास्वभावाः सतां ब्रह्म यथाभूतं तुवन्तो ब्राह्मणाश्च ते ।
 ये चान्येऽप्यवस्थासोपां वैश्वस्य कर्म संस्थिताः । कीनाशा नाशयन्तिश्च इविष्यां प्रागल्भ्यताः ।
 वैश्वानरेव तु तानाहुः कीनाशान् उपसिञ्चकान् । शीघ्रन्तश्च द्रवन्तश्च परिचर्यासु ये रताः ।
 निसेज सीऽन्यवीथ्यश्च शूद्राक्षानवबोत्तु सः । तेषां कर्माणि चर्मांश्च ब्रह्मा तु व्यदधात् प्रभुः ।
 संस्थितौ प्राकृतायां तु चातुर्वर्ण्यस्य सर्वशः । पुनः प्रजान् तां नीहत् तान् वर्णान्मानपाचयन् ।
 वर्चधर्मैश्च जीवन्ती व्यरुध्यन् परस्परम् । ब्रह्मा तमर्थं बुधा तु यायातयन्तं वै प्रभुः ।
 अभियानां वलं दक्षं पुत्रमाजीवमादिशत् । याजनाध्यापनश्चैव तृतीयश्च प्रतियजम् ।
 ब्राह्मणाणां विभुषां वां कर्माणि तान्यथादिशत् । पाशुपात्यं वाणिज्यञ्च कृषिञ्चैव विज्ञान्ददी ।
 शिल्पमाजीवं श्रुतिञ्चैव शूद्राणां व्यदधात् प्रभुः । सामान्यानि तु कर्माणि ब्रह्मचर्यविद्यां पुनः ।
 यजनाध्ययनं दानं सामान्यानि तु तेषु च । वायु पु. १।८।५८ ६०, १५५ ६४

ब्राह्मणं प्रथमं ब्रह्मादुद्गातारं च सामगम्

उद्गातारं च तथाऽप्युक्त्वा ब्राह्मणमष्टजत् प्रभुः । पात्रे ५।१६८१

विद्या ब्राह्मणमितादृशं शिवं चिंतिं रक्ष मां । भविष्ये १।४।४१

वीऽनवीतरं द्वितीये वेदमन्यश्च कुरुते यमम् ।

स जीवन्नेव शूद्रत्वमात्रं गच्छति सान्वयः । १।४।११८

न यस्य वेदी न जयी न विद्याश्च विद्यामप्यते । स शूद्र एव मन्त्रव्य इत्याह भगवान् विभुः । ११८
 मातुरर्थं च जननं द्वितीयं नीहिवन्त्यमम् । तृतीयं यज्ञदीक्षायां द्विजस्य विधिचिदितम् । १४०

Person performing the priestly duties as supplicants, sacrificers on fire, or leaders to Brahma or God or as expounders of Brahma or the Vedas or of Brahma in the Vedas, went by the professional caste-name or title of Brahman, that is, one that know's God, mouth or the power of speaking being most necessary for the purpose and mouth being the emblem of speech.

वेदीऽपि येन त्वं देव वेद देवेभ्यो वेदीऽभवसेन मज्जं वेदी भूयाः । यशुर्वेद २।१११

व्रतं कृत्वापि ब्रह्मापि शंखी वनस्पति संश्रियः । यशुर्वेद ४।११११

श्रुतीरवर्णाद्विरहीः कुप्योदितविचारयन्

वाक् स्वयं वै ब्राह्मणस्य तेन जन्मादरीन् द्विजः । मनु ११।११

सुख्यवीऽवर्षत ब्रह्म पुत्रस्य कुबजः ।

मातृसुख्यता वर्णानां सुख्यीऽसूत्राक्षी शुभः । भाववत् पु' २।६।१६

Person employed in warfare, went by the professional caste-title of Kshatriya, meaning those that protect against enemies or injuries, and being derived from *Khat* meaning injury or enemy +

meaning protector, arms being most necessary for the purpose and being the emblem of power ;

अविधी बाहुवीर्येण तरेदापदमात्मनः

अनेन वैश्वभूदी तु अपधीने विंजीतनः । मनु ११।१४

बाहुवीर्यवर्त्तन-अन् अस्त्रियसदगुन्नतः ।

यो जातस्त्रायते वशीन् पीरुषः कष्टकचतात् । भागवते १।६।२७

Person employed in the manufacture of articles and trade or commerce and in cultivating lands and tending cattle and banking went by the professional title of Vaishya meaning one that receives and lives, on as profit, or pay to the king as taxes, one-twentieth part of profit in trades, agricultural produce or flocks and fleece or interest, being derived form *Bis* vulgarised form of *Bingso* rudely and

युष्कस्थानि च कुशलाः सर्वपण्यविचक्षणाः

क्रूर्यर्थे यथा पण्यं ततो विंशं नृपोहरेत् । मनु ८।३६८

चानिष्टनं विंशायुष्कं विंशं कार्यापणावरम्

कर्त्तव्यकरणाः शूद्राः कारवः शिन्धिनस्तथा । १०।१२०

विंशत्यां पशुभ्यश्च क्रय्यादानरति युधिः ।

वेदाध्ययनसम्पन्नः स वैश्या इति संक्षितः । नारद पु' १।१।२।६७

roughly pronounced as Binsh meaning twenty or one-twentieth part, that is, one-twentieth portion of the buying price, the maximum that a tradesman, husbandman, herdsman or a shepherd or a money-lender or lender of crops in Barhi बाही was then permitted by law to receive as profit, whence its meaning, namely, विंश (कृष्टीवर्षची मर्त्य) in the sense of one among the twenty, the common people, the subject body, *His* meaning 20 + *ja* meaning progeny of or living on or by ; and two thighs being specially most necessary for the most of the purposes as in milking, tilling, weighing, fleecing, etc, thigh being the emblem of such acts.

पशुपात्यञ्च वाणिज्यं कृषिश्च विजसत्तमाः ।

वेदस्याध्ययनश्चैव वैश्यास्तपि प्रकीर्तिताः । इः नारदीये ११।२५

विंशोऽवर्त्तनं तस्योर्वीर्जोऽकृष्टमिहारीर्विभीः ।

वैश्यास्तदुद्धवी वारीं नृणां यः समवर्षयत् । भागवते १।६।२८

Person stooping low by meanly condescending to service under another, Shudra; meaning keen, harsh, rough; doing rough, harsh, rash, mean work ; feet being most necessary for the purpose to carry out master's behests, and being the emblem of walking. *Shud* शुद्र meaning harsh, stubborn + *ra* meaning specially furnished.

पद्मां भगवती जघे युशुवाचर्षसिद्धये ।

तस्यां जातः पुरा शूद्रो बह्व्या तुष्यते हरिः । भागवते १।६।२९

मृगशीर्षाज्जगद्देवी राजन्वी जगतीपदीः ।

वैश्याः यज्ञं विदधति यान् शूद्रः सत्तलताभिवात् । भागवते ७।११।१२

विप्रस्यार्थ्यनादीनि वक्ष्यन्त्यात् प्रतिपद्यः ।

राष्ट्री इतिः प्रजापतीसु रविप्राजाकरादिभिः । ७।१।१४

वैश्यः स्यात् प्राचीरितिः स्यान्नित्यं ब्रह्मकुलानुगः ।

शूद्रस्य विजयमुखा इति च स्वामिनी भवेत् । भागवते १५

इतिः सङ्करजातीनां तत्तत्कुलकृता भवेत् । अर्चाराधनपापानामन्वयान्तेऽवसायीनाम् । १०

प्रैष्यन् जनमिव जैवधिः तस्मान् परदक्षसि । अथर्ववेदे ५।१२।१४

पुष्यं पुष्यं विचित्रया न्यूनच्छेदेन कारयेत् ।

माताश्वर इवोदाने न तथाकारकारकः । पराशर सं १।५८६४

लीङ्गकर्म तथा रत्नगवाक्ष प्रतिपादनम् । बाणिव्यं कृषिकर्म्याणि वैश्यइति वदाहता ।

शूद्राणां विजयमुखा परोधर्मः प्रकीर्तिताः । अन्यथा कुर्वते किञ्चित्तद्वेत्तस्य निष्फलम् ।

जवचं मधु तैलञ्च दधि तक्रं घृतं पयः । न दूष्यं शूद्रजातीनां कुर्यात् सम्येष्टं विक्रयं ।

अविर्जयं मदासांसनमव्यवस्य च भक्षयम् । अगम्यागमनश्चैव शूद्रीऽपि नरकं प्रजत् । ६१

कपिलाश्वीरपापानेन ब्राह्मणीगमनेन च । वेदाश्चरविचारिण शूद्रस्य नरकं भूवम् ।

षट्कर्म्मनिरती विप्रः कृषिकर्म्याणि कारयेत् । १।२

तिष्ठ-रसा न विक्रोया विक्रोया चान्य तत्समाः । १।८

विप्रस्यैवविधा इति पृथक्काठादिविज्ञयः ।

अत उर्ध्वसु ये विप्राः केवलं नाम धारकाः । ८।१२

ब्राह्मण्यं स्वनवीयानां स्तय स्त्री नामधारकाः ।

यथा काष्ठमयी इति यथा चर्ममयी स्तयः । ८।११

यथेष्टं पठते स्त्रीन् गित्यं यज्ञेन मानवः । ब्राह्मणी वेद माप्नोति अत्रियो विजयी भवेत् ।

वैश्यस्य लभते कामं शूद्रश्चैव यभां गतौम् ।

अज्ञाती लभते ब्रह्मं अरणादेव गित्ययः । पाप्म १।१७।१८—१०

ब्राह्मणी वेद माप्नोति अत्रियो विजयी भवेत् ।

वैश्यस्य लभते धान्यं शूद्रः माप्नोति सङ्गतिम् । १।११।५०

चातुर्वर्ण्यं हि लोकेऽस्मिन् प्रसिद्धं मातृवे सुते । श्रैवे पुराणे १।८।१८

नैवार्थिकानामेवाम युतायाचार समन्वयः ।

विप्रो मुख्या ब्रह्म च वक्ष्य गुह्यः राजन्य आसीद्वृजधीर्ज्यैष्ठ्यः । भागः ८।५

उर्ध्वार्ध्वकीर्तीऽपि रवेदशूद्री प्रसीदतां नः स नडाविभूतिः । ४१ श्रीकृष्ण उवाच ।—

कर्मणा जायते जन्तुः कर्मणैव निक्षीयते ।

सुखं दुःखं भयं श्रेयं कर्मणैवाभिपद्यते । भागवत १०।२४।११

किमिन्द्रियैश्च भूतानां स्वस्वकर्मानुवर्त्तनाम् ।

अनीश्वान्मवा कर्तुं समावविहितं वृत्तम् । १५

स्वभावमयी हि जगः स्वभाव मनुवर्त्तते । स्वभावस्वमित् सत्त्वं सदैवासुरमातृवम् । १६

देहातुल्यवचान् जन्तुः प्राप्नोति स्वजति कर्मणा । अनुमिन्न उवाचीनः कर्मैव वृक्षरीन्द्रः । १७

वर्तेते ब्राह्मणा विप्रो राजानो रचया भुवः । वैश्वस्तु वार्धया जीवे ऋद्रस्तु विजयिषया । २०
 कृषिर्वाणिज्यं गी-रचा कुसीदं तुर्यं सुच्यते । वार्धोऽवसुर्जिषा तत्र वयं गीहस्तथीऽग्निमन् । २१
 मुखवाङ्मरुपादभ्यः पुण्यव्याघ्रभैः सह । चत्वारो जग्निरे वर्धो गृध्रे विप्रादयः पृथक् । २२।५।२ ।
 अतान्ताभ्यां जीवेत् तु जनेन प्रसूतेन वा ।

सत्यामृताख्यया वापि न श्रद्धया कदाचन । मनु ४।४

अतस्तुन्द्रमिषं श्रेष्ठं मन्वतं स्वादयाचितम् । अतस्तु याचितं भेषं प्रसूतं कर्षणं अतम् । ५

सत्यामृतं तु वाणिज्यं तेन चैवापि जीव्यते ।

सैवा श्रद्धां राख्याता तस्मात् तां परिवर्जयेत् । ४।६

So in the Early. Pauranika period described in the Agni Puran these Shaundis or Shaundikeyas although Kshattriya in origin as descendants of the Kshattriya king, Haihaya, came to be classed and were recognised in then composed books of Sashtras as of Vaishya Varna on account of preparing and selling wines and as long as they do so they ought to be so denominated, recognised and classed as Vaishya in Varna. The liquors Soma, Sura and Madya were then in them described as Bitpanya or the articles sold by the Vaishyas. *Vide* Manu Sanhita, Chapter X Slokas 81-9, and 93 ; Sri-madbhagbat Mohapuram Skandha 11 chapter VI Slokas 81-21 ; etc.

अजीवस्तु यधीक्तेन ब्राह्मणः स्वेन कर्मणा । जीवेत् क्षत्रियवर्णश्च स सप्त प्रतामनरः ।
 उभाभ्यामप्यजीवस्तु कथं स्यादिति चेद्भवेत् । कृषिं गीरचं मास्याय जीवेद्देशस्य जीविकाम्
 वैश्वहत्यापि जीवस्तु ब्राह्मणः क्षत्रियोऽपि वा । हिंसाप्रायां पराधीनां कृषिं यज्ञेन वज्रयेत् ।
 कृषिः साध्मिति मन्वन्ते सा हृतिः सविगर्हिता । भूमिं समिधया चैव हन्ति काष्ठमयीं सुखम् ।
 इदं तु हतिवैकस्यात् त्वजती धर्म्यैपुनः । विट्पण्डितुङ्गतीक्ष्णरं विक्रयं वित्तवर्धनम् ।
 सर्वान् रक्षानयोहेतुं कृतान् च तिलैः सह । अश्वमी लवणश्चैव पशवो ये च मानवाः ।
 सर्वेषु तान्मनं रक्तं प्राणेष्वीमाविकानि च । अपि चेत् स रक्तानि फलमूलं तथीवपि ।
 अपः शलं विषं मांसं स्त्रीनं गन्धांश्च सवशः । क्षीरं क्षीद्रं दधि घृतं तैलं मधु गुह्यं कुत्रान् ।
 आरण्यांश्च पञ्च सर्वान् रंष्ट्रिणश्च वयांसि च । मयं नीलिञ्च जात्यांश्च सर्वान् वैकशफां कषा ।
 जामस्तुपायं जम्बास्तु खयमेव कृषीवचः । विप्रौक्षीत तिलान् पुष्टान् चर्षार्थं मषिरक्षितान् ।
 भीजनाभ्यङ्गनादिकं यद्वक्ष्यत् कुरुते तिलैः । क्रिमिभूतः खविष्ठायाम् पिष्टमिः सह मर्ज्यते ।
 सद्यं पतति मांसिन जायया खवणेन च । त्रयैरेण शूद्रोभवति ब्राह्मणः क्षीरविक्रयात् ।
 इतराणाम् पण्यानां विक्रया दिङ् कालतः

ब्राह्मणः सतरात्रेण वैश्वभावं नियच्छति । मनुसंहिता १०।८१ २१

क्रिमिं पूष वङ्गक्षीं याति मिष्टान्नमुङ्गं नरः । जायानां सरसामात्रं किञ्चानां खवणश्च च
 विक्रितां ब्राह्मणीं याति तमेव तरणं विज । विश्वपुराण । १।६।१८

आगारहावीं निषजः ब्राह्मणिं र्श्यायामकः । हविशान् पतन्त्येते स्त्रीनं विप्रौक्षन्ते च ये । २१

क्षीरं विप्रं यन्निष्ठञ्चा पशून्मैवापदं तरेत् । खड्गेन वापदास्त्रानी न श्रुतया कथञ्चन ।

टीका । क्षीरविक्रयिणी—पण्यं विक्रयार्थं न तु सुराखनवाद्यैः । श्रीमद्भागवते ११।१७।७०

(अथातो) विष्णोस्तद्वत् एव च वैष्णोपजीविनः ।

तत्तथाः सौख्यकाराव वाजका रङ्गकारकाः । बराह १२०८८

रसविक्रयिष्यै वडेनूनालिकविक्रयी । आह्नकात्मनुमातं राजसंनं विदुर्मुखाः । २१

तथातिकात्मकं यं व तथैव रसविक्रयी ।

कृत्युक्तिरतश्चैव आह्ने वर्णाः प्रयत्नतः । ४ः नारदीये १६।१८

कली युगे भविष्यन्ति धनाद्या अपि याचकाः ।

रसविक्रयिष्यै व भविष्यन्ति विज्ञातयः । १८।३७

Even still in the Southern half of the Peninsula, in Dravida Dakshinapothha or the Deccan, where the Shastrias are observed with the utmost strictness in their primitive state and where the Edicts of Mogadha did never extend nor its spirit which influenced greatly the western half of the Northern India, had any influence beyond the Vindya Hills, to manufacture and sell the spirituous liquors form a part of the profession of the Vaishya Vunya (Benia) locally called in Tamil, Mudelyer or Vedalan nicknamed Agumuihyer, Kanatodhor Maravan or Kellan. There all Vaishyas in general alone are at liberty solely to tend cattle, till ground, deal in all vendible articles, namely, graincrops, wines, salts, cloth, etc. except cow, onion, and swine, or to lend money, which the Ayers or Brahmans, Chhettris or Kshattras, and the Nichan Shu Irans are prohibited from doing, according to the Shastras although now-a-days the rule is being violated occasionally. Dakshinapothha like Bengal with Sylhet and Assam is quite distinct and separate from Aryavarta in many respects regarding the social matters of the Hindus. It has a separate *Tol* or school at Odontopur to guide its Sonskars and social matters; and the ordinances, of Kashi or Baianosi (Benaies) promulged in Purans and Sanhitas, and backed and supported by the kings of Mogodha and Bengal could not and did not extend and arrive there and had no force there. The attempts to suppress liquors or excommunicate the Shaundis or spirit-selling Vaishyas for it and for party feelings, made in Bengal and slightly influencing the Aryavarta, did not extend into, and had no influence over the Deccan or Sylhet, Assam and Tiperah; and in the Deccan the Vaishyas did and do continue to manufacture and sell wines unmolested as a sole right ordained to them by the Shastras, and are vaishya still. There is no especial caste-name for dealing in liquors besides the general term Vaishya or Mudelyer. There the Mudelyer Vaishyas observe mourning for 15 days and now-a-days like the Chhettris neglect wearing the sacred thread; and the Ayers officiate in their worship.

किञ्चान नाराभाष कानासीधीर आगुमुडियान ।

मन्त्र मन्त्र वरु मिकाजल आन्वान ॥

There the Mudelyers can interchange and adopt any of the professions so prescribed and ordained for the Vaishyas; and there are no subcastes among the Mudelyer Vaishyas being due to dealings in different articles; and there is no compulsory hereditary profession.

There is another broad, wellknown and current fact, and a fact is stronger than a hundred texts which goes to show and prove that the Shaundis were Vaishya. There is a caste whereof the members

युधिष्ठिर उवाच ।—कानि पण्ड्याणि विक्रीय खगंलोकाश्च हीयते
 ब्राह्मणो वेद्यबन्धेण वत्तयन् भरतर्षभ ।
 मौञ्ज उवाच ।—सुराहवणमित्येव तिलान् कैसरिणः पशून् ।
 वृषभान् मधुर्मांसञ्च कृतास्त्रं च युधिष्ठिर ।
 सर्वस्वबन्ध्यास्त्रेतानि ब्राह्मणः परिवर्जयेत् ।
 एतेषां विक्रयात् तात ब्राह्मणः नरकं व्रजेत् ।
 यजोऽग्निर्बन्धुर्मेघः सूर्यः श्वः पृथिवी विराट् ।
 वैश्वदेवश्च सोमश्च न विक्रीय कथञ्चन । शान्तिप्रश्नं १।७८।१-८

are to the greatest reluctance, hesitation and mortification, termed Shaundi by others; a misnomer for Shondi confounded with Shaundi by illiterate fools; Shondi itself being their nickname; but who are never known to sell or to have sold or to have repudiated the selling of, liquors although they are so termed in title mistakingly getting the title Shaundi for Shondi for identity in sound, they know by traditions that they had been and are Vaishya though. They live simply by trade in articles befitting the Vaishya Varna, namely, in paddy, rice, grain-crops, salt, and the like, or by banking or lending mon-y on interest, and in none others. In poverty they are grocers. Even when they are very poor they prefer to travel and peddle the said articles carried on bullocks, sometimes carrying a grocery on a bullock, as it were, and hence nick-named Shondi. They keep lands, but they hate to cultivate or till them themselves. They consider themselves as superior to the spiritsellers who also heartily revere and respect them as persons of superior order. The former hate and the latter dare not eat or drink together or negotiate intermarriages. These matters are well guarded and guided by social congregational meetings or Samajika Shova called Batak very like a Panchayat of each order or class. They existed and lived thus at the time described in Manu Sanhita. Therefore Manu by mistake describes that a portion of the Shaundikas deviated from their main profession and was the Bikarmis. Perhaps before the excommunication from the adverse party the Shaundis as Vaishya in Khandesh as well as elsewhere during and after their migration and dispersion throughout Rajputana, the Doab and other parts of Northern India, after the Rise and Spread of the Agni Kulas from the beginning of the Shak era onward no doubt used to eat, drink, and negotiate, contract and perform marriages with other Vaishyas cultivating lands or tending cattle or carrying on trades in articles other than the liquors, such as paddy, rice, grain-crops, salt, etc. and were variously related to, and connected with, them by cognitive relations.

And at the time of the excommunication of the Shunndi Vaishyas those of the other Vaishyas of profession of articles other than the liquors, that were so connected with the Shaundi or spirit-selling Vaishya and that could not or would not and did not renounce and repudiate relationship, kindred or cognation, or discontinue other connection or contact, with the separated Shaundi Vaishyas denounced by adverse party and decried in party clique went with them as such by undertaking to share the same fate with them being themselves so denounced, decried and separated, of course according to the principle of dispute and partyspirit, by vicinage, contact or connection or rather sympathy. [It should be borne in mind that these graincropselling Shondis were Vaishya simply. They cannot be said to have been Royal Kshatriya in origin; because the spiritselling Shaundis alone belonged to the Shaundi-keyakula, one of the five clans into which the descendants of the king Haihaya were divided. No reference specially to them by name is available in any sacred books of the Hindu Shastras, except the bare general reference to the Vaishya Varna or caste with its prescribed professions. Their particular history is one of traditions and surmise. In fact the grain-dealing Khondosahas and the spirit-selling Shaundis are quite different in origin as well as in social condition at present as in former time.

This very fact goes to show that they with the Shaundis were Vaishya and are now decried and slighted Vaishya at any rate.

Like other Hindu caste the Shaundis are not without traditionary origin mythological and incongruous, burlesque and ludicrous and poetical and figurative, of course, no doubt.

One among them runs thus :—In the Yajna or consecration to gods of some one king, (perhaps Ben), one of the many Rishis or priests engaged could undergo and endure the hardship of pouring clarified butter into the sacrificial fire heat and longer than the rest. Upon enquiry the king being informed that the drinking of the juice of a plant called Soma strengthened and hardened him, directed that the plant and its juice should be preserved. The Rishi out of his own Kaya or body (meaning perhaps supernaturally from his own person or body of flesh and blood, or possibly detaching one member from the sect or body or assemblage of persons called Sampradaya which he himself belonged to) produced a man who was ordained to preserve the Soma plant and prepare and distribute Soma-juice. He and his descendants became Shaundis and were classed Vaishya in Varna.

A second of them runs thus : After the misappropriation by the Devas or Suras, of the ambrosial nectar produced by churning the Ocean of Condensed-Milk through the joint labour of the Devas or Suras and the Asuras, Daityas or Danabas, a vigorous and prolonged war called the DevaSura or Surasura Yuddha was commenced by the latter to obtain possession of the nectar. In the war Shukracharya the Brahman priest of the Asuras could enliven or give life to the Asuras killed in the fight by Sanjibani Mantra or life-giving incantation. Koch, a spy sent by the Devas to learn it went privately and became disciple of Sukra that he might learn the incantation somehow. The Daityas had an eye of, and insight into, it, and understood the evil intention of Koch who in fact was simply a spy of the Devas ; and they cut Koch into pieces, burnt and powdered them, and let Shukracharya himself devour the powders mingled with Sura or wine. Shukracharya came afterwards to know what thus transpired, and gave life to Koch and taught him the lifegiving incantation, allowed Koch to burst his belly, come out and give life to Shukra himself who died of the burst, and cursed Sura and Brahman drunkards only. And in consequence all sacrifices came to an end for want of Sura or liquors. The god Gonesh kept it first in his proboscis and then produced a man out of his own trunk or proboscis called Shoonda and appointed him to protect the liquors. Some ignore the story of Shukra and Koch and say that Gonesh of his own accord did what is stated above in order to protect the pot of nectar during the bustles, turmoils and troubles of the Devasura war. This man and his descendants continued ever to preserve, prepare and distribute nectar, and went under the title-name of Shaundi from his origin out of Shoondo or snout or proboscis of the god Gonesh, and were classified as Vaishya in Varna. The term being derived from *Shoondo* meaning proboscis + *e* meaning progeny of.

There are many such others burlesque and improbable or mythologically allegorical, invented for the merry-making of the illiterate, boorish mass, perhaps by the extemporaneous singers or reciters in performances occasionally called *Kobi* कवी *Torja* तर्जा or *Panchali* पंचाली and in fact having no foundation whatever allegorical or otherwise; and therefore to be here summarily discarded to shorten matter,

Kalwars:

Throughout Oudh, Northwestern Provinces, Nagpur, Rajputana, the Panjab, Kashmir and Sindh in the western half of Northern India to the west of the Soane and the Gondoki, the rearers and sellers of paddy, rice, seedcrops, fried grains, silk thread, cloth, and the like are known by the name of Kalwar (some of whom migrated and dwelt throughout the eastern half of Northern India and came to be known by some such name as Shondi, Khondo Saha and the like); and the dealers in liquors are known by the name of Kalwar, Kalal or Kalar, and Shaundi (Sunrhi). If any one applies the term Kalal Kalar or Sunrhi to the former he at once thunders, foams and frowns and proceeds to thrash him. It is most probable that the term Kalwar is the vulgarised corruption of Kalindipal or Kalindipalaka, denotes the sellers of rice, seedcrops, fried grains, silk, cloth and the like, and is the real appellation of the sellers of such articles. Whereas Kalwar, Kalal or Kalar (*l* and *r* are interchanged) is the vulgarised corruption of Kollapala or Kolpopala, denotes the Shaundis or the dealers in liquors, and is the real appellation of the Shaundi or dealer in liquors. As the two sets of terms are akin in sound, ignorant people confounded them, Kalwar with Kalal or Kalar, very like Shondi or Shonrhi with Shaundi, Shooni or Sunrhi in Bengal; and illiterate, ignorant, stupid folks apply the term Kalwar to both the different classes of men; and consider both the two different castes as being one in caste.

Very important and bright light may be thrown to clear out the fact by the information gathered and collected by the census authorities in N. W. P. and Oudh in 1891 and 1901 (vide Crooke's Tribes and Castes of N.W.P. and Oudh 1891 Vol. 3 pages-) from the current existing customs, immemorial usages and circumstances of the Kalwars in those provinces no doubt the centres and ancient and ever-existing homes of the Kalwars along with all other Arya Hindus. The parenthetical expressions are writer's explanatory additions. Thus: To the east of the Province (N. W. P. and Oudh) they (the Kalwars, claim Kshattriya origin and call themselves Laukiya Chouhan, a term which they explain to be derived from Lauki, the bottle-gourd, the shell of which is said to have been used in early times to measure liquor.

In Ghazipur a tradition runs thus: Raja Ven was killed by the Brahmans for his impiety and out of his cremation pyre there sprang forth seven castes of whom the Kalwar was one. In Oudh they say that Mahadev once rubbed the sweat of his body and found a man out of it to whom he gave a cup of wine. He was the ancestor of the Kalwars. (The Kalwars in N. W. P. and Oudh do possess Gotras or names of memorable noteworthy ancestors (like the Shaundis in Bengal such as Kourusi, Kasyap, Modhukulya Moudgollya), Markanda rishi, Shandillya, Garga and marriage among the members of the same Gotra is strictly prohibited among them; and the census authorities profess to be ignorant of this fact or perhaps they were misinformed or perhaps some one or two illiterate Kalwars might have forgotten their Gotra.)

There are seven endogamous subcastes in N. W. P. and Oudh, namely, Bathom taking name from the town of Sravasti, Gulahre, Jaiswar taking name from the town of Jais, Kanajia from Kanauj, Mahur, Purbia or Eastern, and Sewar. In detail there are 619 Hindu

and 12 Mahomedan subcastes. Of most local importance are Sant of Deradhun; Chobdar, Gond and Tank of Saharanpur; Chobdar and Gond of Mozafarnagor. Mahur and Sewhar of Agra; Gond and Tank of Bijnor; Dewat and Magraha of Cawnpore; the Sewar of Fatehpur, Banda, Jaloun, and Sewar of Hamirpur and the Chansaki and Rai of Jhansi and Lalitpur; the Puchhwa and Uttarah of Mirzapur; the Byahat and Charaudha of Ballia; the Byahut, Charaudha, Dakhinaha, Girdah, Jaunpuri, Karaudah and Uttarah of Gorakpur; the Gurer of Rai Bareilly, Bahraich and Lucknow; the Bil purihia and Nagariha of Unav; and the Puchhwa of Bahraich; The lowest of all is Sunri or Sanskrit Saundika or the distiller of Saunda or spirituous liquor. Bhujpuria and Tank are local titles. Bhaiswar carry about goods on buffaloes. Gurers are the makers of spirituous liquors by distilling molasses. Bhuj-kalwars are the grain-parching (Bhujawala) Kalwars. Ranki or Iraki or Kalal are mahomedan and are dealt with separately. The Kalwars are also called Banaudhia, Byahat, Bhujpur, Deswara, Ayodhyabasi, Khalsa, Kharidaha or purchaser of Behar; Jaiswar, Kharidaha, Byahat, Sunri, Gurer, Kular and Ranchi or Ranki of Ghazipur Byahat, Jaiswar, Karaia, Gurer, Schor, Sunri, and Ranki or Raki of Allahabad; Mothuria or those of Mothura also called Mahajan or dealer in corn, Suhari or Sunri selling liquor, Gulahri selling liquor and Sungha or smelling Sunghara spirits of Agra.

Tribal council Panchayat of adult males decides caste-matter and offences against morality and tribal usages:

Exogamy and prohibition against intermarriage extend to members of their own family and that of cousin for generations in ascending line or as long as recollections of relationship exists. A man must marry in his own sub-caste and not with any ascertained relation of his father or mother. Monogamy is preferred. There is no regular bride-price. Infant-marriage prevails. Pre-nuptial immorality excommunicates the girl. Inter-tribal infidelity is not strictly reprobated. An unchaste married woman is expelled with the permission of the tribal council and cannot be remarried by the Sagai-form unless, although rarely, she agrees to amend her conduct and the tribe is satisfied with a Bhoj (or penal feast.) Excepting the Byahat sub-caste widow-marriage and levirate are allowed. The marriage ceremonies are of the orthodox type. Before marriage there is the betrothal called Barraksha or Piyala (a cup) because on this occasion the bride's father presents a cup with one or two rupees in it to the bridegroom's father. They have the usual forms of marriage. The respectable form Charaaha, the Dola where the rite is done at husband's house and the lowest of all, Hakua or Paopuja (feet-worship) in which the bride's father takes water from a cup placed at bridegroom's feet and sprinkles it on his face, fixes a Tika or mark on his forehead with card and rice and tells that he is too poor to afford it the rest of the ceremony must be done at a later time at his (son-in-law's) house. (Prajaptya system of marriage prevails.)

At first there did not prevail the system of marriage among the Arya-Hindus. The female consort of a couple could be enjoyed by a foreign male; as the union of the Lunar Soma with Tara, the wife of Brihaspati, the priest and preceptor of the Devas; the wife of Uddal going astray to satisfy another man. Uddal's son Shwetaketu disgusted at the mother's conduct, preached and established the regular marriage system. It is beyond doubt that the widow marriage did prevail before and after it. Only in the case of marri-

age of a maiden the gift by the father or other venerable guardian would be necessary. But in widow-marriage the widow gave herself away in marriage. Gift by another person was not material. Both the systems were in force when Manavadharma Shastra was composed; and therefore Manu says 'a maiden can be given away only once; for in the case of widow-marriage a gift is not necessary. Cf. Kshetraja Dhritarastra and Pandu by Vyasa in Ambalika, the widow of Bichitra Biryā; Kshetraja Yudhisthir Bhimarjoon; Vyasa, the son of a maiden; Paunarbhava son or the son of a mother married while enceinte; Gurhaja conceived in private.

In widow-marriage the man goes to the widow's house, eats, drinks and remains there for the night and brings his wife home the next morning and gives a dinner. (The two explanations of सक्तु कन्या प्रदीयन्त, namely, (1) a daughter can be given in marriage once, and (2) if a widow remarries she must marry herself without being given by father or venerable protector, were accepted and followed by most Vaishyas and Shudras and some Kshatriyas too) It prevails among Agarwala

सक्तुं कन्यां निपतति सक्तुं कन्या प्रदीयन्त
 सक्तुं ददातीति वीर्येयानि मता सक्तुं । मन् २।४७
 देवराज्ञा सपिच्छाज्ञा स्त्रिया सम्यक् नियुक्तया ।
 प्रजिज्ञिताधिगमन्या सन्तानस्य परिचर्य । २।५२
 विधवायां नियुक्तस्य वृत्ताक्तो वाग्यती निशि ।
 एकमुत्पादयेत् पुत्रं न द्वितीयं कथञ्चन । ६०
 नियुक्ता यी विधिं हित्वा वसंयातान् कामतः ।
 तावुर्भा पतितोऽस्याता क्षत्रागगुरुतत्पर्या । ६१
 नाभ्यस्मिन् विधवा नारी नियुक्त्या विज्ञातिभिः ।
 अभ्यस्मिन् हि नियुक्ताया धर्मो हन्यः सनातनम् । ६४
 यस्या स्त्रियते कन्याया वाचा सतेज कृते पतिः ।
 तामनेन विधानेन निजो विन्देत् देवरः । ६२
 न दत्त्वा कस्यचित् कन्यां पुनर्दद्याद्विधवाः ।
 दत्त्वा पुनः प्रयच्छन् हि प्राप्नोति पुरुषावृत्तम् । ७१

and other Vaishyas. Among Kalwars like other Vaishyas there are always two parties, one hating and the other accepting, widow-marriage. They have been duped by the Korapari (which is simply a popular or local custom and not a Sanskar but its imitation). The census authorities are ignorant of the ceremony or modified Sanskar during the pregnancy of a Kalwar woman such as Garvadhan, Simonthonnayan or Sadhbhakshan and Panchamrita, the rites prescribed by the recognised Hindu Shastras. The fact is now-a-days even the Brahmans do not observe all the rites, and the Kalwars observe most of the rites now observed by Vaishyas there.) The ears of the child are bored (in the recognised Sanskar ceremony called Karnavedha) and his hair is first shaved at a place of pilgrimage (in Churbakaran or Keshanta ceremony prescribed by the Hindu Shastra.) They are ignorant

of naming the child Namkaran Annaprasan or salting or first eating of boiled rice or bread and Diksha or Upanayan which introduces the child into caste).

The dead bodies of the Kalwars are cremated in the ordinary way (as those of other Hindu castes with the funeral ceremonies as are prescribed by the Shastras.) They perform the Sraddh in the orthodox way (prescribed in the recognised Hindu Shastras.)

The Kalwars are (mostly) Vaisnab and (a few are) Nanakshahi. They worship Durga in the form of Kalka, Fulmati Devi, Chausathi, Hardaha or Hardial Lala, Athilie or Hathilie, Brahmadvita, Barapuruk or old man par excellence the personified ancestor of the tribe, Umir, and other Hindu deities. They also revere the Mahomedan Ghazemia, in Bengal Ghazishahib Panchopir, &c (like all other Hindus, for the timid Hindus fear and worship all gods they come to know). They worship Aonla tree and revere Nimitree as the abode of the Devi and the Pipal-tree as the home of the Basudeb and other gods. They fast on sundays in honour of Surya-devata the sun god and pour wine on the ground in honour of Saiari or Sari Devi. Each house has a family shrine where especially at child birth the household god is worshipped. The Kalwars employ Brahmans as priests who seem to be received on an equality with those who officiate for the higher castes. They observe the standard festivals, namely, the Fagua Holi, the Navaratra of Choitra, Dashahri Kajli, Tij' Nagpanchami, Kanhaiyaki Ashtami, Anant, Bijoya Dashmi Dewali, Piyala or Kalipuja, Khichri and Basanta (Panchami). They also join the Mohamedan Mohoram Noshaur (as mere Hindu visitors of the fair no doubt). They eat Pakki (cakes, luchs, puris, sweet meats &c) cooked by Brahmans. Kshattriyas and Halvis (Haluikars); but they eat Kachchi (bread boiled rice, pulse, vegetable curry &c) only if cooked by one of their own subcaste or by their own Guru or spiritual guide. They swear on the Ganges water on the heads of their sons, on the feet of Brahmans, by touching, the idol (Shalgram?) after bathing, by placing the pipal leaf on their heads, and by standing in running water. They eat the flesh of goat sheep, & deer fowls (excepting cock and hen no doubt) & fish, and (excepting the Batham, Byahat and other Baisnav of them no doubt) drink spirit often to excess (when perhaps they are Shaiva, Shakta or Tantrika),

The occupation of the Kalwars is distilling and selling spirituous liquor (no doubt the census authorities are thinking of the spiritselling Kalwars although no attempt at classifying them suggested), and dealing in money, grain and various kind of merchandises (no doubt when spoken of the grain-dealing class of Kalwars or Khondo Saha in Bengal). As money lenders they are grasping and miserly and (in carrying on trade as) in public excise contract they are shrewd and enterprising and much given to combination. Their connection with the liquor trade tends to lower them in popular estimation. They hardly rank higher than the Teli, (which the census authorities in N. W. P. and Oudh found from their present social position and circumstances viewed superficially upon standard of high education literary merits and holding of government service all of which are adverse to the taste and qualification of the Vaishyas, although physically, professionally and in every other way such as observing social ceremonies, etc. they found the Kalwars to be nothing less than an offshoot of Buniya or other Vaishya tribes. As Vaishya Banik Baniyas the

Kalwars are by ever-attending customs, habits and constitutional tendency careful about, and value, the useful articles of trade so much so that) it is notoriously spoken of a Kalwar's wife that she strikes her breasts for that such a quantity of the useful, good water of the Ganges is allowed to flow away unused by any one. (Again the

गङ्गा बही याद कलवारण डाली पीटी ।

Kalwars are most noted for their intelligence, cunning smartness and caution as a Vaishya Banik (Baniya tradesman ought to be.) A Kalwar is notoriously spoken of as hitting and detecting what a professional cheat cannot.

उग न देखे देखे कलवार ।

The physical appearance of the Kalwar certainly approximates him more to the Buniya than to the darkskinned, broad-nosed Khairwar (aborigenes.) The caste is probably of occupational origin and may be an offshoot from the Buniya or other Vaishya tribes which has lost social position through its connection with the preparation and sale of intoxicating liquors. On this account he is known as Abkar.

In the above papers for the N. W. P. and Oudh the authorities ignored or did not hit at or omitted to mention one grand fact with respect to the Kalwars, namely, that some of them as Bathom Baniyas, Jaiswars, &c at Benares, Mirzapur, Cawnpore etc. wear the sacred thread whilst others being Vaisnav wear Kantti (कन्टी) the wreath of beads of *Thulsi* wood in the place of the sacred thread. Sometimes ago most of the *Thakurs* and the *Agorwalahs* and other Vaishyas went without the sacred thread also. Now too most of them like the Kalwars disregard to wear it. Besides the Byahol the most of other Kalwars do not allow widow-marriage; and the fact is that those of them that allow it are considered low in rank as degraded. Among the Kalwars as among the Agorwalahs and other Vaishyas there are always two parties, one hating, and the other adopting, widow-marriage. No Shaundi or Kalwar excepting those that adopted Shikhism can be Mahomedan, although some Mahomedans may be their assistants as servants. Of course some Kalwars became converts to Mahomedanism, and ceased to be Hindu; and their case is different. Brewer, in his 'Phrases and Fables', explains Jagarnauth to be a temple at Puri erected by king Ayeeni Akbery; and an English historian in the Life of Wellington describes the Mahrattas as a Moslem (Mahomedan) tribe. Such mistakes are not blameable; for it is very difficult for English officials of shallow internal knowledge into the Hindu Shastras, customs and usages, and unacquainted with the principles and nature of the Hindu castes and the interference with it by the Brahmans to modify it for good or bad out of selfish motives, and sojourning in India for a very short period during the tenure of service, to be thoroughly conversant with the past condition and changes of social relations of a Hindu tribe, especially under the principle of considering each other of two contending adverse parties degraded for a paucity fault, by merely glancing at, and gathering inference from, the social circumstances current at present and present superficial facts of course mostly supplied by the contending

adverse party, without piercing through, and penetrating into, the darkening and misleading veil. It is no marvel or cause for blame if by them some Sub-Castes of the Shaundi or Kalwar are by guess imagined to be Mahomedan. Of course the case of the Kalwars that are converts to the Islam is quite different. The converts are really Mohemedans like Brahman and other converts. If in certain solitary rare instances some Musulman or other castes adopt spiritselling and are called Kalwar; because that is the term to designate and call a spiritseller in the native language, and mere transference of term is not sufficient to convert one of one caste into a different caste during the pendency of the hereditary caste-system, to introduce strangers into and incorporate with the Hindu Kalwar caste or its members. What blame if a New Zealander or a Feezee islander or a Red Indian traces the origin of the Britons to the Angles, and of the Kshattriyas to the Moghuls, and prognosticates the fall of London? In the Census Report or Crooke's Tribes and Castes of N. W. P. and Oudh there are many more unreal and inconsistent or chimerical matters due no doubt to misrepresentation, mistake or misconception. Thus: Gonds and Tonks are aboriginal tribes and are never Kalwar; Mahur is perhaps misrepresentation for Mathuria; and Sewar or Sehor for Sunri; Gulahri, Girda, Chobdar, etc. are mere titles or are unreal and Utopian. For such and other important omissions and alterations it would I think be of importance to narrate the history of one or two subcastes of the grain-dealing (non-spiritselling) Kalwars as they had been before and are at present.

It may plausibly be argued that the Lawaki Chouhan Shaundi Kshattriyas were the manufacturers of wines and the Shaundi Vaishya were the sellers thereof; but they are never known to do so. No doubt the cultivating farmers of today turn out traders the other day when there is abundance of crops, the next step and leap being merchants in commerce.

Similarly the history of the division of the grain-crop selling Khondo Saha class in Behar, Oudh and North-Western-Provinces called there Bathom Kalwar बाधम कलवार furnishes a better illustration to prove the fact. In Kanwa-Knbja or Kanauj, the capital of Panchal in Brahma-varta there lived a powerful Bonik or trading Vaishya caste called Borddhaman, the site of whose tutelary goddess, Bardhani Devi may still be traced in Kanauj in the Gobardhani Devi. In course of time when they became too numerous for want of room in the town, most of them went over to the other bank of the Kalindi flowing by the west of Kanauj and there fixed their abodes, and as loyal and powerful subject had that bank of the Kalindi कालिन्दीपार assigned to them by the King of Kanauj for protection against hostile robbers and enemies and were by him termed as Kalindipal, very like Korattapal, Kotpal, Dhanyapal, Rajyapal etc. famous title by the addition of the suffix Pal for the non-Kshattria powerful men. When Mahmud of Gazni invaded Kanauj about 1002. A. D. he had first to fight, defeat and plunder these Bardhaman Kalindipals who fled into the jungles and whose village Kalindipar was termed Khoodaganj which still exists, at Kanauj as the Khosamodi (flattering) family and are considered highest in rank amongst the members of the Bathom Bania caste.

Those that fled into the jungles established villages (Ganbs) and Abads there and the learned, the intelligent, and the rich among them obtained renown and pedigree. One Ollo or Sub-caste of these Bardhaman Bania called Ohhaturie is still Ohhattapati or master or owner of these villages. These villages with these men still exist as Noyagowe or Ohhuturiye of Noyagong, Borholay of Barahagong Koholi, Skondariyaowale of Skondariya, Kursatha of Kursat, etc. During the Mahomedan supremacy and rule they became less powerful and began again to live by their original Vaishya professions, and were variously termed according to the articles they dealt in, namely, Seth for banking and receiving interests, Pitariha for working in brass Pital, Khonrha for preparing and selling Khanrh or molasses, Chobraha for selling Chowol or rice, Tilha for selling Til, etc., or according to the villages they lived in, namely, Shergorhie from Shergarh, Rohimnagorie from Rohimnagor, Rosanabadi from Rosanabad, Nasirpurie from Nasirpur, Hidayatnagarie from Hidayatnagar, etc.

During the time of Akbar one of the intelligent men among these Bania called Harnamdas flourished and served under the Moghal Government, and many of them took to service under it. The posterity of Harnamdas still exists in Ghurhcharh Ollo or caste which is also called Kharh Ollo. The Chaudharis of the village Bangormou at present trace descent from this Harnamdas in direct line. During the reign of Shahjehan Bahadur Khan founded Shahjehanpur and assigned Chaudharat of service to these Banias; and it thence forward became the chief seat of these Banias, and here at present they own some 1000 Dehali Abads. When Furuksiyar founded Furruckabad, these Banias went and lived there; and the Pitariha Ollo still reside there as the Chaudhari Banias of Loho (iron) and Gala (Lacdye) in the bazar all along. Khushal Rai of Tilha Ollo among these Banias was a very intelligent, brave, powerful and devout man well-versed in Pharsi whose glorious exploits are still alive and shine amongst the Hindus of Muradabad and will ever brighten in their breast so long as there will be a single Hindu in a single cot there. In 1778 A. D. Khushal Rai offered Madad or help to the invading English and devastated the Mohilas and obtained money and villages. The Rohila Afgans used to kill cows in their festivals at Kotora now called Muradabad in order to torture and oppress the Hindus. Khushal Rai in order to remove the oppression obtained permission of the English and became ruler of Kotora for a few days and with the help of the Hindu Rais and zemindars devastated the Mohol and founded Kotora by which name the place is still noted and praised as Kotora of Khushal Rai established in three days with the personal labour and work of noble men. The children of Khushal Rai by his wife Ramjani continued rulers of Kotora upto 1825 when they retired on pension from the British Government. In course of time these Bordhaman Kalindipals became illiterate and boorish and in boorish, vulgar language distorted and corrupted their caste name into Bathom Kalwar under the necessary influence of the mode of utterance. A short time before they were in arms and engaged in warfare and were Chaudhuri Chakladars in the country of Bangormou and are worthy of praise in customs, usages, behaviour and strength. At present there are more than 15000 Bathom Banias in 2000 families in the districts of Shahjehanpur, Furruckabad, Hordoi, Unnav, and Sitapur. They never sell wines anywhere. Had spirit-selling been

their profession at any past time then some one of them naturally in extreme distress must have resorted or fallen back to it now or any time. Spirit-selling was never the profession of the Bathom Bania Kalwar. Kalars and Kalals sell wines. The two castes recognise and consider themselves quite different and distinct so much so that a Kalwar being addressed Kalar or Kalal becomes irritated and ready to beat the addresser. The Pandits of Mothura, Ayodhya and Naimisaraniya describe them in their books in this way. The Brahmans address the Bathom Banias by the title of Saba and they are Vaishya. In performing the ceremonies of marriage or Shadhi and Sradh (funeral) they follow punctually all the precepts and rites prescribed by the Brahmans of Kananj. The mean customs of Dharanna, Dola, &c., now prevailing among Dugar, Ayodhyabasi, Kosorbani, Moonbani, Mahajan and other Bania castes are unknown to and prohibited to Bathom Bania castes. Widow-marriage is unknown to them. If any one says that the Brahmans of Kananj show *Parhez* or hatred to this caste, he will be undeceived and restored to peace by consulting the current customs and usages of the Brahmans of Kananj themselves. The Brahmans of Kananj themselves are fit to observe distinctions of Varna, when it is said '8 Brahmans of Kananj have got 9 ovens to cook separately'. The modes of eating, drinking, marriage, customs, usages and behaviour of these Banias and observances of distinctions are good, as are described by the Brahmans of Kananj. The Brahmans of Kananj use to be the priests of the Bathom Banias. No such priests feel degradation for becoming their priests nor are they despised and blamed or abused amongst the Brahmans. A short time before the custom of wearing sacred thread disappeared to a great extent in these countries so much so that thousands of Thakurs went without thread. Then most men wore wreaths of wooden beads in the place of sacred thread. Then these Bathom Banias used to obtain Gurudiksha or initiation and wreaths of beads from the Baisnab Goswanis of Brindaban leading a strict life. The Chandharis of Bangormon still wear wreaths of Rudraksha.—'Bathoma Bonion Ki Utpotti' by Babu Seeta Ram of Cawnpore, N. W. P.

Is it not likely that the Vaishya Bordhan family which reigned in Kananj from Shakabdi 500 to Shakabdi 550 and upwards belonged to this Bordhoman Vaishya caste, Bordhon being in due course a modified form of, and identical in meaning with, Bordhoman? Did not then King Provakarbordhon, King Rajyabordhon and King Harshabordhon Siladitya Kumar Raja contemporary with Hsien Tsiang, etc., belong to this Bordhoman Vaishya caste? Let us see what light is thrown on it by the records kept by the great pilgrim of Han, Hsien Tsiang or Chin-Shi in his Siyuki or his travels throughout Northern India about 629 to 645 A. D. corresponding with 425-50 Shakabdi, as translated by S. Beal in his *Buddhist Records of the Western World*. pp. 210 Bk. VI. Vol. I.

'The reigning king (of Kiejokin-She-kwo or Kananj) is of the Vaisya caste. His name is Harsa Bordhan (Holo-she-fatanna). A commission of officers hold the land. King's father was called Prayakar Bordan (Polo-Kielo Fatanna); his eldest brother's name was Rajya Bordhan (Holisha Fatanna).'

Would not then the Vaishya Bordhan royal family which long ruled at Kananj whereof such kings as Prayakar Bordhan, Rajya Bordhan

and Harsa Bordhan Siladitya Kumar Raja reigned at Kananj for about 150 years from 400 to 545 of Shakabdi and whereof the great King Siladitya flourished when Hiuen Tsiang was sojourning in Northern India, be the same as the Bordhaman or Bathom Vaishya. Bordhan and Bordhaman being identical in meaning.

Thus: ब्रध् + यत् - बईन् ; ब्रध् + यानच् - बईमानः. And would not the commission of officers holding the land be the same as the Bordhaman Kalindipal or Bathom Kalwar holding lands under the King of Kananj ?

Such grain-crop-selling Vaishya Banias are termed Shaundi by some ignorant men no doubt through cognative or other relations or other connections with the spiritselling Shaundi Vaishyas proving thoroughly well that the Shaundis became Vaishyas for selling liquors and as such contracted cognative or other relations with other Vaishyas.

Again the Jaiswara Saha Kalwar called after their former abode at Jaisa, a Purgana in Oudh, now abandoned by them and inhabited chiefly by the Mahomedans, now migrating into Bengal, Mirzapur, Ghazipur and its neighbourhoods and elsewhere, know and make themselves known as Vaishya Bania, observe mourning 12 days only, onlightened of them wear the sacred thread though the others do not like it, live by banking or selling flour, etc., or are pawn-brokers and as such are termed Mahajan and hate the spirit-selling Shaundis so much so that they do not accept water touched by them. The poorest of them carry grains, sugar, molasses, etc. on buffaloes to sell at marts. But now like other castes they do not pass the opportunity of adopting the lucrative spirit-selling privately though. And so the Byahnt Kalwars in Behar considered the highest of all Kalwars, call themselves Vaishya, never sell liquors, do not allow widow-marriage and so forth. The Kalwars of Behar and Ghazipur call themselves Vaishya Bania and, especially those that profess Sikhism, add the title of Singh to their names. Other castes also address, a Kalwar thus; 'Well, as you are a Bania act like the same'.—(Contributions by Kashi Persad Saha of Mirzapur, N. W. P.)

Such graincrop-selling Vaishya Banias are called Shaundi no doubt through their cognative or other relations with the spirit-selling Shaundi Vaishyas who though Royal Kshattra in origin as descendants of King Hailhaya became Vaishya for selling liquors according to the principle of Hindu Shashtra, and might have united with other Vaishyas of professions of articles other than the liquors in cognative or other relations; and with the one class was the other class slighted in the estimation of others for kindred or other connection.

'Study of Hinduism by Guruprasad Sen. As regards 2 (—A Hindu must not marry outside his own caste) we have a notable exception in some of the districts of Eastern Bengal where Vaidyas, Kayesthas and Shahun (Vaisyas or Sunris) intermarry. It is curious that such marriages are not Anulom (Annlom marriage is marriage of a man of superior caste with a woman of inferior caste, Pratilom marriage is its reverse) in form, as they ought to have been if they were the relics of ancient Hindu custom still subsisting in these parts of the country, but are always Pratilom and as such, must have sprung up as an innovation in later times. They are of the sort

which Akbar found it difficult to introduce in his day, between the royal family of Delhi and the chiefs. The bride came from the Rajput family into the harem of the Mughal, but a Rajput bridegroom never took a Mahomedan wife, so a Vaidya girl-bride goes to a Kayestha or Sunri house, but a girl of these latter castes is not espoused by a Vaidya: These marriages are distinctly against the rule of intermarriages permitted by the Shastras, but nevertheless, they are considered fully valid and binding, and are even looked upon with approbation, and the offsprings of such marriages have all the rights of the offspring of marriages in the same caste. The rule appears to have been reversed for the simple reason that a girl gone out of the family does not affect the family, if she no longer enter the kitchen, and her father's family have not to take food touched by her, a matter considerably easier than for a Hindu to have a wife, and children by such wife, food cooked or touched by whom he would not be permitted to take. The contrary would be the case in taking for wife a woman of a superior caste, for in this case the husband or his kinsman could have no objection to take food cooked or touched by her.'—pp. 27-8.

'We do not speak of marriages amongst the Bongoj Brahmins of East Bengal, who are allowed by their castemen in this respect an amount of latitude which introduces into their body wives from almost all castes, who by a fiction, pass as Brahmin girls, but in this connection we speak of intermarriages amongst the Vaidyas, Kayesthas and Sahus (Vaiyyas or Sunris) in the district of Sylhet, and among Vaidyas and Kayesthas of the neighbouring districts of Chittagong and Tiperah noticed above. In this case we find that while the paucity of the numbers of these particular sorts (especially the highest) in the districts in question has been made them relax the rule of caste as regards marriages, the Sooth (touch) contamination rule, stronger than ever it was in ancient India, has intervened to prevent their introducing the ancient and orthodox custom of Anulom marriages.' p. 45.

Still in the vast region lying to the south of the Ganges and extending, from the upper part of the Bhagirathi from Kulna, Guptiparha to Murshedabad, westward to Asansole, Raniganj, Barakar, Jheria, Giridhi, Monghyr and Lukshmiserai and perhaps further on westwards there are some ten thousands of these Shondis or Bhusha Khondo Sahas ranging from zemindar, rich merchants, tradesmen, and petty shop-keepers to day-labourers, who would not submit or resort to spirit-selling even at the stake of their life. The poorest of them would rather starve or rather goaded by chill penury and the thought of maintaining children and parents, bear loads, build hedges and thatches, excavate earth, till ground, tend kine or drive bullocks or oxen or carts carrying goods as day-labourers than submit to regular service or resort to spirit-selling. Of all the Shondis in the world, the condition of some of the poorest of these Shondis here though very small in number can be properly called mean and miserable, too low to be termed Vaishya. In spite of all that they must be Vaishya according to the hereditary caste-system; for most of the Brahmans, Kshattriyas, etc., though cooks, porters, carters, servants, clerks, day-labourers as above, etc., and as mean and miserable as they are, fare and go as Brahman, Kshattriya, etc., respectively according to the hereditary caste-system, because by

birth they are so. It cannot be otherwise in the case of the Shondis, for the Shondis are careless or negligent in maintaining their caste prestige, are not united and desirous of respect, do not try to protect the reputation of their own caste and are meek and mild. In their case alone it may be said, though twice-born the Shaundikas of Barha are mean and those of Barendra are like Shudra.

बचनो शीखिको रादो वारेकः यद्वत् द्विजः ।

Most of them are of ordinary circumstances every one of whom keeps farms enough for his bread and butter, apparel, straw for thatched huts and oxen or kine, and keeps three or four cows and lives mainly on boiled rice and milk, and simply wastes time without doing anything useful by idling away time with sitting idle, making merry and roaming here and there. A very few among them are zemindars, rich merchants, traders, peddlers or grocers. Some of them are so poor that they make their two ends meet somehow by constructing or mending thatches and hedges, excavating earth, working as day-labourers, and the like.

Whereas it should carefully be realised by insight into the matter that the Shaundikas and the Shondika Khandasaha caste were never degraded nor were they referred or specified to be degraded in any recognised Hindu Shastras; and they are not degraded. The real fact is, that the liquors are derided and excite derision; and drinking (amongst the Hindus) of course goes on privately; and the dealers always in connection with the liquors so derided, exciting derision and secret in nature in selling them, acquire a temper or disposition to be slighted and live in obscurity, and in due course excite derision. Gradually they turn out to be the object of slight and irreverence. The customers are also mostly wicked and naughty; and constant bad company greatly tell on their character. The idle prating of the drunkards spoiling their temper and lowering their character in the estimation of others, cannot be stopped. For such and other causes the Shaundikas cannot but be slighted. In their absence others may say and do what they like, but a Shaundika or a Subarnabanik is master of the situation and has every thing in his own way while at home, and obtains plenty of substantial, real regard and attachment, and the men in general are not so much obliged to others as to him. It is against their will to wait at another's threshold; for the plenty of respect they are attended with at home breeds pride in them. They do not heed or glance whether elsewhere others pay them respect or not, nor do they mark that others slight them while abroad. They like to remain as they are, as they are well off at their own place. They do not trouble themselves with ardour to carve out a position in the public by aspiring to social rank or maintaining or adding to their respect or rank.

Summary.

The present condition of the Khondo Saha and the Shaundika.

Now we observe that throughout Northern India in Chitagong,

Tiperah, Sylhet, Assam, Bengal (Bonga, Bagrhi, Rarha, Barendra, Mithhila and Behar), Orissa, Nagpur, Northwestern Provinces (the Doab), Oudh, Rajputana, the Punjab, Kashmir and Sindh there is a class of men who live chiefly on and by the production and sale of paddy and rice, barley, wheat, oat, linseed, mustard and other Rabi Khonda seed-crops, fried grains, silk, threads of caterpillar and cloth. They are called Khondo Saha or its contracted form Saha to the east of Proyaga, Kasi, the Soane and the Gondoki. Raza, Nayaka, Mondol Hazara, Halder (Haldika), Malwika, Sanhui (Shas-pahonik), Sanpni (Shaspani), Khan (Khonda bonik), Das, Paramanikya (the gem) and the like are the titles current among them. The first five are royal official titles; the last, the title of honour; and the rest denote profession. To the west of the Gondoki, the Soane, Kasi or Proyaga they are known by the name of Kalwar. Bathom (Bordhoman) Bania, Biyahot, Jaiswar and so on are the subordinate titles current among them. In the horoscopes and in the address as made by the Pandits of Kasi [Benares], Naimisa, Brindaban and Kanauj the title Saha is added to their name. Perhaps the ignorant men have forgotten it. So there would be no harm or obstacle to call and make known all these men living by these professions by the caste-title, Khondo Saha throughout the whole of Northern India.

Amongst them there are Rajahs, Zemindars, Merchants, bankers, factors, importers and exporters by water and carts, tradesmen, shop-keepers, grocers, brokers, pollers by buffaloes, bullocks or oxen, rarely labourers, pleaders, barristers, doctors, subjudges, muniffs, deputy-magistrates, teachers, and other government officers. His Highness the Maharaja of Korpurthala, the flower of the Kalwar chivalry, assimilating himself to the Kshattriya Varna. The Raja Bahadur of Dubolhati and the Raja of Pipili are the glory of the Khondo Sahas of Bengal. There are many celebrated Zemindars, wealthy merchants and famous bankers.

Both the Kalwar and the Khondo-saha know and make themselves known to be Vaishya; at any rate feel themselves aggrieved and dwindle to be termed Shudra.

The Khondosahas are Vaisnab. Most of Kalwars are Vaisnab; and some are Shaiva, Shakta or Shikh. Both are idolatrous, revere the Hindu pantheon, worship all the Hindu gods and goddesses, observe and celebrate all the Hindu Bratas, feasts and fasts, and have respects for the Mahomedan influence upon Hinduism. For guidance in social matters the Khondosahas look to the Tols of Kasi, Nevodwipa, Bikrampur Bhatparia and Hatibagan of Calcutta; and the Kalwars, to those of Kasi, Kanauj and Brindaban.

Both of them have respects for the Vedas, Tantras, Purans and Sanhitas. A Khondosaha's succession, penance, partition of property and other family matters such as customs, usages, observances, funerals, expiation or appeasing the gods and stars, fasts and festivals are regulated by such books of the Hindu Shastras as Dayabhaga, Dayatattwa, Dayakrama Sangraha, Srikriana and Dattaka Chandrika. Such matters of a kalwar are regulated by Mitakshara, Sambodhini, Biromitrodaya, Kalpotaru, Dattaka Mimansa, Chintamani and Bibad Ratnakar,

Both of them are initiated by Diksha, and wear wooden wreaths. But some of the Kalwars wear wreaths of Rudraksha or the sacred thread by observing Upanayana. Most of the Kshatras, Chhetris, Thakurs and other Vaishyas go without the sacred thread and do not care for it. Both burn the dead-body by cremation on funeral pyre.

The Brahman priest of a Khondosaha is separate from that of the other castes; but that of a Kalwar is held on an equality with those of the Brahman, the Kshatriya and others. Water, fried bread and confections of a Kalwar are accepted by Brahmans and others. All taste the fried bread and confections prepared by a Kalwar Halwi (confectioner). The Ponchogotri Brahmans, Vaidyas, Kayasthas and the Naboshaks as adverse party in Bengal do not, accept the water of a Khondasaha. But the Khondosaha Halwikers of Floridpur, Dacca, etc. find customers of nearly all castes.

Both of them observe almost all the Sanskars or compulsory sacred acts of life, cutting of the navel, boring the ear, shaving the hair, salting, etc., in some form or other. The ceremony of marriage, Sradh (funeral) and the like of both are almost alike. A Khondosaha observes navelcutting, salting, ear-boring, first hair-shaving, initiation by Diksha, marriage, second-marriage, hair-parting in pregnancy, eating milk, curd, condensed milk, cream, clarified butter and honey (Panchaurita) in pregnancy and so on. A Khondosaha does not allow widow-marriage; but a Kalwar does; and whose does it, becomes lowered in social rank. They do it simply by imitating other castes who allow it in those regions. About Patna and westwards there are extant the two meanings of the text, 'A daughter can be given away in gift once only; namely, (1) The father or the venerable guardian protector can once only give away a daughter in gift; therefore a woman can marry once only and no more; and (2) this version applies only to the first marriage of a maiden daughter; but if a widow is to be married after the first marriage, she must marry or give herself away without requiring the gift or any other interference of the father or other relation. After the gift in the first marriage the father or other relations lose their right, title and interest in the daughter, and she becomes the bride-groom's property and after his demise and defunct the widow becomes without an owner; therefore a second gift becomes impossible,—for who will make a gift of her and whose property is she? It is advisable that an orphan, helpless, meanless, widow be remarried. It will undoubtedly be a safe and undeviating course against flirtation and prostitution. Both possess Gotra or agnatic famous name; and marriage within the same Gotra is strictly prohibited. Marriage again is restricted to the same caste. But about Tipperah, Sylhet, Chitagoug and east Dacca some Khondosahas allow nuptial union with the Baidyas and the Kayasthas. The time during which a Kalwar mourns is 12 days. Perhaps through the oppression, zeal and urging of the Brahmans of Barha the time for a Khondosaha's mourning has become 30 days.

Most of both of them learn somewhat how to read and write the vernacular.

A Kalwar has no objection to eat Pakki (or fried bread, confections and the like) prepared by a Brahman, a Kshatriya or a Halwi. But he can eat Kachchi (or boiled rice, baked bread, curry and the

like if prepared by a castefellow or his own spiritual leader only. A Khondosaha eats boiled rice and the like prepared by a caste-fellow or a Brahman, and is outcasted if he eats rice boiled or touched by any other caste. He eats Pokkanna (Pakki) or confections prepared by a Ilalwi Moira. There hardly becomes any necessity or occasion for a Khondosaha to eat the Pakki prepared or touched by a Boidya or a Kayasthha and therefore it cannot be ascertained whether a Khondosaha would taste it ; for generally upon invitation by a Boidya or a Kayasthha, a Khondosaha guest is served with fried bread (chabati) and curry by a Brahman and the sweetmeats are served generally by him and rarely by the host.

A Kalwar never in any way comes in contact with a Shaundi, and slights the Khondosahas of Bengal by imputing their mixing with the Shaundis. In Behar, Mithila, North Rarha to the north of the Ajoya, Barendra, Dacca, or Banga, Faridpur, Sylhet, Tiperah, and Chitagong no Khondosaha mixes with a Shaundi, there becomes no nuptial union, the same hubble-bubble is not used for smoking, the same priest does not officiate, neither eats Pakki or Kachchi of the other, and so on. But those on the banks of the Bhagirathi in the western half of Bagrhi and South-Rarha to the south of the Ajoya in some places smoke the same hubble-bubble and allow the same priest to officiate probably for the Rarhi-Brahmans' and others' calling them Sunrhi Sunrhi and trying to make the two identical ; but in the matter of marriage, boiled rice, Pakki and the like the Khondosaha and the Shaundi are quite different and separate.

Both of them have got Baithak, Panchayat or local social mass meeting to guide and direct that the Sanskars are punctually observed, that on the occasion of a Sradh the representative of the deceased to be admitted into the fellow-ship as a member of the Boithak is a fit person, that is, is not to be blamed for eating another caste's rice or marrying a woman of different caste, is honest and devout, and observes the Sanskars, that on the occasion of a marriage no foreigner of other castes is introduced into the caste or community and the like. It also decides all matters and questions connected with the caste.

We also observe that throughout Northern India there is another class of men who live on and by the manufacture and sale of liquors. To the east of Proyaga (Allahabad), Kasi or Benares, the Soane and the Gondoki they are called Shaundikeya, Shaundika, Shaundi or Shoonrhi (Sunri). Saha, Shaw, Sana, Sahaya, Torofdar, Biswas, Sarkar, Mondol and the like are the titles current among them. To the west of the Gondoki, the Soane, Kasi and Proyaga they are known by the name of Kalal, Kalar or Shoonrhi and also Kalwar. Kalwar is the vulgarised corruption of Kalindi-palaka ; and Kalwar, Kalal or Kalar is the vulgarised corruptions of Kollopala or Kalpopála. These two are confounded by being akin and identical in sound or pronunciation very like Shoudi and Shaundi or Shoonrhi and Shoonrhi ; and the consequence is that ignorant people consider these two distinct castes as identical and wish to make them so. That is not the case : these two castes are really quite distinct.

Many of the Kalals of Northwestern Provinces know and make themselves known as Kshattriya or Lawokiya Chauhan Kshatriya

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Many of the Kalals of Northwestern Provinces know and make themselves known as Kshatriya or Lawokiya Chauhan Kshatriya or Soter (सु सने चरने to distil + सप् signifying deer in the plural) Kshatriya. Other Kalals, Kalars or Shunrhis call themselves Vaishya. 12 days are the time fixed for a Kalal's mourning period.

In the matter of religion, Tol, succession, partition of property, immemorial customs and usages, penance, Diksha, wearing wooden wreaths, cooking and service of foods, observance of Sanskars, worship of gods and goddesses, gifts, Brata, fasts, feasts and the like the procedure followed by the Kalals or Kalars and Shunrhi is nearly the same as that of the Kalwars and the Khondosahs, excepting that they according to Kshatriya custom observe Adhibas in marriage. Widow-marriage prevails among the Kalals, but not among the Shaundis of Bengal except Behar.

The very Hoiboyas who were termed 'the inexorable and inhuman' for annihilating the Brahmans and piercing the womb of their pregnant wives to kill the would-be-Brahman fetus, were termed 'the high-souled' for protecting, establishing and nourishing the Brahmans almost succumbed under the fatal grasp of the fierce Buddhists. They too were the mighty worshipful Shaundikeya-kula, the itinerant wine-merchants roaming, rambling and migrating through Malwa, the Doab, the Punjab, Oudh, Madhyadesha, Behar, Mithila, Barendra, Banga, Sylhet, Tiperah, Bagrhi and Rarha under the local names of (Kalwar,) Kalal or Kalar and Shaundi (Shunrhi). They again turned out Buddhists abhorring the Brahmans, and in turn in establishing Brahmonya in Bengal in party-clique turned out the object of slight and derision, being slighted and hated under the plea and colour of stopping drinking, in the society of the Ponchogotri Brahmans, the Boidyas, the Kayasthas and the Noboshaks, the castes espousing the cause of Brahmoniya. The course of time and circumstances is so fickle.

The attempts to suppress liquors were partially crowned with success in Rajputana where at present no spiritselling Shaundi or Kalwar may be found permanently domiciled, the Europeans and British soldiers there being supplied with wines by Kayasthas and Shaundis or Kalwars who are residents of the surrounding countries and who receive contracts or licenses to do so. The reason being that men there strictly abstained from drinking liquors and for want of drunkards there was no necessity for selling wines and much more for the existence of the Shaundis or Kalwars there. Similar is the story in Kashmir and Sindh. The account of them in Nagpur, the Punjab and Behar up to Nepal is that in North Western Provinces and Oudh retold. Their description in the Deccan and Bengal has been fully given. Those of them in Pragyotish or Assam, Komola (Komilla or Sylhet) and Chittagong are nearly the same as in Bengal except that they allow intermarriages with the Kayasthas and the Boidyas. Their number is very small in Orissa; and they almost resemble those in Bengal.

The Parsis of Orissa and Nagpur and the Vandaris of Nagpur, Maharashtra and southwards in the Deccan are quite different from the Shaundi-caste, it is believed; and as such they have nothing to do with the scope of the present treatise. They live by selling palm-jice, date-jice and the cocoanut-jice called Tada in

personal knowledge of the existence and condition of the Shaundis in these parts of India. All that is recorded has been gathered from informations from the natives of little knowledge about Vellore, Madras, Hyderabad, Bangalore, Madras, Trichinopoly, Tanjore, Combaconum, Maeverum, etc., that the Vaishya or Vunia locally called in Tamil Kallan (poor roguish vagabonds), Maravan (poor cultivator), Kanatodhor (cultivating farmers), Agumurhier (rich tradesman) and Vellalon or Mudeliyer (merchant in prosperity) in order from one in the lowest position to that of the highest rank all dealing in liquors; but some say that a Kshatriya (Ohhetri) will not drink Vunia's liquors if a Ohhetri's liquors be available. Now-a-days all Varnas, Ayer, Ohhetri and Shoodran, adopt the lucrative spirit-selling profession. No special castename for spirit-elling Vaishya Vunia being in vogue.

For basis or authority the following treatises of the recognised Hindu Shastras have been resorted to.

The Vedas: Rigveda, Samveda, the Black Yajuh, the white Yajuh and the Athharva; Shatapatha Brahman; Katyayona Shrouta-Sutra; Buddhist Books—Binaya Pitaka and Bojro Suchi; Chinese Books—Samuel Beal's Fokouki, Fahian and Siyuki; the Tontras—Kaulaboli, Nirntar, Chinachar, Nirvana, Kromodwipika, Gupta Sadhon, Uddamoreshwara, Fetkarini, Montrokosh, Yogini, Kularnova, Bishwosar, Bisnu-Sahoshranama, Ram-Sahoshranama, Kamakhya, Konkak Malini, Gautamia, Matrikaveda, Mohanirwana Saroda, Tripura Nar Samuchchaya, Mohachinachar, Montro-mohododhi, Radha, Bihonnilla, Tara-Rohosya, Shaktanonda Torongini, Nila, Torhol, Shyama-Rohosya, Rudrojamol and Gayotri; Mohapurans—Matsya, Markondeya, Bhagobota, Bhobisya, Brohmanda, Brahma, Brohmo-Baibortta, Bamona, Shoiva, Bayova, Baraha, Boisnova, Agneya, Naroda, Padma, Linga, Garurha, Kanrma and Skanda; Upopurans—Narasingha, Brihoddhorma, Devi, Devi-Bhagobota, Brihon-Narodia, Atma Puran, Kalika, Adi, Vyasa and Kalki; Sanhitas—Manu, Attri, Likhita, Bisnu, Yajnaval-kyan, Ushonoh, Yama, Apostombo, Somborta, Katyayona, Porashor, Vyasa, Shonkha, Gautoma, Shatatopa, Basistha, Harita, Angiros and Gorga; Mohabharota, Ramayana, Ponchodogi, Moniratna, Shonkora Bijoya, Yoga Basistha Ramayana and Bolla-charita; Darshana—Sankhya, Baishesika, Vedanta; Upanisat—Eesha, Kothe, Proshna, Moondoka and Mandookya.

Often at the close of nights while it was profoundly dark or a short before the Sunrise when the closed eyes made it still darker, during the process of waking when the drowsiness was subsiding on the one hand and the sparks of consciousness were rising on the other, at the time intervening at which the mind was enjoying undisturbed composure and purity of thought many of the principal facts, the final topics and abstruse matters depicted in this book, spontaneously appeared and revealed themselves as inspirations or revelations, in the clear and good language, which were rendered into black and white the next morning. Occasionally as the memory failed the language altered here and there by bits. Afterwards while searching through the Shastras when most of them corresponded with the accounts given in the current books of the sacred Hindu Shastras the pleasure knew no bound.

Here ends this big chapter wherein have been described caste-system, the Soma-Sura and the Vaishya Khandya Sahas during the time described in the Vedas, Shrouta Sutras, Purans and the like, and the Shoonda distilled liquor and the Shaundikas during the time described in the Purans, Tantras, Sanhitas and the like—the accounts of the latter during the predominance of Buddhism and the

Tantrika and Early Pauranika period, namely, the Shaundikas were Kshatriya in origin and became Vaishya for selling liquors. Now it remains to be described how they came to be slighted by one portion of the Hindus in Bengal and to be considered low and despised in its society and in its books, namely, a few Upapurans and Sanhitas, patronised by it during the last four or five hundred years.

CHAPTER III.

THE AUPAPURANIK AND SANHITA YUGA, SHAK 1500-1825.

The causes of the neglect to-wards the Shaundis—Their condition slighted and despised by a portion of the Hindus turning out to be hostile to them out of party spirit in its society.

The Shaundis began, by a portion of the Hindus having interests, adverse to them and bearing malice against them, to be slighted and considered low and base upon some such plea as the connection with liquors in manufacture and sale of them when attempts to suppress liquors began.

At about the beginning of the Shakabda era there sprang into germs the Tantrika Faith based upon the Noirgrontha, Maheshwor, Bhoirob, Shoiya, Shakta and other forms of religion and observed with wine, flesh, fish, females and foods; and there-after did germinate the faith inculcated in the Purans in the next five or seven centuries, and there began to be composed a treatise or two on the subject. But that cannot be said to have been the commencement of the Tantrika or the Pauranika Yuga or epoch; for then those faiths were espoused by very few men who bore a very insignificant proportion, and Buddhism like an ocean prevailed throughout the land up to the eleventh century of the Shaka era at any rate, Bhotopada Kaumarila, Shonkoracharya and so forth being so many volcanic eruptions and the lava sent out then formed the foundations on the bed of the ocean far below the surface, water and it would take a very long time for them to rise up to the surface and form happy land, pleasant fields and delightful groves; and these faiths proceeded afloat like so many catamarans or canoes. Therefore it would not be wrong to hold that Buddhistic epoch extended up to the eleventh century of the Shaka era. Noirgrontha, Maheshwor, Bhoireb, Shoiya and Shakta Sects grappled long with Buddhism with the weapons in hand; but being narrow-minded and blind with selfishness it could not conciliate the mind of the general public. So it could not attain to success. Subsequent to the eleventh century of the Shaka era the flags of the liberal Boismovism and the pennons of its charming Song-kirtan or hymns to God flapped;—then the old ancient Buddhism somewhat wore out and slackened for long standing, then the mind of men became peevish and sad with Mahomedan invasions and the loss of independence of the Hindus, and then men got oppressed and agitated with the atrocities of the Tantrikas;—the fresh Boismovism was liberal like Buddhism and it did not wound the popular feelings any way. So the liberal Boismovism pleased and won over the mind of the public and was crowned with success; and Buddhism began to disappear. From this time commenced the attempts to suppress the oppressions of the Tantrikas, the wines and drinking;—and most of the Purans, especially the chiefest of them, were composed by the Boismova teachers. It would not be wrong to hold this period as the Pauranika Yuga or epoch. The hereditary castesystem did not become so much regular and fixed now, Thus passed away four or five

hundred years. Gradually and slowly there extended the worship and system of gods and goddesses ; and men got divided into Brahmans and Shudras in the world (Bengal). Men would not so much trouble their head about Brohma (God), Upanisat (the researches about God), the creation, the system of the world, the Royal dynasties, the transition of epochs, the annals of kings and so forth and the investigation, researches, instruction and learning on those subjects disappeared. Now men cared for the instruction about the rules and principles to guide a Brahman and a Shudra in leading daily-life, about the customs and penances, about purification, ablution, impure rice, cleanliness of contact and unclean rows in feasts, and about Sraddh (funerals), fasts, feasts and gifts, and in distinguishing real and corrupt Brahmans ; and for this purpose concise books were compiled under such titles as Sanhita, Poddhoti, Niti and the like. Now men in Bengal in one sense divided into Brahmans and Shudras, groaned, withered and were at a loss being put into extremities at the height of the Mahomedan tyranny, and became solicitous and anxious at the bustles and turmoils of the foreigners. Then was being said and written much to prohibit and stop the use of liquors. After the eleventh century of the Shaka era gradually in slow progress disappeared Buddhism and there extended the Tantrika and the Pouranik faith throughout the country and there began to be compiled these small treatises as so many synopses of the voluminous Purans under the name of Sanhita at various times and places for the advantage of the local sectarian communities in observing and celebrating customs and usages and penances, and these Sanhitas alone became the sole means for guidance in observing customs, manners, usages, penances and the like when after the seventeenth century Shaka era the mass became illiterate and ignorant and the teachers of Tols acquired very little knowledge and thus gave rise to the Sanhitaika Yuga or epoch.

The idolatry of the Noigronthha, Bhoirob, Maheshwor, Kapalika, Dondi, Behari, Shoiba, Shakta or other sects grappled long, and could not produce a single impression on the body of Buddhism. Tantras abound with Nirban, Mukti, Moksha and other terms of Buddhism. In the seventh century of the Shaka era the idolatry of Adinath Poreshnath Mohabir Jin pierced through the Meditative worship of the atheistical Buddhist monks aiming at the salvation by annihilation. Nirvan, Nirenjon, Mukti, Moksha and the like, Ason (modes of sitting in meditative posture), Achomon (washing of the mouth), Yoga (mortification of the mind), Dhyaana (meditation), Top (meditation with torture), Brota (fasting with strict rites), and the like, Korma (acts), their consequences and the like, purification, cleanliness, custom, penance and the like ; poverty, asceticism by abandoning the worldly life, Maitri (charity), mercy, devoutness, pardon, peace, abstinence from worldly pleasures, check to senses, and the like, and such other Buddhistic practices, doctrines, principles and the like continued extant without stints. The worship of the idol, Jin, alone was the introduction and innovation and in that too all men were equally capable without any distinction and impediment with perfect liberty. The praises to the Kshatriya personages as demi-gods or heroes, found currency and approbation among the Buddhists who maintained the pre-eminence of the Kshatriyas. If idols were to be worshipped at all, it would be better to worship Kshatriya heroes or demi-gods. Gradually in slow progress the Ramayana and the accounts of Ram together with the worship of gods and goddesses connected with them began to gather and coil round this worship in spirit and mind ; but those Buddhistic practices, tenets and

principles were visible on the interluding spaces. All could worship Ram and Sita without any impediment with perfect liberty. Now Shonkoracharya once made an attempt upon the dodge and plea of one universal soul to penetrate a sting into this meditative worship ; but the allegation was not really liberal and cordial and free from selfishness ; and it was transient. Still Buddhism had five or seven centuries of its life to enjoy. In the eleventh century of the Shaka era the idolatry of MohaBharot and the enterprises of Krisna engrossed this mental worship. In Krisna's worship all men are on one and the same level,—even the women, the Shudras and the Mlechchhas, all, can worship Krisna, without any hitch and with perfect liberty. The Non-Hindus can augment the bulk of the liberal Boishnobs. In it too there are the same allurements of Nirvana, Mukti, Moksha, and the like, those very practices of Ason, Achomon, Yoga, Dhyan, Top, Brota and the like, those very acts of Indigence, wearing of rags, forsaking of the worldly ties, begging, preaching and the like, those very anecdotes of Korma, Kormofol and the like, those very categories about purification, chansing, customary observances, penances and the like, and those very moral doctrines on pity, mercy, devoutness, forgiveness, peace, abstinence, refrainment from appetites, and the like,—only dressed under new garb and newly coloured,—only the stories about them being of the new type. Buddhism decayed ; but its liberal practices, doctrines, principles and the like were fresh. The present Ratha Jatra, Rash-Jatra, Snan-Jatra, Doljatra and some other Boishnob processional festivals are but the survivals and imitations of the grand Buddhistic processions, and introduction of the popular Buddhist festivities into the Boishnob religion, only the form of the idols differing—the idol of Ram and Sita, or of Radha and Krisna or Jogonnath or Shalgram, Domodor and the like taking the place of Buddhadeva. All being the Buddhist practices. Bollovaswami introduced luxury into the Boishnob religion. Now the Brahmans began to play tricks and held out their predominance upon some pretence or other and sometimes by chicane. Now as the king of the land became Mlechchha, they had no royal patronage, rather the Musulman kings and emperors were adverse to them especially. They went to the enemy's camp and mixed with the Boishnobs and began to introduce changes in the liberal Boishnob religion and gradually removed its liberality and introduced narrow-mindedness and selfishness. As the public mass were in the darkness of ignorance, were ever doubting and impure in mind, they encompassed their object and interests by gradually monopolising the worship of gods and preparation of foods, that is, by confounding them and creating such superstitious beliefs and raising such doubts and dodges, as, 'can any and every one well utter incantations in the worship of gods or perform worships' ? Or, 'Is it right to allow any and every one to worship gods or to cook or touch the offerings to gods. It would be well if these things were got performed by learned Brahmans.'—'Oh ! it is a god, it is the worship of gods, these are the offerings in worship, it is a dish of offerings, take care, go aside, don't touch, it is prohibited to touch' ;—and thus ever frightening or ever confounding the boorish, peevish, ever-evil-thinking and very godfearing, public mass, especially the sorrowful and mournful men ever oscillating—'what leads to what, what led to what, what resulted in doing what'—and by putting the divine service or worships of themselves and of others and the cooking of foods, at their disposal and by rendering and announcing the last three acts to be superior and praiseworthy and by raising distinctions in rice boiled, bread fried, or curry prepared, by various

professional men hereafter called various castes. The idolatry inculcated in the Ramayon, the Mohabharot, the Tontas, the Purans, the Sanhitas, etc., accompanied with the distinctions in rice, bread and curry of distinct castes, marriages within one and the same caste, the hereditary caste-distinctions, the worship of gods and goddesses, customary observances, penances, and the like, having the worship by proxy and holding the supremacy of the Brahmins, is called the Brahmoniya religion. Ram is the ever-existent absolute Being ; Krishna is the one soul, ultimate Essence or the Highest Being. Now the Buddhistic practices, tenets and principles were all digested or worn away and on the wane ;—the terms Nirvan, Moksha, Mukti, Moitri and the like are audible no more. The Brahmins alone obtain salvation, and none else. If the distinction in rice boiled or touched by, and the prohibition of marriage among, different castes, that is, the caste-distinction, and the worship by proxy die away and disappear there will be no necessity for Brahmins and the supremacy of the Brahmins will disappear.

As in time past the Brahmins of the Shakta sect turned out Boishnava and introduced Brahmoniya into the Purans and other Boishnava books, and caste-system among the Boishnavas, and as now a Ponchogotri Brahmin of Faridpur by name Haricharan Gongopadhaya turned out a Musulman under the name of Din Mahmud composed a treatise against cow-slaughter and preached the doctrines against cow-slaughter amongst the Musulmans, so during the last few centuries the Ponchogotri Brahmins as Gosains, preceptors, priests, and the like, played tricks to introduce and enforce Brahmoniya among the Sahas, the Shunris and the Sonarbenias and to render the Saha and the Shaundi considered as one caste.

It should be borne in mind that although during Shak 1100 Buddhism began to disappear giving its place to Brahmoniya, that is, almost all the Hindus Buddhist before gradually repudiated Buddhism and embraced Brahmoniya, yet 1700 Shaka era passed away before the work was completed ; and still was the last spark of Buddhism visible. Even the Montras or incantations to celebrate and perform the worship of gods and goddesses, to observe fasts, feasts, Sraddh, expiations and the like inculcated by Brahmoniya, were not organised and regulated. About Shaka 1450 Raghunandan Shorma framed and extended the Montras. Therefore it may be said that at any rate after the fifteenth Shaka century the party of the Brahmins began in substance to be well off and the distress, misery, hardship and difficulty of the party of the Khondo Saha, the Shaundika and the Subornabanik began to be really possible. The difference in religion and the rivalry, for acquiring livelihood and self-interests were its causes.

When the priests were dividing and weakening the people by preaching and extending it in the Athharvaveda with the intention of establishing Brohmo-Jyestha or the supremacy of the Brahmins, inviolability of Brahmin's property in lands or kine, and in its support the hereditary character of the professional titles, Buddhism without abolishing hereditary caste-system or being unable to do so, simply rendered their object ineffectual to the continuance of the unity and general intercourse of men in general to some extent by continuing intermarriages among the castes, the cooking and dolling of boiled rice, bread and the like among them by all, and priesthood available to all castes if properly qualified ; of course at last the principle merged into Kshatriya supremacy. Now, therefore, the Brahmins took care to prohibit intermarriages amongst the castes by the principle of Varna Souk to monopolise the cooking of boiled rice,

bread and the like by prohibiting eating one-another's rice, and to restrict priesthood to the Brahmins. But the caste-distinction prevailed so much that it became rampant; and eight Brahmins of Kanauj required nine separate kitchens *ষাট জনীজীয়া নব বুলুড়ি* and twelve Rajputs required thirteen cooking pots *বার বুলুড়ি দেহ ইতি কেহ না খায় কাহার বাড়ি*.

In Malwa in the south of Rajputana and to the east of Gujarat there lived the descendants of king Hoihoya on the banks of the Normoda. Some of them invented the distilled liquor long called Shoonda thereabout and the Hoyhoyas dealing in it went by the professional name of Shaundi, Shaundika or Shaundikeya. At the beginning of the Shaka era the Bitihotra or Agni, Swoyongjata, Bhoja, Shaundikeya and other Kulas or divisions of the Hoyhoyas adopted the cause of the idolatrous Brahmins then called the 'heretics' under the sects of Noigronthha (naked), Maheshwora, Bhoiroba, etc., and spread over Northern India in checking Buddhism; and along with it the Shaundikeya Hoyhoyas advertised and established the currency and use of the distilled liquor, Shoonda. It was never called Shoonda elsewhere beyond Malwa; and it went by some such names as Suta, Sura, Shudha, Modhu, Amrita, Modya and the like, the names of the fermented liquor called Soma-Sura. So this term is not available in the Vedas, Brahmanas, Sutras, Tripitoka or other Buddhist books, Tontras, Purans, Sanhitas and the like. The fermented liquor is called Sun-to in the Sijuki of Hiuen Tsiang. Probably then both the sorts of distilled and fermented liquor were called Suta; and afterwards in the Tontras, Purans, Sanhitas and other books both the Kshatriya afterwards Vaishya Hoyhoya Shaundikas, the dealers in the distilled liquor, Shoonda, and the Sutapanya Vaishyas, the sellers of the fermented liquor called Soma-Sura, Shaspa, Tokma, Laj, Nognohu, Urna, Sutra, Bostro, etc., went by the name of Shoondi (Shunrhi or Sunri), Shaundi, Shaundika or Shaundikeya. When on account of the non-demand of the fermented Suta Soma-Sura due to the extensive use and currency of the distilled Shoonda liquor the latter Vaishya traders abolished the sale of the Soma-Sura and lived by the sale of grain-crops, thread, cloths and the like, then at about the fifth century of the Shaka era at KanyaKubja (Kanauj) during the reign of the Borthon dynasty of this Vaishya caste they got the title of the Kalindipaloka whereof Kalwar is the corruption. Another name of the spiritsellers Shaundika is Kollopala or Kolpopala whereof Kalwar, Kolar and Kalar are the corrupt forms. Shoondi, Shoondika or Shonrhi again is the nickname of the said Vaishya traders in grain-crops, which forms again being almost identical in sound, confounded with Shoondi, Shaundi, Shaundika and Shunrhi, and for this reason and the Kalwar becoming the caste-title of both of them, both the Khondo Saha dealing in grain-crops, threads, cloth and other articles of trade and the Shaundika dealing in liquors went by the title of Shunrhi. Shoondi, Shaundi or Shaundika. The Robi-crops, namely, barley, wheat, oat, linseed, mustard, lentiles, pulses and the like, are also called Khonda grains; and for dealing mostly in these seed-crops they got the professional title, Khondo Saha. Now the terms Kalwar and Shaundika are restricted to, and signify, the dealers in liquors; and therefore these cannot be the caste-title of the Khondosaha living on the sale of rice, barley, wheat, oat, linseed, mustard, lentiles, pulses, cotton and silk thread, cloth and the like only and never dealing in liquors long since.

Some grudging Pondits of shallow knowledge of the adverse Panshogotri Brahmins say that the Khonda Saha as a distinct caste cannot be proved. They are not well-versed in the full history of the

Hindu caste, and so betray their ignorance or stupidity. They are simply Pondits without knowing and learning. They are milkmen without good milk, very like a tank without water in it. Is not a fact stronger than a hundred texts. Even if the present Saha or Khondo Saha be regarded as the ancient seller of Soma-Sura, paddy, seeded graincrops, fried grain, spices, thread, silk-thread, etc., yet the Soma-Sura liquor of the rotting system is not identical with the alembic distilled Shoonda liquor, nor is the Vaishya Soma-Sura-Bikrayee identical with the Kahattriya Hoihoya Shaundikeya; nor are the Saha or Khondo-Saha and the Shaundika identical if five, seven, ten, twenty or more generations past be examined. At present the Shaundikas alone sell liquors; and the Sahas or Khondo Sahas sell paddy, rice, (Shospa), barley, wheat, oat, pulses (Tokma), cloths, fried grains, confections and grocer's articles. The latter live mostly on the trade in rice and the seeded grain-crops, pulses, wheat, oat, linseed, mustard-seed, and the like, and are fitly termed the Khondo-Saha or the seeded-grain-crop-dealer by their proper professional title. All the caste-names are but professional. Are Shaundika and Khondo-Saha identical; because some of the former have the title Saha? The Suborna Banik, the Gondho Bonik; the Tili, etc. have the title Saha; should they for that be Saha or Shaundika? The Brahman, the Khondo Saha, the Gondhobene and the Suborna Banik all alike possess the titles, Malik, Haldar and Ray are they for that identical in caste? Therefore the caste name, Khondo Saha, is not meaningless, inconsistent, unreal, or Utopean. The fact is that these Pondits do not know it.

Moheschandra Vidyaratna of Mallikpur in Jessore while confounding Shondi with Shaundi (pages 13-4) in saying that there are two kinds of Shunrhi, namely, Modo or spiritselling and Chelti or rice-selling, could not but admit their distinction.

গঙ্গাপুত্র স্বামী ভট্টাচার্য্য নিচয়। ভট্টাচার্য্য দুইমত যোগে দেলতী নির্ণয়।

Whether Vidyaniidhi, Vidyaratna, Nayaratna, Smarta-Shiromonir or Vidyasagor, all became Pondits by reading simply; and, as mere book-worms, their knowledge and prudence are restricted to the books only they read. Man's reason dawns at 15, when he begins to acquire real knowledge of the external world. A Brahmin passes away 20, 25, or 30 years even in reading a book or two; and then he starts life or enters the world, and wishes to be conspicuous by imagining some idea in fancy by mistaking and confounding this with that. Especially it is very difficult to arrive at a full, real information of a Hindu caste. One who cannot give a correct description or even idea of one's own caste, cannot be expected to form a right estimate of another's caste. He learns when a boy like a parrot from hear-say that this caste is high and should be respected and this caste is low and untouchable. When and why high, why low, whether high or low for some selfinterest or malice, he does not learn, comprehend or understand; and yet he does not refrain from calling this or that caste low by notes and comments, having some reason or other in view no doubt. Upon enquiry it appears flatly that there is some thing at the bottom, some selfinterest, party-spirit or ill-feelings in rivalry wherefor he makes such false pretence, misleads and teaches false things. The author bears such grudge and malice against the Sunris that he associates Sunri with a Yagi and a person who helps in the burning of the dead, and collects materials from those two books of Shastra only which deliberately intend to vilify the Shunrhi, by utterly turning back to those that speak highly of the Shunri, and uses the contemptuous form Shunrhi and not Shaundi. This is misleading and pretending.

The Shunrhis, the Sonarbhenes, the Sahas or this their writer does not intend that the object of revealing these hidden facts gathered with difficulties and ascertained with scrutiny and researches, is to create or continue the ill party-feelings and rivalry between the two factious parties, the Shunrhi, the Sonarbene and the Saha on the one hand, and the Ponchogotri Brahman, the Boidya, the Kayosthha, and the Noboshak on the other, or to widen the gap. It is altogether repugnant to their taste and far from their object that the mean dis-union showing the mean nature of the members be fostered or continued. Rather it is their sole intention, chief aim and cause of glory that the happy and lucky union by dispelling the gloominess of feelings standing long and spreading far of the two parties the Shunrhi, the Sonarbene and the Saha, and the Poncho Gotri Brahman and others, would be the first preliminary stepping stone to the happy prosperous union of all the Hindu castes. It is an easy matter; the act does not involve hardship or difficulty; let the Ponchogotri Brahmans and others acknowledge the Shunrhi, the Sonarbene and the Saha Vaishya and allow their usual position, rank and regard due to the Vaishya as ordained in the Shastras, and let the Shunrhi, the Sonarbene and the Saha pay due reverence and respect to them. Then of course their party feelings or bad terms will come to an end, malice or the ill feelings will be expunged, and the rivalry will disappear. Dis-agreement arises for a matter of straw or a trifle; and it so arose. A sort of 'forget and forgive,' and '*let by-gone be by-gone*,' may mend matter, dispel the mental gloominess or aberration or peevishness. Really there is nothing and there can be had nothing, on grasping or enquiring. Everything is a mere mistake or fancy. Now there is no Hindu rule nor the former position of the Hindu castes. All of them are now on one and the same level. Whatever may be the result, a Vaishya caste should be termed Vaishya. There may be no change in actual matters, yet what hinderance, objection or harm may there be to call and treat a Vaishya caste as Vaishya? Honesty is the best policy; and unless what is due to others be given to others, there can be no honesty, no goodness and no devoutness; and no hope of any prospect.

Men are the creatures of circumstances and of the public opinion and feelings; a clique of ten men can render Bhagaban (God) into Bant (demon); and morality rules the society and men. Even the mightiest princes obey its dictates and mould their character and principles according to it. The various changes in the circumstances of the Shaundis furnish illustrations proving the irresistible and unavoidable force of the public opinion and feelings, and showing how men of high position and order are reduced to ignoble and base condition, and those of low, mean, base origin become aggrandised and are made to occupy advantageous position, if the public opinion especially with the royal favor shining on it, chooses so to do.

ब्रह्मदत्तस्य भविष्यन्ति सर्वे वर्गाः काली युगे । नारद पुराण १।१।४१।३७
 ऊनता नीचतां यान्ति नीचा श्रीमद्भारतं तथा । ब्रह्मवैवर्त पुराण- ।

No doubt liquors are the main stay of the soldiers, sailors and labourers as invigorating and strengthening stimulants, and they cannot do without them especially in cold climes; and no doubt Soma-Sura Madya, etc. were held most sacred in ancient time amongst the Hindus; and no sacrifice or adoration could be performed without them.

But in course of time men became frivolously addicted to liquors; and the serious vices and ruinous evils of the excesses in liquors prevailed, and gradually there commenced the attempts, fashions and duty of abhorring and suppressing the liquors once considered most sacred, at various times and places until they culminated into climax and zenith when men recollected or were reminded of the horrors, real or feigned and fabricated for the purpose of inducement, of sudden destruction and ruin, nay, annihilation of the vast Jaduvansa of Dwarka or Bombay numbering some laks even at a time when Krisna was their leader at Pravasa Tirtha at noon after bath and before dinner in a moment as the immediate result of drinking liquors turning out into altercations and then fatal fight, a short time after the Great Battle of Kurukshetra wherein Northern India was drained of men. *Vide* Bishnupuran Part V Ch. 37 verse 29, 37-9, 44-5, and 49-50; Srimodbhagabata XI. 31. Mahabharat, etc. The mishap was considered so shocking that it was in the mouth of every person ever since and most of the authors could not but fall back to it as a shocking reference.

Jaduvansadhasha resorted to by the Antiliquor clique and cited as cogent reason and potent plea for proving the imminent dangers of frivolous drinking and for establishing its cause, is mentioned thrice in Srimadvagabat Puran alone.

राजं स्याद्युष्टानां सुहृदां न सुहृत्परे । विप्रश्चापविमूढाणां निजतां मुष्टिभिर्मिथः । १।१५।२१२

वाक्शौ मदिदां पीत्वा मदीन्द्रधितचेतसाम् । अज्ञानता निवाभ्यन्व' चतुःपञ्चावर्धयिताः । २१

अथ ते तदनुज्ञाता मुक्ता पीत्वा च वाक्शौम् । तया विभ्रंशितज्ञानं दुरुक्तीर्मर्षपमृषुः । १।४।

तेषां मेरेयदीषेण विषनीकृतचेतवा । निष्कोचतिरवावासीर्बेणानिवमद्'नम् । १

ततस्तस्मिन् (प्रभासे) महापात्रं पपु मेरेयक' मधु ।

दिष्टविभ्रंशितधियो यद्वै शैश्वर्ये मतिः । भागः १।१०।१२

महापात्राभिमचानां वीराणां ह्रमचेतसाम् । कृष्णमायाविमुढाणां सहर्षः सुमहा नभृत् । ११

सुयुधः श्रीधरंरत्ना वेलायामाततायिनः । १४ एवं मष्टे तु सवेतु कुलेषु खेपु केवदः । २५

The Hindu common folks surpassingly superstitious bigoted and timid are notoriously credulous and wanting in common sense in believing any sort of allegations and statements relating to a fact of special nature particularly when lowering a caste or in any caste-question, and are unskilled to question or investigate into their groundlessness or unfounded character of such facts alleged out of selfish motives.

Indeed after BauddhaYuga or Buddhistic period vigorous attempts were made to suppress liquors; but all were in vain. The fact is that sane, sober, men and writers in books of Shastra, all Sanhitas and some Purans, described and treated liquors as an object of extreme hatred and suggested rules and laws to punish the drunkards and threatened them with extreme sufferings in hell in the world to come by putting drinking in the category of Mohapataka or the most heinous transgressions or offences; whilst others, all Tantras and a few of the Purans, were in favour of liquors, provided they be made holy and sanctified by immolation; some writers only, Manu, etc., remaining neutral. The character of these books was that they represented in fact the opinion of the Sampradaya or public communities at various times and places.

न नान्यथा विधी न नये न च नैवने

प्रवृत्ति रैवा मृतानां निवृत्तिस्तु महाकथा । मनु ५।१५६

In spite of all these obstacles the reign of liquors became unbounded; and drinking went on smoothly, calmly and quietly, undisturbed, and drunkards flourished unpunished, unmolested and even untouched. And the whole brunt of the rage was at last directed towards the Shaundis, the dealers in liquors, in the vain attempts to nip liquors in the bud, to forestal or meet liquors half way, as it were, to stop the use of liquors by suppressing the sale thereof by punishing the sellers thereof by excommunication from society, the greatest and most severe punishment possible amongst the Hindus of that age, if they continued the sale of liquors, although there is no text in any recognised Hindu Shastras directly and expressly degrading or out-casting any Shaundi whose boiled rice no doubt is prohibited to Dwija merely in attempts to suppress liquors considered as dregs of rice an act quite impossible as long as there were drunkards to drink liquors; others of other professions would, as they do now in private, come forward and sell liquors to meet the demands of the public as the Kayosthas about Delhi, Rajputana, Sylhet, Tiperah, etc.

In this connection compare Shankar's anger and curse to his agnates for their refusal to accompany him in his mother's funeral on the ground that an Abodhuta has no right in the rite. He even influenced a king to degrade them. *Supra* page 153.

The Shaundis were never degraded. They are not a degraded caste. They are not so much careful and mindful of the respect for the caste and do not wish to retain or regain it. They love to remain as they are. All along they have been sticking to their own profession without interruption, and punctiliously observe all the ceremonies and rites ordained in the holy books. Their Vaishya status is uninterrupted and unalterable, undifferible, indefeasible and unavoidable; for the Hindu castesystem knows no transformation. The Brahmins of the castes, Kaivarta, Dhibar, Kolu, Shaundi, Subornabanik, Saha and others are mostly Vaidika and are hated, abused, and considered degraded and low and cannot find place in the social community of other Brahmins, but still they are Brahmins by caste and were never considered other than Brahmin and can never be other than Brahmin. Many Brahmins, (Kshatriyas or Vaishyas) live by service considered as a dog's profession, do not know even a letter of the Vedas or other holy books, are illiterate and never officiate as priests or preceptors or live on alms, (or perform kingly functions or tend cattle, cultivate land and carry on any recommended trade); but they are never considered Shudras, and continue as Brahmin (, Kshatriya or Vaishya). Many Kayosthas and Boidyas are well-versed in all the holy books and are so famous; but they are never considered Brahmins;—are kings or zemindars, but they are not Kshatriyas;—carry on trade or commerce, but they are never considered as Vaishya. Many Shaundis, Subornabaniks, Sahas, Kaivartas, Sodgopes and others are masters of many holy books, are kings and zemindars; but they are never considered Brahmin or Kshatriya. If it be held that the Shaundis had been Vaishya but they were degraded and considered as Shudra. Supposing for argument's sake that they were degraded or considered as Shudra or might be abused, slighted or low in the present society; but still how can their Vaishya-hood be severed from them. After all they must remain Vaishya. They never were, and can never be, other

than Vaishya. Many holy books make mention of them and they are nowhere referred to as degraded. As they are excessively niggardly in bestowing gifts and giving alms, sages were prohibited from receiving alms from them as a plea in the attempts to stop drinking saying that wines are dregs of boiled rice and whatever is dregs is sin; for those books prescribe hard and severe penances to drunkards and none to the Shaundis. Wine is a commodity fit to be sold by the Vaishya; and in the case of the Shaundis adopting the profession of other castes, the capsular crops are also such; and they have all along been carrying on trade in wine or capsular crops, and they live by no other means as support; therefore they alone are fit to be purely Vaishya. In Northern India only the Vaishyas are divided into distinct castes according to the different articles of sale. In the Dravirha or Deccan all the Vaishyas without any distinction sell wine and other articles vendible by the Vaishyas. Supposing spirits to be abject, and supposing the Shaundis to be slighted for their connection with that abject object; then too why should they be bereft of their Vaishya status? If it be argued that the fact of their having been degraded, is not disputed, and the Hindu would never think of revising a decision arrived at many centuries ago. During the sixteen centuries of Bhuddhist predominance the Brahmans were abused, slighted and lowered as heretics, and other castes lived as one caste without observing any castial distinction;—how then after so great length of time the opinion of the Hindu public changed by degrees and the Brahmans became the chiefest of the Varnas, and the distinction of castes gradually crept into the society. Others may slight or consider as low, if the Shaundis had originally been Vaishya then according to the principle of the caste-system they must remain as such and they cannot be other than Vaishya. Being degraded at the native village of Kanauj in the king's service the Ponchogotri Bengal Brahmans became the pet of the king and were patronized by him to such an extent that they gained greater regard and advantages even than the Vaidik Brahmans who came from the country where Bollal and his ancestors lived; and the liberal and honest Vaidikas well-versed in the Shastras fining the liberal, reculant and proud Shaundis, Subornabaniks, Sahas and other high castes unjustly oppressed, adopted their cause by being their priests when the latter were being punished by the king goaded by the Ponchogotri Brahmans, with low social position by way of retort, namely, as the Shaundis, the Subornabaniks and others abhorred to touch some of the castes, hated them, avoided to eat with them or deal with them and slighted them, so they would in return be dealt with by others in the like manner; and the Vaidikas opposed the Ponchogotris in many other respects; therefore the Ponchogotri Brahmans declared the Vaidikas low, slighted them and declared their rice forbidden to them, monopolised all the offices under the king and got the Vaidikas removed from all concerns with the king. Did the Vaidikas care a fig for it? what did they suffer for it? They continued Brahmans as before, maintained their Brahmanical character purely, and ultimately in due course became their priests on account of their proficiency in the knowledge in the Shastras and the Vedas and other sciences. In course of time the Ponchogotri Brahmans were divided into two classes, the Rarhi and the Barendra. The Rarhis claimed to be superior and declared the Barendras low and slighted and their rice forbidden, and refused

intermarriages with them. For all that the Barendras did not suffer any loss : they continued Brahman as ever and made themselves known as Brahman, and considered the Rarhis low and slighted them. Who ever became low at the mere saying of another. If I say you are low, what does it matter ? If you say you are not low, you must remain as you ever are. The fact is that those that are larger in number prevail, triumph and achieve prominence. But the stumplike, senseless, boorish, excessively stupid, shameless and rascally foolish so-called Shudras benighted with the darkness of ignorance, strike the axe on their own foot ; therefore they are duped by the mere words of others and as impenetrable booby being borne in hand by the sere words, and charmed with the tricks of the Brahmans blind with selfishness, lower one-another, distinguish one-another as high and low, and divide themselves. Those degraded at Kanauj continued Brahman in Bengal.

Most probably the idea to carve out a high social position by falsely lowering and vilifying others originated and started at or after the reign of the Sen Kings of Bengal when many base-born low men began to be esteemed as high in society. Then every caste by following the spurious, pernicious and obnoxious practice of ennobling itself by attacking and lowering, in mere terms though, other castes mostly noble in origin and considered before as such, fabricated false base origin of others ; as if the high social position of every caste rested and depended on lowering and vilifying the origin of all other castes, —a practice most opprobrious ; for if every caste impugns and alleges that all other castes are base-born as mixed castes, no one of them would escape from being base-born if all the alleged calumnies be considered true, and what would an impartial judge decide if all be viewed together ? can any one point out the exact time, place and person wherein one may mark their origin out ? It is very like the irresponsible prating of a madman at random glozing away and disfiguring existing facts by stating obscure uncertain facts which they say occurred at some long unknown past time to dupe and lead astray the ignorant public, especially the over-credulous and foolish Hindu public. Then the ever-exalted Shaundis and the Suborna-Boniks thus began to be vilified with such base origins.

To consider a person or a caste high or low, respectable or dis-respectable, and the like, is a social act which depends simply upon the individual whim or fancy. At first there were extant among the Hindus the worship in spirit and mind, the worship of the powers of Nature, the use of the fermented liquor by the rotting system, Non-Idolatry, female liberty, intermarriages among the four Varnas, widow-marriage, the use of rice boiled by any Varna, the use of beef, casting of babes at the mouth of the Bhagirathhi also called the Ganges (Ganga) and the Bay of Bengal (Sagor), the burning of the widow with the husband's dead-body on his funeral pile, and the like. In due course of social evolution under royal edicts and sway patronising the ordinance of the Shastras there appeared Idolatry, Attempts to stop the use of liquor, Zenana-system, Widow-hood betraying man's selfishness on the highest scale, Marriage among the same castefellows showing the greatest selfishness of the followers of the easy-go-lucky professions, Distinction in rice boiled by diverse castes, Caste-distinction, Abhorrence towards beef, and the like. Popular propensity rises and turns, and the ordinances of the Shastras, (unless depicting current customs as usual,) derive and acquire force, when enforced by royal edicts and directions and when backed by

the king ; else germs of desires and ideas die away in the mind, and the ordinances of the Shastras turn out to be but waste-papers. The burning of Sati or chaste widow, and the casting of the babes at the confluence of Gonga-Sagor, were set aside by royal edicts. The social intercourse of the Khondasahas, the Shaundikas and the Suborn-aboniks with some other castes and their social position changed very like the changes of these circumstances. Thus on the happening of these two rival parties in Bengal and on the king's favouring and patronising the hostile party, these three Vaishya castes began to lose their due respects and ranks and to be slighted in the society of the adverse party. Nevertheless it should be borne in mind that they themselves in their own society or community and in observing the customs, usages and the like among themselves, never consider themselves unequal, never think themselves as falling shorter, or never find themselves in wants in the least. No other Hindu castes did and do maintain and observe the Hindu practices and principles so much so as they have all along been doing.

The Khondosahas say that the Khandosaha and the Shunrhi (Sunri) are not identical but different in caste. Now, what good do the Bamuns, the Boddis and the Kayeths derive by making them identical ? Do they suffer any loss or privation if the Sahas and the Shunrhis be identical or different ? Why do they get hurt on the breast or in the mind when the Sau (Sou), the Shunrhi and the Sonarbene call them Vaishya ? They do it ; because they work under malice. Such malice seems to have been of the nature of party-clique and to have had its origin in that party clique created by Bollal Sen. They grudge to allow to the Arya-Hindu Sau, Shunrhi and Sonarbene even such intercourse as they allow to the Mlechchhas ; as it were, the Sau, the Shunrhi and the Sonarbene were worse or meaner than the Mlechchhas. This sort of feelings can arise only in party-clique and from nothing else. It is rather a determination based on the disposition and movement of party-feelings.

If it be argued that the Saha and the Sunri are identical ; because on the banks of the Bhagirathi the same Brahman priests officiate in the ceremony of both of them, no matter for want or not, and some at least of them smoke the same hubble-bubble.—The same Brahman priest officiates in the ceremony of the Brahman, Boidya, Kayostha, Noboshaka, Sodgope and the Baniks, the Gondho, the Shonkho and the Kansya ;—therefore are the Brahman, the Boidya, the Kayostha, the Noboshak, the Sodgope, the Gondho Banik, the Shankhari and the Kansari identical in caste ? Are the nine Noboshaka castes, the Sodgope and the Gondha, the Kansya and the Shonkho Baniks identical in caste ; because all of them smoke the same hubble-bubble ? The Baisnava Saha and the Baisnava Shaundika may observe no caste-distinction at all, and the water of the Ganges purifies everything there. What matters ? The same hubble-bubble may be allowed. All castes eat one-another's boiled rice at Puri, eat rice boiled in new earthen pots on the north of the Podma, drink water carried in leathern vessels in the Punjab, Kashmir, Kumaon and Ghur-wal, and smoke the waterless hubble-bubble to the east of the Megna. What matters ?

If it be argued, 'there were many other castes besides the Sunri the Sonarbene and the Khonda-Saha, who did not at first embrace Brahminism ; they had not to suffer any social hardships ; so the allegation that attempts were and are being made to put

the Sunri, the Sonarbene and the Saha into difficulties, troubles and disrepute simply out of party-spirit in the matter of religion is not a true premiss; and that their condition has always been so.' Such argument is easy to be uttered in mere words; but who knows what it is in actuality?—It is not easy, but very difficult, to make out at any subsequent time what was whose real plight and how events took place and transpired at past time. Then the Poncho-gotri Brahmans and the Vaidika Brahmans were contending and competing for procuring the Yojmans or lay worshippers. Then Brahminism was being preached and established in the Shaiva, Shakta and other forms. Then the caste-distinction of the present type was being fostered, organised and devised; and for the purpose there were being fabricated numberless enterprises, devices, stratagems, tricks, seducing, and inducing—endless rules, regulations and oppressions, and the minds of men were being directed, nay, rivetted, to the caste-distinction. Then were there the Visnuvite, the Tantrik, the Bouddha, the Jaina, the Sikh, the Mahomedan and other religions placed adversely to Brahmonya religion. Then throughout the land the Shunrhi, the Sonarbene and the Saha were richer than the rest,—high in rank, noble, neat and clean, decent, pure, proud, respectable and notable or worth attention, and still who but lead and attract prominent attention wherever they happen to reside with nobler attitude in social acts;—on their yielding others would yield themselves. All these circumstances should be looked into and marked. According to the principle of social direction and punishment in the social matters such as the party-clique amongst the Hindus, attempts were made by the adverse party to stop all social communications with the Shunrhi, the Sonarbene and the Saha perhaps by prohibiting all priests, washermen, barbers and others from serving them, by prohibiting its Brahmans from accepting their alms in kinds, and by repudiating all social connections and concerns with them. The Brahmans of the five Gottras of Bengal originated in the partyclique at Kanauj; so that haply they are so much attached, addicted and prone to party-clique, and create and raise it in some one or other matter wherever they flock together. Were some one or other of their adverse parties in such party-clique to be excommunicated from the Hindu community, then in every house in every village in Bengal most families of Brahmans and other castes should have been isolated, excommunicated from the Hindu society and lowered. Is then any importance to be attached to it? This sort of attempt was tried in mere saying and writing although it did not produce so much effect in practice. Indeed they had to suffer from nothing except that the Brahmans, the Baidyas, the Kayosthas, and the Noboshaks fretted and turned against them. Indeed the rod of oppression was directed against the five classes of the merchants of Bengal and other recusant castes. The merchants of spices (Gondhobene), brass (Kansari) and conchshells (Shankari), and other castes gradually came to terms. They could not maintain their zeal like the Shunrhis, the Sonarbenes and the Sahas, the other two merchants; for they felt themselves restless and troubled out of the fear for curse; they are not so much cunning, smart and well up; and they are mostly ignorant, meek and god-fearing. The goddess of Mammon

বাণিজ্যে বসন্তে লক্ষী তদর্শে' ক্রটিবর্জিত। তদর্শে' রাজসিংহাসনে বসে বৈ ব লিখাশাস্ত্র।

smiles on the Shunrhis, the Sonarbenes and the Sahas; and so men not

only ardently desire but hanker after and solicit to be their priests, washermen, barbers and other assistants ; and so they had very little to suffer in that respect. The washermen and barbers serve the Mlechchhas, the Europeans, the Musulmans and the Yobons; and, the Shunrhis, the Sonarbenes and the Sahas who are all Hindu cannot be socially lower than they, nor can the mere saying of the opponents make them so. Where the Shunrhis or the Khondo Sahas reside, their presents alone form the means of subsistence of the Ponchogotri Brahmans and save them from starving when they cannot find any other way to make their two ends meet. Many such Brahmans make their two ends meet and support their family with the private gifts of the Sahas, but as soon as their circumstances ameliorate a little they avoid contact with their shadow; —so faithless and heedless of past benefit are they. The fact is that the Shunrhis, the Sonarbenes and the Sahas in order to create disadvantages to the hostile party monopolised as theirs own certain priests, washermen, barbers and menials ; and this generated grudge and jealousy, and wish of avoidance and repudiation of contact with them, and the desire, attempt and effort of shunning those priests, washerman, barbers, menials and the like; and that too gradually resulted in the Doladoli or isolation into party-clique as the ultimate out-come. The Shunrhi, the Sonarbene and the Saha are liberal in view, frank and free in disposition and straightforward in customs and principles, and have very little respect for the caste-distinction as they are all Baisnob. The Boidyas, the Kayosthhos and the Noboshaks are very busy and careful about caste-distinction ; the reason perhaps is that from Bolal's time these castes began to prosper and attained to prosperity a century ago only in Bengal and they would be safe in caste-matter if they could lower the opposing castes such as the ever ascendant Shunrhi, the Sonarbene and the Saha.

The real state of the Shaundikas is not so much known and cannot be stated ; but the conduct of the Khandya Sahas and the Suborna Boniks in this respect is not fair : their natural tendency is towards monopolising the priest, the barber, the washerman, the servant, artisans and handicraftsmen, or endowments for works for the benefit of the public. Be it for insolence for affluence, be it for luxury or ease, be it for jealousy or be it for purity in actions or cleanliness, such small-hearted, narrow-minded and mean selfishness of the illiberal, narrow-minded and mean Asiatic type usual to the Hindus is extremely unsocial, reproachable and punishable. Excommunication from community, or discontinuance of communion, fellowship or social intercourse, is the fit punishment. No matter whether they are of such disposition or excommunicated, they are Vaishya and should be Vaishya, and to be otherwise is impossible and opposed to the constitution of Hinduism. Now-a-days such disposition and conduct are found in some of the Brahmans and one or two other castes.

Some fear that the Khonda Sahas, the Shaundikas and the Subornabaniks being Vaishya must put on the sacred thread, and then the distinction of the Brahman and other men will disappear ; it should not be suffered,—Tush ! see. that they cannot retain the rank of Vaishya. If they think so, men will think them illiterate, ignorant and insane ;—they would say they are ignorant, foolish and barbarous. The Kshatriyas, the Astrologers' caste and the Agarwalas of north-western regions wear the thread ; but they did not turn out Brahmans. Still there is distinction. The Boidyas, the Khondayit

Kayosthas in Orissa, the Yogis or Yugis and many of the Kalwars in the north-western regions wear the sacred thread; how many men call them Brahmans and invite them to worship gods, pour clarified butter into the sacrificial fire and to perform long ceremony; and the Brahmans suffer no loss in the feasts of the Brahmans. Were the framers of the Manu-Sanhita stupid, that they observed and prescribed woollen thread for the twice-born Kshatriyas and jute-thread or golden thread for the twice-born Vaishyas. Pshaw! did they not comprehend that in that all men will be confounded with the Brahmans? The Brahmans wish to monopolise the term, Dwija or twice-born, like the sacred thread. The title, 'Deva,' shares the same fate.

Probably from this time the Brahmans began to divide all the Hindus into Brahman and Shundra principally, and to monopolise the status, Dwija, the sacred thread, the title Deva and the custody of the Shastras. But it must be understood and borne in mind that the Brahmans, the Kshatriyas and the Vaishyas alike are Dwija, can wear the thread, can take the title of Deva and can be government officer and member of the committee in dealing in the Shastras, in framing laws, and in government as helps;—and this has been ordained and recommended in the recent Sanhitas and Purans.

As there is nothing but duping and deception in the religion, profession or calling, customs, tenets, usages, principles, practices, conduct and the like of the Hindus, namely, as the hereditary caste-system took the place of the individual professional title, but the hereditary castes exist in name only, for all acquire livelihood by any calling whatever; originally the sacred thread used to denote the knowledge of God and that the wearer knew God and as afterwards whoever wore the thread was Brahman,—Brahman-hood rested on it; the respectability in lineage (Kulinism) originated in good mode of life (custom), humility, erudition, endowments for public benefit, pilgrimage, strict observance of rites, strictness in following profession, meditation after God and almsgiving, but afterwards the sons of such men would be as high in pedigree, no matter whether they were caiff, harsh, illiterate, confined to kitchen as thievish cooks or servile; originally men would pay respect to such men by marrying their daughters to them, but at last such pedigree rested on marriage only; and as originally learned and wise sages would be Bipra, reciters of divine orations would be Brahmans and performers of rites, ceremonies and sacrifices would be Odhwarju, Hota, Brohma, Ritwik and so on, but ultimately as their descendants called themselves Bipra, or Brahman no matter whether they were servants, waiters, porters, bearers, cooks, carters, labourers and the like all devoid of learning, reciting orations and sacrifice; so the liquors once held in much respect and sacred in the worship of gods and goddesses, turned out to be repudiated, and the Shaundika or wine-merchants once held in respect and adoration began to be slighted. As the Boidika and the Ponchogori Brahmans have all along been vilifying and imperiling each-other, as the Rarhiya and the Barendriya Brahmans have ever been abusing and putting each other into troubles and extremities, as the Boidya and the Kayosthha, and the Kayosthha and the Sodrope abuse, vilify and imperil each other, and as all other castes consider one-another as isolated and different to despise one-another, so during the last two or four centuries the Shunrhi, the Sonarbene and the Saha on the one hand, and the Brahman, the Boidya, the Kayosthha and the Noboshak on the other, have all along been attempting

to vilify, occasion troubles and imperil each other. The Hindus are the sort of men that are ready to suffer any privation in order to injure others such as to cut down their own nose such that others may not start abroad at the unlucky sight of a flatnose. Especially in the caste-matter they are awfully cruel, inhuman, malicious and grim. They are ever ready and froward to lower and render their own men hostile, A-hindu (degraded from Hinduism) and A-jat (degraded from caste).

Another latent and more cogent motive for feigning them lower in society is, that the Sahas, the Shaundikas and the Subornabaniks liked very much to love and follow the liberal religions, such as Buddhism, Vaishnavism, etc., religions evidently opposed to Brahmanism started and established by the five Kanaujia Brahmins under the especial royal indulgence, franchise and patronage of the Sen Kings of Bengal, and were slow to follow it, and were indifferent towards them.

Another grand cause, the true, real and latent reason, for slighting, neglecting and disregarding the Khonda-Sahas, the Shaundikas and the Subornabaniks in the rival's society is that when, after 1,000 Shakabda era, the Ponchogotri Brahmins of Bengal descended from the five different sages, were establishing and encouraging and extending the Brahmonya religion having many intricate and crooked principles to be observed by abolishing the liberal Buddhism, these castes strenuously opposed it, and were very slow in following it, while others especially the ever-attendant Kayosthas, the Boidyas and the Noboshaks embraced it; and at length in following it, they embraced only the liberal aspect of Brahmonya, namely, Baishnavism; but they nowhere and never accepted the real forms of Brahmonya, namely, Shakta, Shaiva, and the like. This created in the Brahmins and some other castes following Brahmonya, the sense of separation, distinction and division from them, and malice, rage and the endeavour, procedure and attempts to occasion and bring about difficulties, impediments, troubles and pains on them.

The foregoing causes gave birth to another everlasting grand cause for misunderstanding and prejudice against them. From Bollal's time in Bengal there arose two hostile parties, namely, (1) that of the Buddhist afterwards Baisnava Khonda Saha, the Shaundika and the Subornabanik, rich and strong at first, but lately weak through paucity in number; and (2) that of the Ponchogotri Kanaujia Brahmin, the Boidya, the Kayostha and the Noboshak, weak at first for lowliness and miserable circumstances mostly, but very strong afterwards through overwhelming number and other causes. And there became the interests of each of such parties to vilify and abuse the other; and when the influence of the followers of Brahmoniya prevailed, the condition of the other party became miserable; and they began to be slighted by every grade of men previously high or low, very like an elephant when entrapped kicked even by a frog,—very like the Bengalis slighted by every class of men, the Feringis, the Eurasians, the Khontas, the Madrasis and the Dhangors when the British Government felt and signified displeasure against them. The strong expression, Dasi-Ransaja or the offsprings of Shudranis with reference to the five Brahmins degraded at, and driven out of, Kanauj and taking Shudranis to wives in Bengal, cut the adverse party most to the quick.

The intelligent British government knowing full well how to

divide and conquer had a keen eye into this state of the society in Bengal and came to know that the Hindus were divided by caste-distinction and the party of the Brahman, the Boidya, the Kayastha and the Noboshak stood against, and bore grudge to, other castes, and to apply the art of division to gain its own purposes at first patronised it as favourites on the allurements of lucrative services under it.

Is it very miserable and ignoble to sell paddy, rice, barley, wheat oat, fried grains, threads of caterpillar, silk, shellac and the like, or to sell wines, or to sell gold, silver, pearls, jewels, precious stones and the like?—Is it very respectable and noble to be menial servant, to sell betle-leaves, to rear and sell flowers, to hammer at the anvil, to work at the plough, to mould and sell earthen plates and pots, to shave and prune nails, and the like? It may be said, it is so desired, and what is good is called bad, and what is bad is called good; because it is the wish. One can do what one likes with one's own idol. But there must be something at the bottom, the real reason.

Afterwards in course of time men forgot about the party clique. Now only the *জীভ* (zeal) of looking as different or strange and of slighting remains. Whenever Saha, Shunrhi or Sonarbene reaches the ear, disaffection is to be expressed, without seeking sufficient reason, why. The reason is malice and party-spirit.

Another grand cause, the true real latent reason, for slighting, disregarding, not taking care for, and looking down upon, the Kondo Sahas, the Snaundikas and the Subornabaniks in rival society, is that when these castes forsook Buddhism, embraced Baishnavism and commenced the worship of gods and goddesses, Krishna and other forms of Bisnu such as Shalgram, Damodar, Govinda and Gopinath, Yagayajna or sacrifices and ceremonies, Brata or penances, Dan or almsgiving and other religious acts, they did not honour the Ponchogotri Brahmans of Bengal that were not Baishnava by accepting them as their priests and got such acts performed by the Voidika Brahmans that embraced Baishnavism. Indeed, a few of the Ponchogotri Brahmans of Bengal wore wreaths of wooden beads, and embraced Baishnavism and became their priests. Still they do not make obeisance to Brahmans unless they be Baishnav. Then there were dissensions going on between the Boidika Brahmans and the Brahmans of Bengal for becoming priests and procuring and collecting Yajmans (or lay persons getting worships, sacrifices and ceremonies performed). Then these castes were the Yajmans rich in wealth in metals and in kind; and the wealthy Yajmans are worth having. Thus these castes stood in the way of earning livelihood, sided with the enemies, and turned out the object of malice, anger and rage of the Brahmans of Bengal; and it became their fashion and aim somehow to put them into troubles, difficulties, dangers or miseries and to oppress them out of party-feelings.

The Khondo Saha and the Shaundika are not so much liberal and free in bestowing alms and gifts to Brahmans and Pandits, and are very parsimonious and polluted with niggardliness; so that the begging Brahmans and Pandits are not well-treated in the matter of gifts; and as they turn their back without satisfying them, they feel annoyance towards them, are dissatisfied with them, and out of mental disgust repudiated begging alms from the Khondosaha, Shaundika and Subornabanik. No doubt these men are generally rich with wealth and grain-crops and can easily afford to give alms; but they are vitiated

with parsimony and fear to spend. It is true. This is the characteristic of every Banik or tradesman. Without it trade cannot prosper and there can be no accumulation of wealth. How can there be hoarding up of wealth in metal and in kind if whatever be earned or more be expended. Tradesmen alone can understand this better. A Brahman who remains a beggar no matter he gets a lac of rupees, or one that always begs alms, always requires a donor to give away; and such a person will be angry without it. Such men cannot understand it at all. They always wish that the Yajman or one who gets his worship performed by a priest, will only spend or squander away money; but wealth can be stored up with great difficulty. These castes never renounce their own priests and reward them alone sumptuously and often, and give nothing to other Brahmans. So that their priests pass happily and are not compelled to follow other professions;—this begets jealousy and grudge in them. Their grudge for such reason is well illustrated by their burning down Siladitya's pavillion to kill him for his negligence to bestow alms to them. If, for such reason, begging alms from a Shaundika was forbidden, there is nothing to divest Vaishya-hood from a Shaundika or to put his Vaishya-hood in danger. Getting ceremony performed, reading (of the Vedas and other books), giving gifts, tending cattle, agriculture, trade and banking characterize and form the means of livelihood of the Vaishyas, no doubt; but for all that a Vaishya will not lose his Vaishya hood, if he does not bestow gifts. It is not necessary for a Vaishya to perform all the above acts. A Vaishya must follow any one of them to acquire his livelihood. Performing one's own ceremony, reading and giving alms and performing other's ceremony, teaching and accepting gifts form the character and livelihood of a Brahman; but for all that how many of the Brahmans officiate as priest of the Yajman, read the Vedas and other books and liberally bestow gifts; and how many of them have lost Brahmanhood for noncompliance? Getting ceremony performed, reading, alms-giving, warfare, maintaining peace and carrying on government form the character and livelihood of a Kshattriya; but for all that how many of them are givers of alms and soldiers; and how many of them are deprived of Kshattriya-hood for noncompliance? The Khondosahas and the Shaundikas spend enormous wealth for luxury and in marriages and other ceremonies no doubt, and feel pain and fear and do not pay heed to rewarding the Brahmans and Pandits; but for all that their Vaishya-hood cannot be snatched away from them.

Further there is one remarkable fact to be considered, namely, at first the Khonda Saha, the Shaundika and the Subornabanik castes did not forsake the liberal Buddhist religion and consent to embrace some other religion such as Brahmonya. When afterwards they forsook Buddhism and wished to adopt Baishnavism, the best and most liberal form of Brahmonya, they did not appoint the Ponchogotri Shaiva Shakta or other Brahmans of Bengal to be their priests. They embraced the idolatry of Brahmonya with the Vishnuvite Boldika Brahmans chiefly as their priests and rarely with some Ponchogotri Brahmans that adopted Baishnavism. Then the Ponchogotri Brahmans and the Baidika Brahmans were contending and contesting for the priestly office or profession in order to procure Yajman. Still they duly adore, regard and revere the Baishnava Brahmans having wreaths of wooden beads hung round their neck. Why should not

they thus standing in the way of livelihood be the object of grudge and disgust of these Ponchogotri Brahmans of Bengal? And why should not the latter carefully see that the former be put into troubles and difficulties and miserable plight? Then of course these castes alone were rich; and it would be the aim and eager wish of all to have for Yajmans men rich in metals and in kinds. And the fact of being baffled or frustrated in it, generates malice, rage and wish to oppress and put into troubles. If these castes turned out the object of grudge and abhorrence simply by espousing the cause in the quarrels of others—in the rivalry and contention between the Baidika and the Bengal Brahmans, then the ally and enemy by connection should not be put to troubles, seeing that now the antagonistic rivals themselves have made peace and come to a reconciliation by forgiving and waiving,—forgiving and forgetting past deviation, and that there became friendship with him for whom there was the animosity. It is no doubt a sin to conduct inimically. There is no virtue other than union, mixing together and reconciliation. There should not be procrastination or delay in doing what is beneficial, lucky and good. It is dangerous to put obstacles to it. It should be borne in mind that it is ever desirable that there should amongst all the Hindus be the sublime peace, the beneficial and happy peace and the peace bestowing universal happiness.

If for a trifling matter, misunderstanding or disaffection the Khondo-Sahas, Shaundikas and Subarnabaniks incurred the displeasure, can there be no reconciliation on the plausible principle of 'Forgive and forget,' seeing that they are not so much adverse now? It is not an impossibility if they make up their mind and mend the matter among themselves, one regarding the other as Vaishya and that other revering the former as Brahman.

Indeed the party of the Sunri, the Sonarbene and the Saha has suffered defeat. A few of the Brahmans have embraced Baisnavism no doubt; but in fact many castes of their party already followed Brahmoniya; and they too are Baisnava in name only but not in fact,—for they admit the supremacy of the Brahmans, do not so much care about the Konthi or wooden beads, observe caste-distinction, and respect and worship the pantheology of Brahmoniya, all of which are opposed to Baisnavism and inculcated by Brahmoniya. Therefore it may be said that they are defeated, have yielded to a great extent and submitted, and are candidate for reconciliation, the way to the step to happy, auspicious and lucky union of all Hindus.

The reasons for the constant concomitancy of the three caste titles, the Shunrhi, the Sonerbene and the Saha, are:—(1) these three castes are all Vaishya in Varna, differing only in names for difference in occupation and forming only three offshoots or subdivisions of the Vaishya Varna after the distinction of castes, (2) these three castes have been rich in coin and kinds, punctilious in the celebration of ceremonies, observing customs, devout, good-natured, liberal, respectable, neat and clean, and haughty, and so exciting jealousy and grudge in the adversaries from a time very ancient, (3) from a very ancient time all along these three castes embraced and followed the liberal religions spreading universal brotherhood, namely, the Vaidika, the Boudha, the Boishnaba and such like religions and resisting such narrow-minded religions as Maheshwar, Bhoirob, Tantrika, Shaiva, Shakta and the like, (4) these three castes took the lead in resisting the attempts to force all other

castes besides the Brahmans to Shudra-ism for the purpose of establishing the distinction of Brahman and Shudra only among men in the world during the organisation of the Brahmoniya religion on the bases of its Shaiba, Shakta and other aspects from and during the reign of Adisaur, Bollal and others in Bengal and thereby becoming hostile to the kings and their pets, the Brahmans, (5) gradually and slowly other resisting castes yielded; but these three castes did never yield and wish to be low; (6) thereafter after the extinction of the partial narrow-minded foolish Hindu kings the Brahmans, the Buidyas, the Kayosthos and the Noboshaks went on to consider these three castes as detached and separate, and in result generated a party-clique and these three castes chose to be the adverse party; and (7) during the peaceful reign of the British government it offered special encouragement and indulgence to the Brahmans, the Boidyas the ever-attendant Kayosthas (through their intercession.) and the Noboshaks and they took advantage to lord it over and to conduct with high-handedness against, them. At length by adopting the last of the four tactics, namely, neutrality, alliance, surrender of property and division or discord among the enemies, the adverse party succeeded in making these three castes stand one against the other and consider one-another as detached, distinct, and lower. It is not that this state has not been introduced amongst the other castes. India is a vast country and is the abode of many nations. It can enjoy independence only under the representative or republican form of government neither of which is possible for the Hindus on account of the impediment of the spurious caste-distinction under which no one cares the other, or depends upon or sympathises with the other. The results of the works of this party of the Brahmans are fatal:—no sooner they were started there began disunion, party-clique and loss of independence. Power, gallantry, independence, prosperity, peace and happiness rest on liberal religion, social liberality, public unity, respect for merits and the levelling system.

It is a fashion to cry after the tradesmen on some such grounds as they give less in measure or weight, they adulterate goods, they make enormous profits, they make demands for credits and refuse to sell goods if the balance due be not paid, argue and use high words. There is probability of the Brahman Pundits' being angry with the Shaundika or wine-merchant especially;—The Tantrika Shaiva and Shakta Brahmans must have concern with them daily, and the poorest Brahman now and then suffer mental pangs,—liquors are refused for nonpayment of arrears and they have to return without them—it is miserable indeed; they mix water with liquor; they measure less; they return words to the face; they are very insolent and use very high and pinching terms; they are very naughty:—let us chastise and punish them. The books of the Shastra are the weapons of the Brahman Pandits. If they are writers themselves they pen a line or two in their books so as to lower them as mixed in origin. If they were not writers they got a line or two written by those that were so. Most of the texts of the Shastras were due to such personal malice.

A Brahman frightened by a mad elephant ran to take shelter in the house of a Shaundika. The Shaundika without knowing this shut the doors lest the elephant enter into it. The Brahman without considering that the Shaundika unaware of his approach did it in self-de-

fence made this groundless, meaningless and unjust statement, namely,

इतिना पिबानामोऽपि न मथेत् बौद्धिकालयम् ।

'none should enter a grogshop even in the danger of being crushed by an elephant,' nowhere found in any recognised Hindu Shastra and existing in the mere word of mouth of this or that man. What is done in ignorance cannot be a fault in impartial, good and conscientious reasoning. No such statements are ever made in such matters in the case of other caste-fellows. In the mere grudge in party-clique originated this unfounded wanton statement. It is a fashion to find fault with one unpopular. If it be argued that the story of the real elephant is false and it is merely an instruction against drinking, namely, rather to be crushed under an elephant than to enter a grog-shop. That too cannot take away a Shaundika's Vaishya-hood.

After careful, deliberate and impartial investigation into the 19 Mohapurans (some holding Bayupuran to be Mohapuran and Shiba-puran, Upapurans, whilst others holding the *Vice-versa* opinion), the recognised 8 or 10 Upapurans, 32 Tantras, the principal 20 and other Sanhitas, and other books of the Hindu Shastra, and the social history of the period following the thousandth century of the Shaka era and after liberal, plain and just consideration by reconciling with the tenor of the Vedas, Brahmanas, Shrouta-Sutras, the six philosophies, the Ethics and the like, it is evident that in Bengal the five Baniks or merchants, namely, the Khonda (seed-crop selling) Banik, the Gondha (spiceselling) Banik, the Sworna (gold) Banik, the Kansya (brass) Banik and the Shonkha (couch-shell) Banik, the Sura (wine) Banik, the Boidya, the Tanti (weaver), the Gope (Milkman), the (cultivating Gope called) Sod-gope (who call themselves not Gope but Chasi or agricultural Vaishya), the Moira Modok (confectioner), the Toili (oil-man), the Tili (dealer in Til), the Tambuli (dealer in betle), and the Barui (grower of betle) as so many offshoots of the Vaishya Varna, are Vaishya of the Aryan stock; and the handicraftsmen, namely, the Swornakar (goldsmith), the Kamar (Blacksmith), the Lohayit (ironsmith), the Komor (potter), the Mali (gardener), the Muchi and the Sutrador (carpenter), and the servile castes, namely, the Kayosthha, the Dhoba (washerman), the Napit (barber), the Koiborta (domestic servant), the Dash (water man), the Dhibor (fisherman), the Dom (basketmakers), the Harhi (swinekeeper), the Kabra, etc. are the Shudras of the Aryan stock; and the Santals, the Kols, the Bhils, the Dhangorhs and the like, the aborigenes, are the Shudras of the Non-Aryan stock. The Brahman Teachers have misrepresented and declared them all alike as Shudras in the Purans, Sanhitas and other books of morality mostly composed in Bengal under the plea or dodge of, and by means and device of, the mixed origin (Sonkor) and by applying the term Das to them all in the daily action, practice and conduct and in uttering the Montras (incantations or sermons) in order to create and mark the only distinction among men into the Brahman and the Shudra during the last 2 or 5 centuries. The Brahmins divided the Hindus in such a way that it will take a long time for them to re-unite, re-organise and achieve enterprises or prosper.

Out of 29 Sanhitas Manu alone is neutral by ordaining that 'the appetite of creatures tends towards flesh or meat, wines and the sexual intercourse; so there may be no harm in them; but it would be a piece of virtue in abstinence'; *Supervide* chap. V verse 56: and the 'Soma and Madya are to be sold by the Vaishya', *Supervide* chap.

X verse 84-9 and 93; whilst other Sanhitas written in bitter antagonism to the Tantras which adore liquors stand seriously against the liquors and speak slightly of the Shaundis as an object of ridicule.

The Hindus are not clever enough in being systematic, accurate and precise in analysing, distinguishing and arranging facts to be dealt with. In their inability to suppress liquors in the attempts to suppress liquors, they jumbled facts together, *mis-took* the idea of hating, despising and suppressing the Shaundis, the vendors of the liquors, for the idea of hating, despising and suppressing the liquors, the vendible abject article of their trade and commerce, and hurriedly jumped upon the idea and fashion of slighting and oppressing the Shaundis without any other sufficient reason, by punishing one for another's fault. The Brahmans can manage to have a thing they wish in their own way by instigating and alluring the lay Hindus.

Let us now see what light is thrown on the point by the contemporary writers, Gopal Votta in his Bollal Charita and Shorona Dotta as followed by Anonda Votta in his Bollal Charita.

Bollal Charita written by Anonda Votta from traditions current in his family, following Shorona Dotta, a contemporary of Bollal's, in three chapters, was uttered by Anonda before Buddhimanta Khan

नववीपपते: श्रीननुद्विमन्त्र्य भूभुजः । समशीनस्य सपुत्रेये पठनपूर्वकं ।

श्री ननुद्विजते मनुवरदनायुते । पीय-युक्त द्वितीयायां तन्त्रमतिविवाचर ।

आनन्दभट्ट-विदुषा विदम्बकवेषसा ।

ब्रह्मचरितं तर्कं मया दत्तं महाप्रिया । ब्रह्मचरिते ११७१४—६

(a Kayostha Raja of Bengal called Navadwipadhipati) in Paus of Shakabda 1432 (1510 A.C.), some 404 years after the defunct of शक राजन् व्यासमीनं वंशस्तन-पीयव । १११११।

तर्कं शि साननसिनी भूला पात्ययति वली । आविख्यादसिनुवन्वाचरिनीं सानरावरा ५१ ।

तज्जाहमनसिनीऽमूद्राजन्त्र पितानकः । तस्य पुत्रसु विजय श्रीद्वन्द्वसखी कृपः । ५२

तस्य पुत्रीऽपि ब्रह्मच सार्वभौम-महीचित्रः । प्रत्यर्थि-द्विबोपासा यस्य ते वरवागताः । ५४

ब्रह्मचमस्य बी योनिर्धनः अनिय पुत्र्यजः । सनवशसती जाती वकिजाजीऽपि पात्यवः । ५५

ब्रह्मवाङ्किवारिन्द्रादा भू निधिसापि च । तस्योसीद्विपुत्रं राष्ट्रमिद्विबयपचकं । १११८

राज्याभिविकलारव्य चत्वारिदत्तं सजा यदा । मासद्वयं व्यतीतव स पचवट्टिहावचः । ११७१४

सकलेऽष्टविधयुते ब्रह्मवै द्विबीपतिः । जीमिः साईं महामान सत्पपात द्विर्वति । ५

Bollalsen the Kshatriya king of Bengal of the Lunar Paurava dynasty in Shakabdi 1028, the Brahmans say, of Brahmarshap or a Brahman's curse.

निधिसावां किन्न सन कविषीनी वसवतः । ब्रह्मजी सुवसवावां तरसा वसवववव । ११७१७

चवपाईनानिद्वी ब्रह्मचमत्रयन्त्रिः । सकवनी वरिक्तये पतिला नं नरिचरि । ८

Such books are no doubt considered spurious and unreliable. Its manuscripts appear to have been copied in the year of Aurangzeb's death in 1707 A.C. Another manuscript appears to have been copied in 1198 B. S. It appears that the work had some circulation a century or two ago.—Mohamohopadhyaya Pandit Haraprasad Sastri.

About Shakabdi 1432 Chaitanya was preaching Vaisnavism; and Nityananda advantageously incorporated the wealthy but persecuted Subarnabaniks (and others?). This created an agitation; and Ananda Votta's book was an outcome of this agitation. It discloses (or suggests or fabricates) a history of caste-system in Bengal as in vogue about Shakabdi 1028 or 14032 at least. He was supported by the most influential Bengal Raja, Buddhimanta Khan. It professes to follow the Vyasa Puran by Vattapada (Vatta Sinha Giri) who converted Bollal, the Kshatriya king of the Lunar Paurava Sen dynasty, (from Buddhism) to Shaivism both coming from the Deccan.—Mohamohopadhaya Pandit Haraprasad Shastri.

It is a sort of Manu Sanhita of Bengal. Both profess to aggrandise ब्राह्मण्यो जनकस्य नववीपट्टपात्रया । ब्राह्मणानां ससुतपति-तर्हिदादि-समन्वित ।

राज्ञीयानां वरेन्द्रानां गीवगावि समन्वित । ब्रह्मणश्चरितं त्वां तद्गणश्चरितसुचते । १।४

बभूव ब्राह्मणो ब्रह्मादन्वा ब्राह्मण जातयः । ताः स्त्रियादिभेदेन गीवगुण्यभूयते । १०

ब्रह्मणो वाहुदिवाद्येवाः चरियाः क्षूताः । उरुदंष्ट्राश्च वैश्याश्च पादतः शूद्रजातयः । १२

चपेद्रेयादिशूरेषु चानीतं विप्रपचकं । पचगीवान्वितं तेषां नाम गीवस्य कथ्यते । २२

श्रीहर्षस्य भरवाजी दक्षस्य काश्यपः क्षूतः । वेदगर्भस्य सावर्णी वात्सराश्च ब्रह्मदत्तस्य च । २३

शालिष्यवीचः कथितो भद्रनारायणस्य च । गुरुपरिहिंजातीनां चर्षणां ब्राह्मणो गुरुः । २४

पतिरेको गुरुः स्त्रीणां सर्वत्राभ्यागती गुरुः । २।१६।११

ब्राह्मणं प्रचसेयन्तु विष्णुबुद्ध्या नरोत्तमः । आयुः पुत्रश्च कीर्तिश्च सन्पत्तिस्तस्य वर्धते । १३

दुःशूलोऽपि हिजः पूज्यो न शूद्रो विजितेन्द्रिय ।

विप्राहि च निमात्माने नावर्षेयी कदाचन । १४

चर्कमास्त्र रयाकटा वेदगुडगघारी हिजा । कीडार्थमपि यद्गुः स चर्कं पपमः क्षूत । १५

the Brahman and to lower other castes somehow or other after the decline of Buddhism in the processes of establishing Brahman Supremacy, one about Magadha at about Shakabdi 200 and the other in Bengal at Shakabdi 1432. Both profess to abuse and vitiate almost all the castes except the Brahman, composing nearly all the Hindus of the country, leaving none to be really pure Vaishya or Shudra as if the mixed castes formed out of the main castes absorbed, volatilised or extinguished the main parent castes of Vaishya and Shudra, there being no room left, as it were, for them to exist, as if there were none of them at the time, Ballalcharita alone allowing some latitude in the case of the Subornabaniks and that too was simply to degrade them to Shudra status for assigned reasons, and hinting at the fact that some Brahman (perhaps the descendants of the five Kanaujia Brahman's were offsprings of Dasia or maidservants, a fact which Purans and Sanhitas dare not reveal although these are headlong and rash in vilifying all other castes composing nearly all the people of Bengal and it too is not clear and full enough on this point.

तस्मिन्महते केचिन्मन्त्रिणा परस्परं ।

अथैव वात्सरीयस्यं ब्राह्मणं वात्सरीयवीत् । २।१६।१६ ब्राह्मणं वात्सरीयः १-२

वर्षं वैशाखं वर्षाणां जात्या येन कुलेन च । सुवर्षादिष्विती द्वादशैव वैशाखस्य वर्षाः । २०

दही-वंशज एवैव' वन्द्यो ननुविचर । ब्राह्मणान् दह'वजाता वया नुपवचमि ते । १८

Probably this principle of lowering other castes by vitilating their origin under the name of mixed castes, originated at the time of Bollal who himself reputed as of mixed origin gave up Buddhism and embraced Brahmonya which in consequence became the state religion in Bengal and whose Brahmins too were considered mixed as Dasi-Bonsoja, and extended westwards when its kings conquered the western countries; and this principle was imitated in subsequent Purans and Sanhitas with certain modifications and the grand diverging discrepancies in the assumption and citation of the intermarrying parent castes for devising the origin of almost, all the castes betraying thereby the fanciful, false and burlesque nature of the principle. The enumeration of castes under the title of mixed castes almost exhausted all the Hindu castes available in Bengal and Northern India corresponding to all the Hindu people. The rice and water of Bengal could beget such crafty idea which cannot enter into the head of the upcountry folks. Was then there no caste worthy to be termed purely Vaishya or Shudra? Are not the alluded castenames named after the professions? The cunning device of some of the crafty castes thought then that this principle would aggrandise themselves and lower the castes so vilified and thus got the list up. It enumerates Vaishyas by locality of domicile Kaushambi, Mahismati, Vaisali, Sravasti, Ayodhya, Gujrat, etc., as if they had no professional names assigned to them like other castes; thus:

उपवीश्याव दान्वाटा दीहिताव नदीत्सवाः । माहिष्मत्याव वैशाखाः वीशाल्याः श्रावकाशवा ।

वासीषिद्याव वशिष्ठी गुर्जरा भुवि विवृताः ।

उजानिकाव धनिनः सुवर्चावशिजावमाः । ११८११-२

If it is important to note here that Mahishmati was the original abode, and Vaisali, Kaushambi, Sravasti, Ayodhya, etc. became the chief seats of trade, of the Hoihoya Shaundikas.

It borrowed many passages from the Purans, or rather the Purans quoted them from it. At its time all men were Shudra by birth, became Dwija (twice-born) by ceremonies, became Bipra (sage) by reading the Vedas, and became Brahman (God-knowing) by the insight into God.

अथवा जायते ब्रह्मः संस्कारे त्रिंज उच्यते । वेदपाठाद्वेदिनी ब्राह्मणो ब्रह्मविद्यया । १११४

In Bengal at least during a century or two last castes were considered high or low, or clean or unclean, according as they were loyal or attached to the cause of the Brahman Pandits of Tols, or flattered them with mean servile acts; for they by backbites could influence the king and procure royal favour or rage; and they in the absence of Hindu Rulers really governed the Hindus who used to obey their requests, importunities and persuasions in all social matters during the Mahomedan rule following, wherein their own condition became miserable and pitiable though; and caste-precedence was formed by freaks and frenzy according to the extent in which the castes were attached to the Brahmins in opposition to the cause of other religions as the Brahman's cause prospered, which would have been otherwise had the cause of any other religion prevailed.

चतुर्वर्ण-चतुर्त्पत्तिं नीयवर्णादिकं यम । दर्शनां दहरीत्पत्तिं कथयन् च मे सुने । १११८८

अथचतुरस्रं वी-नीलमेवः चमिचपूज्यः ।

सैन्यसङ्घटी जावी दक्षिणादीउति पावयः । १।१।५५

वैदिका ब्राह्मणा आसन् बन्धिना पञ्चपातिनः ।

तत खान् सदसि श्रीबालासुखान महीपतिः । १।१६

बाबाहृन्निहारतो राखदस नपीचनाः । ब्राह्मणा ब्रह्मविद्यावी वैदिका इति वेचन । १६

आखये गीते सजाती दसधाना मज्जानतिः । तस्य होखी गीतमज गीते दमरवी वसुः । १।१७

ब्राह्मिण्ये गीते सभूती भट्ट गारावयः ज्ञाती । तस्य वीर्वाचनी दावी बीववी नकारद्वयः । १७

भरवाजिनु विद्यातः श्रीहर्षो सुमिसत्तमः । दासदास विराटाखी मुदकः काम्यः जूतः । १८

सायक-बीम-निर्दिष्टी वेदमर्म नपीचनः । तस्य दावी निम-मंघी निचानिचका गीचनः ।

आखिदास इतिख्यातः ब्रह्म-समुद्रवः । १९

वाख्य गीचेनु सभूत म्हादक इति संज्ञितः । मीहख गीमवी दसः पुबवीचन-संज्ञकः । २०

ये बीव-वसु-मिमासु कुलीनाः सर्व एव ते । १०० अथ मुचवत्-बावक-मंघला ।

ब्रह्माणु ये दानपरा भवन्ति ब्रतान्विता विमपरावणाथ ।

अत्र हि तेषां सततं सुमील्य भवेद्विजै हृष्ट मिदं पुरातनैः । १०१

सत्कृद्देव ब्रह्म ब्रह्म स हि विधी मतः ।

आया विम-विधीः यद्वा द्वितीयः पादजः जूतः । १।१।२१

अचविद-ब्रह्मासु विमान्नीलकण्ठ बंधनाः । ब्राह्मणात् चनकन्यायां गीवी नाम प्रजावते । २

ब्राह्मणा वैश्वकन्याया मन्वत् सनयः जूतः । अन्वठा वैश्वकन्यायां वैधी नाम प्रजावते । ३

ब्रह्मायां अरवी वैश्वान्तराव ततः पुनः । स्त्रितः अरवकावेनु ततः कावक उच्यते । ४

पादजाः सन्ति कावका सवैवान्तरा अपि । अरवक किरातक कावको विविधः जूतः ।

प्रथमः ब्रह्मकन्यायां द्वितीयः ब्रह्मबंधना । ये तु किरात-कावका से सर्वे निम्नता जूताः । ५

निमज्ज नाथिकय वैश्वबंधसमुद्रवी । जनैः ब्रह्म नायको निवासीपादिहेतुना । ६

रजकाराः सर्वकाराः कर्मकार-विधिकरी । तायकारा बीचकारा ब्रह्मकारा तानिचः ।

तच्छुद्धिनी व्यक्तनिनः सत्कृद्वाच प्रकीर्तिताः ।

वैश्वान्तरा-वेदवी ब्राह्मणी चनिया-सुती । रामकात् अचकन्याया सुवी-नाम प्रजावते । ८

ब्राह्मणा पुत्रकन्याया माहतो नाम जायते । बालीरः यद्रः यद्वायां प्रायश्चनविधी रपि । ९

वैश्व वैदिकन्यायां कांडकारः प्रजायते । वैश्व दन्वठकन्यायां बीव-मीपाकवी सुती । १०

अत्र वैदिकन्यायां खंकार स्य रामकात् । वैष्णावां जायते यद्वा खंकार इति जूतः । ११

अन्वठायां सर्वकारात् श्रीचिकी नाम जायते । विमः कुविन्दकन्यायां ज्ञाचिकी नाम जायते । १२

ज्ञाचिकात् गीपकन्यायां ताखीणि रिति नः सुतः । बन्धिः यद्रकन्यायां कन्दुवी नाम जायते । १३

कन्दुकात् विमकन्यायां कलपाची आजायत । यद्वा दावीववी वैच अन्वठाया वाचनी सुती । १४

वैश्वराज्यविश्रावु जायते बंधब्रह्मराः । कदाचिदातुचीमिय नाति लांखलना जूताः । १५

गीचोचमज्ज भवति वेष्टनं खेन बीजतः । कदाचिदातुचीमिय नाति लांखलना जूताः । १६

अर्चवीचमकीचम ब्राह्मण व भवेद्विजैः । जाती नायां मन्वायां नायां अर्चवीच । १७

अनायोऽन्यत आयोदा मनार्व इति निचयः । अन्वठावानु ज्ञाचिकाचजायक कुटुम्भिर्नः ।

dhism afterwards, Raishnavism; and (a) the Brahmins, Kayasthas, the Boidyas and the Nabashakas following Brahmoniya. The latter became numerous and therefore acquired the upper hand and command and influence; the former were thin in number and seduced and dis-united; and therefore were obliged to stoop their head. The Tibor, the Sutraddhan, the Kaivarta, etc remained neutral. Both the parties abused each-other in books and saying.

ब्रह्मण उवाच ।—यतीऽस्माभि हि कर्तव्यं संयानं प्रति कीदृशं । १।१।५

ततो ब्रह्म चन्द्रः स गृह्यन् प्राचिता संखनं ।

ब्रह्मण उवाच ।—सुखं भवति नाऽपि । ६ ब्रह्म उवाच ।

बहिःप्रा नृपति ह्यध्यात् करादन्मसमन्वितं ।

अपि हि हृदि कीदृशं वचं दातुं तदीन्वितं । १४ ब्रह्मण उवाच ।

सुखं वचिनी रात्रे कुःपीता चमन्यताः ।

मन्त्राणां ते सुखयति ब्रह्मचरियजन्तः । १।१।२४

ब्रह्मण उवाच ।—स बहिर्गन्ध सङ्गतरः । अष्टि लुङ्गजन्मो दाभिकस विविधतः । १५

ध्यादोन् सुखं कीदृशोपादोय पच-कीदृश । ब्रह्मण सङ्गकोटे राजा दूतं व्यसर्जयन् । १६

आसेधं विपुल सङ्गे भयं मेव स दग्धयन् । येन तेन प्रकारेण तं वशीकरयेच्छ्या । १७

तदाऽजगद् विगुणित मन्ययिन कर भ्रमं । घटादावाह्यन् युक्तं रात्रे मन्त्रिका मन्त्रात् । १८

सत्पुद्गादा कृष्ण सत्परा भीजनमन्त्रिकाः ।

अथैवा विविध भौतं विद्या न दृश्यते स्मृती । १।१।२१

तस्मिन् नवसरे वैष्णव मन्त्राणां परस्परं । उत्तम्यु निर्यागुक्तानां कदाचन राजमन्त्रिनः । ४

वदा केचित्पद्विर्वाताः केचित्वा समीपताः । तदा ताननुनवाह्य भीमसेनो विनीतयन् । ५

अनाहाराः क्षिप्तं भी निर्गन्ध मन्त्रजन्तः । अस्मात् की यदादूतं सर्वकार्यं नावितुं । ६

तच्छ्रुत्वा बहिजः प्राहुः सुयतां भी मन्त्राणां । सुहास्यः समभवत्तदर्थं भीतु मन्त्राः । १७

अनाहारा बचसेवां भीमसेनोऽतिकीपनः । युद्धानां भीद्वी सर्वां रतुगन्त क्षमवाचिवत् । १८

ततो वादातिवादाश्च बहुषुः कुपित सदा । भीमसेनोऽब्रवीदात्म्यं पदं राजमन्त्रिनः । १९

ततस्ते बहिजः सर्वे निर्ययुः राजमन्त्रिनः । आत्मीयानां विद्वज्जनानां वर्गानां वारिदा क्व ।

अथान्येषुः सभासीन मन्त्रे स्य विधीनः । सचे भूमिपुत्राणां जीवो मृपतिवन्तः । १।१।२१

देव सर्वे मृदन्तः भीमसेनः परितोषिताः । सुवर्णावधिनी रात्रे दक्षिणं विनिर्गताः । २

बहिजोऽतिपुराणानां विनीताः कृष्णमन्त्रिनः । ब्रह्मचर्यमन्त्रिणीयं ते साहजिकं पुराणयः । १३

भोज्यभूमिं विधीयन्ति विधीयं वचनं जनेः । जीमन्ता वचनानां वचनानां वचनयन् । ४

सर्वेषां बहिजां नेता ब्रह्मणः स पुराणयः । पादौ हंती मन्त्राणां मन्त्रा सङ्ग विद्वज्जते । ५

वर्चमानोऽस्य भवति ज्ञानाता भगवत्पदः । वरां स मन्त्रे तेन मन्त्राणां वचनं । ६

एतन्मन्त्रं वपति भीमसेन-वच सदा । मन्त्राणां वचनानां वचनानां वचनयन् । ७

तदानीं राजमन्त्रिनः कीदृशं विधीयन्तः । बहिजां सर्वेषां वचनं मन्त्रानां वचनं । १०

राजीवः ।—वदि दाभिकान् सुवर्णावधि बहिजः मृदन्ते न वतादिमन्त्रिक ब्रह्मण वच

वीरवाविरहः दुराजनी हन्त' न विचाजानि, तदा वीरान्नचवातेन वापि वासकानि अवि-
जन्वापि, वापि नै अविचाज्योति । चार्तराष्ट्राणां विवाहाय भीमसेनेन वाहयः प्रक-
कृत एतेषां वासनाय प्रदधी नै तादृशी प्राप्तव्यः, यथावधि एते सर्वे मृदुप्रद वाक्ताः ।
यत्नं मेवां वन्नक्षत्रचारच नतःपर मेवां जाननाभापने प्रसिद्धश्च नै प्राज्ञवाः करिष्यन्ति नै
ज्वलन्तोऽपि पतिष्यन्ति, नाश्ववा । ११

Thus King Bollal made high castes to become low and low castes to become high.

अचिरेणाव नाद्वीही जन्मद्वारु प्रचारितः । सञ्जुला नम्रवानासु वचिणी निधिता सदा । १२
अविचारो यती राज्ञः श्रीवक्ष्यत्कमीवरः । बहून्मनरा डीका हाहानां ज्वलन्वाग्निः । १३
विगुचं विगुचं सूखं दासनां प्रददु विंशः । दासनाभावात् महाकष्टं वस्तुव सर्वजनतिष्ठु । १४
एवञ्च ते महाकष्टं प्रजावर्गे निवेदितः । सर्वान् चिन्तयानासु यदाभीं सुप्रमीकरः । १५
नाभीपाव' यदा इष्टा प्राज्ञवा नम्रवा दिद ? चाभीं श्रीवक्षिमावीय श्रीवर्षा दासकर्मिणः । १६
दासकामासु श्रीवर्षाः युवा नृपतिप्रार्थन । १७

आजन्तु से राजकुलं यतधीऽच सचकारः । ताचात्रवी यती राजा नम्रवकजताकवीन् । १८
इति वीं दीयते सेवा नम्रान् ज्वलन्वाग्निः । श्रीवर्षाणां प्रधानं वं पुरा चक्रे महाचर' ।
महाभावाधिचं चक्रे तमिदानीं नवीपतिः । १९

ततस्त' इत जनये नांनप्रदवायुत' । मनेत्र' दक्षिवाचाटे प्रेरयानासु नृपतिः । २०
माहाकाराः कुक्षकाराः कर्षीरा व तती ज्वदा । युक्तवता मनेवकाः पुर काङ्गु नैविधीतः । २१
सन्नुष्टः सेवता तेवां आजन्कार वची नृपः । यूयं सत्यप्रद वाक्ता मनेत वचना ज्ञान । २२
अद्यपि वचनायस्य दक्षि मनेति मानवः । दक्षि वैयादधिः सन्मन् कथं राजा न सेवत । २३
काशिन नम्रवा राजा दासनां ज्वलन्वाग्निः । ब्रह्मलाभानवमानासु ब्रह्मवन्तु सुकुर्वीन् । २४
ससेवायां नियुक्तव धारकान् महाचर' । ठक्क एव चकारावी प्रसवी राजनपति । २५
तन्नि प्रवसर' केचि ज्ञानविला परस्पर' ।

अभ्येता काङ्गपीकानां प्राज्ञवा वाक्मममवीत् । २६

प्राज्ञवा उच्युः—

यत्नं मेडाधि वचनां जात्याधैव कुक्षेन च । सुप्रवांविधीनी हर्षा दीव' वदन्ति सर्वदा । २७
दासी-मन्त्रक ज्ञानेन' वदन्ती' मनुजीवरः । प्राज्ञवान् सर्वजाना नम्रवपुऽसुति नै । २८
वन्नीपवीतिनी दीव सुप्रवांः श्रीमदभ्रंजाः । प्राज्ञवा सान् मानुषा नमकुर्वन्ति सर्वदा । २९
तेवां हि सर्वज्ञानं सर्वान् दृविवीपति । सर्वेयु नै यथाकामि विंशे : मत्कुक्षिः उच्यु । ३०
महाचक्रकुक्षे जात मातुषान् जनेवरः । अवमत्त वदन्ति वक्तुं तमेव काप्युतं । ३१
सर्वान् वन्नीपवीतिन् सान् आशय नवीपति । सर्वे ते सर्वज्ञानात् पतिष्यन्ति न सर्वज्ञः । ३२
एवमुक्ता नवीपाव' विरेतु श्री विधीयताः । नृपति कंठतापिष्टः श्रीविनाडी जन्मार्थं च । ३३
अनाहत सचर्मान् स विधीयन् वचिज सदा । आदिमत्तान् नृपः सर्वान् वन्नक्षत्रं विवर्षिष्ठु । ३४
जन्मन्तु वन्नक्षत्राधि वचिणी राष्ट्रवाग्निः ।

जन्मन्तु वी न च दक्ष्यः स्नात् सेवता नृप इत्यत्रात् । ३५

बाह्य विद्वान् सदा नर नर विद्या । राजाणां वीर्यवान् सदा नर च वीर्यु । १६
 राजाणां नवमानकी चर्चनीता नवमानः । नरमाना हिनी जन्मः सदा राशि-नरिच्छाः । १७
 चर्चनीयां प्रवृत्तः केचित् केचित् इति विद्याः । चर्चनीयान् पादवीर्य तावद्विद्वत् केचनः । १८
 तवीर्यपुर् केचित् केचित् नर नर वृत्तः । विनीतस्य पुर् केचित् विद्वत्ता नपि केचन । १९
 चर्चनीयां तु वातुं ते राजाणां नवमानाः । तन्मत्तं चर्चनीयान् केचित् तानवानि च । २०
 तदापि विद्या नवमाना विद्वत्ता नवमानः । राजाणां चर्चनीयान् नवमाना विद्वत्ताः । २१
 विद्वत्ता वीर्यवान् नर नर चर्चनीयान् चर्चनीयान् चर्चनीयान् चर्चनीयान् चर्चनीयान् चर्चनीयान् । २२

Probably this Bollal charita was composed at the instance and patronage of the Suborna baniks ; therefore the cases of others are not mentioned in it. In the stanzas quoted above the term Bonijah वशिजः (2-22-7, 23-3), Bonijo वशिजी निश्चिता सदा (22-12, 23-34, 5), Bonijang वशिजां (22-5, 10), Vaishyah वैश्याः Bishang विद्या (3, 23-36) and Mohayonah नवमानाः (22-6, 23-37) are used in the generic sense to denote the Vaishyas generally,—all classes of Vaishyas haply followed Bollovananda as their head and ... चर्चनीयां वशिजां नेता वल्लभः । २१।३ The Brahman's grudge, jealousy and rage at other castes' wearing the sacred thread and their consequent wish and endeavour to get the people in the world divided into the Brahman and the Shudra, have been forecast in the verse 2-22-8, 23-20 and 32 quoted above. This attempt to create the distinction of Brahman and Shudra among all men, was started from Bollal's time. The Vaishyas of all classes including some Brahmans and Kshatriyas were deprived of the sacred thread ; and the latter got it back on entreaty and requests. Cf verse 2-23-41, 2.

पुत्रीहितः स्वितपुत्र द्रव्याचार्यब्रह्मणा । स नवमानं चर्चनीयं वल्लभं सदा च । २।४।७
 नवमानं हि नि ^{as u.} ^{afterward} न वशिरेव भीः । चर्चनीयं न चर्चनीयं नवमानं चर्चनीयं । २।८
 चर्चनीयः नवमानं ^{and some} ^{the Bod} चर्चनीयं च । २।९ चर्चनीयं नवमानं चर्चनीयं चर्चनीयं चर्चनीयं चर्चनीयं । २।१०
 चर्चनीयं नवमानं चर्चनीयं चर्चनीयं चर्चनीयं चर्चनीयं चर्चनीयं चर्चनीयं चर्चनीयं चर्चनीयं । २।११
 चर्चनीयं नवमानं चर्चनीयं चर्चनीयं चर्चनीयं चर्चनीयं चर्चनीयं चर्चनीयं चर्चनीयं चर्चनीयं चर्चनीयं । २।१२
 चर्चनीयं नवमानं चर्चनीयं चर्चनीयं चर्चनीयं चर्चनीयं चर्चनीयं चर्चनीयं चर्चनीयं चर्चनीयं चर्चनीयं । २।१३
 चर्चनीयं नवमानं चर्चनीयं चर्चनीयं चर्चनीयं चर्चनीयं चर्चनीयं चर्चनीयं चर्चनीयं चर्चनीयं चर्चनीयं । २।१४

Indeed then there ensued two rival parties or factions in Bengal, namely, that of the Khondo Saha, the Shaundika and the Suborna-Bonik and the fickle changelings, the Gondhobene, the Kansari, the Shankhari and the like who afterwards changed sides, who were Buddhist afterwards Boisnava ; and that of the Poncho-gotri Brahmans, the Boldyas, the Kayosthha and the Noboshaka the Tili, the Tambuli, the Maira, the Mali, the Karmar the Komor, the Napit, the Barui and the Sodgope. The latter was backed by the Hindu kings and became numerous and so powerful and influential at last. Pancy and disunion made the former stoop low. They began to vilify each-other in saying and in writing. The Tiwor, the Sutradhor, the Koiborta, the Kolu, the Swornokar, the Tanti, the Dhoba, the Grohacharya, the Dule, the Bagdi, the Harhi, the Muchi, the Dom, the Kawora and the like and also some of the Noboshaks as the Napit, the Mali etc., the Tanti, the Komar, remained neutral.

A pretext was soon devised for degrading them : Two golden cows inside of red liquor were presented by Bollal to two Brahmins procured for the purpose, one of whom had one of them cut by a Subornobonik and the other deposited the other with another Subornobonik ; and both of them were accused for cow-slaughter and theft of gold. And for the concocted offences of two only the whole Subornobonik caste was degraded.

पेनुं सर्वमयीं यन्नि ददौ विप्राय भूपतिः । सा च सर्वमयी पेनु-वेदने पतिता सतः ।

हिता वाङ्मनसा राजा सर्वानां वणिजः क्षत्रिणः । पेनुं सर्वमयीं यन्नि विप्रेभ्यो मददौ कृपः ।

पेनो सत्याः सर्वमय्य ऋदने पतिती ऽभवत् ।

अथो निर्वाहितो राजा क्षत्र्य सर्वधारकः । १:११-१

Similar is the story of oppression to be told and understood of the Shaundikas and some other castes although not cared for and specifically mentioned anywhere. Doubtlessly in Bengal the exuberant influence of the Brahmins became rampant to an extent unknown to other countries. About shak 850 the Sen-dynasty succeeded the Pal-dynasty. The Pal and the Sen kings of Bengal were Buddhists ; and there the Brahmins as such had not knowledge of performing rites and ceremonies. The first famous Sen-king Adisur's tendency inclined away from Buddhism in as much as his inclination tended towards the performance of Yagyajnas or ceremonies for which he about Shak 886 invited five Kanaujia Brahmins whom circumstance converted into Brahmanical missionaries in Bengal to uphold the cause of Brahmanya. The tendency of the Sen-kings seems to have been disgust towards Buddhism and favour towards Buddhism and favour towards Brahmanya. The degradation of these five Brahmins at Kanauj for coming into Bengal which is beyond Aryavarta to officiate in the performance of ceremonies of the Buddhists who now turned out to be termed heretics, their return into Bengal and their pitiable condition brought for the king's sake soon procured Royal patronage wherein they acquired and retain paramount influence over kings and other rulers of the land ever afterwards so much so that king Lakshmanabandhu or Su-sen depended upon their mere words, and the king was the turn of Mlechhas' preponderance, and nothing else would prevail against the Mlechhas, and slipped into a backdoor and fled to Sonargaon about shak 1125 leaving behind his kingdom to be occupied by Baktyar Khilji with the aid of 17 horse-soldiers without any opposition ; what to speak of other minor social changes they pleased to introduce and of alteration in the status of castes they were pleased to make under the sway of flattery or grudge.

Their degradation at Kanauj and permanent abode in Bengal under the circumstances, as fortune smiled on Brahmanya and time hang heavily on Buddhism, turned out to be but sending and settling Brahmanical missionaries to preach and establish Brahmanya in Bengal by removing Buddhism ; which under the circumstances they did more effectually than they could have done had they come otherwise for the purpose. So that the establishment of Brahmanya and the method of caste system of the present type in Bengal after the decline of Buddhism under which there were none, dates from the reign of the Sen kings under the influence of the Kanaujia Brahmins. The descendants of the Kanaujia Brahmins as the pets of the kings became superior to the Baidas mostly Dravidian on some such

pretexts as they were partial towards the Banikas ; the Kayasthas the ever-adherents of the Kanaujia Brahmins became the most forward to adopt it as they did at Kanauj and obtained the first rank amongst the Shudras immediately under the Brahmins. The ocean-like nine principal castes in Bengal (which was then the country of Nabashaks who formed the greatest bulk of its population) soon followed it and as nine arrows of Bhriгу pierced through others who hesitated, and became Navasagara or Nava-shayaka (Navshak) in rank next below the Kayasthas and Baidyas and superior to others. The Kaiartas hesitated and could not choose between for some time but lastly coaxed and pleased the king with servility and were reckoned as Sat-shudras. And so were the Malakaras, Kumbhakaras and the Karmakaras. The Shundikas and the Subarnabaniks, the then two richest, (no doubt Brahmins, Kayasthas and others flourishing recently as big Chakies or servants in government and merchant offices), generally happy go-lucky, neatest and cleanest, proudest and noblest of all the king's subjects, most ceremonious, punctilious and exact in performing rites according to the Shastra, most conscientious and honest in believing what they themselves deliberately, took in honest belief to be right and true, seemed still to stick to the liberal religions Buddhism or Vaishnavism, to the utter disregard to the king's mandate and thus incurred the Royal displeasure. This was the real, latent and cogent reason ; and others were invented as pretexts to lower, check and oppress or suppress them every way. And in consequence they began to diminish in number. For a people, especially one originally noble and luxurious, if lowered and kept in misery for a length of time, pines, groans and gradually dwindles and moulders away ; whilst one originally servile and ignoble, if treated and dealt with as noble and high in social position prospers and becomes noble in nature as if in due nurture and training in due course of time. The oppression towards the Shaundikas and the Subornobonikas dates from this period.

Shortly afterwards the kings of Bengal invaded and conquered Magadha and some of the western counties of Northern Hindustan, cut the Bodhi-tree down at Gaya, and did much towards the replacing of Buddhism by Brahmanya ; and many usages and customs were extended beyond, although Buddhism lingered some 800 years afterwards in Bengal and its traces and last sparks were visible in Shakabdi 1700.

The stone rejected by the bricklayers turned out the corner stone of a mighty house. The Brahman degraded at Kanauj occupied the highest position in Bengal possessing special influence over kings and others in all social and practical matters. Upon such whimsical pretences invented are ennobled many castes as, the twice-born chew the betel leaf, therefore the growers of betel-creepers would be clean, no matter whether they had been tanners or others originally ; the twice-born eat the sweetmeats therefore the confectioners are clean ; and so are the sellers of spices much more than would the Shaundis and the Subornoboniks be so, who are twice-born themselves and more-over the liquors sold by the former and gold sold by the latter would be drunk and put on by the twice-born and gods.

Within so short a time the descendants of these five Kanaujia Brahmins under royal bounty, affluence and luxury became devoid of Brahmanical deserts and qualifications, and necessitated the framing and establishment of a standard or rule of *Kulinism* or Brah-

mans proper, proving thoroughly well the dangers of the hereditary caste or profession in as much as under it the caste profession cannot prosper for want of emulation, and nature makes its members make digression, no doubt they being unable to befit themselves with the necessary and proper qualifications.

आचार्यो विनया विद्या प्रतिष्ठा तीर्थ दर्शनः ।

निष्ठाहिनिसपीडानी नवधा कुलक्षयम् । व. च, ११२८

Ballal charita alludes to the Purusa Sukta in its 2-8-1,6. It contains the verse wherewith some Purans and Upapurans begin, viz.

नारायणं नमस्कृत्य नरक्षेत्रं नदीतमम् । देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् । १।७।१७

Perhaps the Ballal Charita is a false fictitious production and might have been got up by, or under the patronage of the Subarnabaniks to uphold their good status by obscuring and lowering other castes in vieing with the Kayasthas, Kaivartas and some other castes who in their turn did the same by attacking other castes. Perhaps Buddhimanta Khan Novadwipedhipati is a fictitious name introduced as a Kayastha to give colour and stress to the matter. During a century or two last the kings of Nudia at Krishnagore maintained the cause of the Brahmans at the head of the castes. As amongst kings, emperors or nations political independence or supremacy is maintained by coping or vieing with other nations in improvements in military operations and tactics or manœuvres, so amongst the classes of the subject-body precedence or high position is maintained by coping or vieing with other classes in social improvements and maintenance of high position.

Ballal charita shows that none of the present Hindus are pure. It hints at the extirpation of the Brahmans by the Hoihories perhaps in 2-27-16. It mentions the extermination of the Kshatriyas by Bhargava

निर्वर्णास्तस्य पृथिवीं सुभोजनं कुरुते यत ।

उक्तं तत्तु द्रुपादेन (राजभाषा) दिति सन्धाने वयम् । १।२७।१६

तत्तु क्रोडार्थमथवाभट्टपादे कदाचन । मध्ये व्यास पुराणस्य भवेद्वातस्त्रिरर्थकम् । १७

निःशत्रियं नस्यथा भार्गवेष कृता पुरा ।

एवं हि भारते प्राज्ञ स्वयं व्यासो महासुनिः । १।२७।१८

अवावां ब्राह्मणाच्छ्रेयो राजपुत्रा य उच्यते । सुवर्णा नीपमयनाहनिनी ब्राह्मणां गताः । १८

and the origin of Bastards Chhatri क्षत्री or Rajput राजपुत्र to represent them in 2-27-18,9. It makes all other Hindus to be mixed castes leaving none to be Vaishya or Sunda.

It also meant that it should not be left unmentioned that the Brahmans, perhaps the descendants, descended from the Dasis or maid servants, that is, they too are mixed castes.

If thus the Hindus would be split up and the number of their castes be increased so as to stand one against the other and the interests of every caste would be adverse to those of the others, their independence would soon come to an end and they would be subject to foreign rule which could be carried on with iron hands if the rulers would be clever enough to set every one of the castes against the others to employ the Moslim officials, officers and servants to beat down the Hindus and *vice versa*, to set the upcountrymen, the Panjabis, the Madrasis and so on as such to tease and oppress the

Bengalis, to appoint Santals and Bhils as such to crush the Panjabis, the Rajputs, the Mahrattas and the Madrasis, and so forth.

No doubt with other parts of India Bengal embraced Buddhism in very ancient time. At Hiuen. Tsiang's time Buddhism prevailed there. Its Pal-kings were Buddhists. Its Sen kings were Buddhists in origin; but they one by one embraced Brahmanya; and their inclinations tended towards it. Ballalsen ascended the throne in Shakabda 989 and reigned till Shakabda 1028. His spiritual preceptor Bhattapada Singhagiri converted him from Buddhism into Brahmanya; and for his consolation and conviction composed a treatise and called it Vyasa-Puran and read it to him; and to establish rank among castes introduced into it many unconstitutional, unfounded and groundless principles to create false beliefs. Ballal's another preceptor, Gopal Batta, composed a treatise called Ballal Charita and inserted all these things into it. Ananda Bhatta composed another Ballalcharit in Shakabda 1432. The chief aim and end of all these books are to establish unreal and erroneous caste precedence. How ever most probably about the ninth and the tenth century of the Shakabdi era there arose the fashion of composing writings of the nature of Puran in fables and stories to mislead and misguide the attached over-credulous and exceedingly foolish and simple Hindu kings and the Hindu public. The current of such writings glided on; and within 500 or 700 years next following while such writings flourished there arose Srimad Bhagabat Puran and others the masterpieces of the kind.

In truth the story of the lowered condition of the Shaundis and the Khondasaha Shondis, some other Vaishya Vaniks, (yes even during Hiuen Tsiang's time the Vaniks or tradesmen alone were called Vaishya and the cultivators were called the Shudras (*v. s.* page 140) is but the story of the Suharnbanik in every particular retold although it is nowhere mentioned in terms express. Who ever asks for or protects the rival's fame or book containing it. Better it be lost or distorted. They too are heedless or unskilled to protect it.

(A) The very existence of the term or phrase, Sunri-Sonarbene, (meaning the Sunri caste and the Sonarbene caste,) as if it were a single word, and inseparable concomitant, one being unavoidably associated with, and giving rise to the idea of, the other, even stronger even than the terms, Bamun-Kayet, Bamun-Bostom, Hari-Har, Hara-Parvati; or Shivadurga, in the reference to either of the castes in abusing or praising their Achara-Byabahaar, that is, neatliness and ceremonious observation of rites and usages, goes to show and prove that once the two castes held the same position or they had certain things in common or that they at one time and place and for the same reason or cause met with common danger and were severed and kept apart together from the rest by some one act or for the same purpose. In abusing either of the two castes the whole term Sunri-Sonarbene generally occurs or is used and uttered.

(B) A very faint cry of tradition runs amongst the Shaundis

বল্লালসেনই ত মাতা (থা ' খেয়েছে, মেরেছে, ইত্যাদি।

that it was Bollalsen who ate their head, killed them, etc.

This dumblike cry of their ruin although does not expressly mentions the story or reason why, how and when they are slighted and give the where-about of their being slighted, yet it hints at something done by Ballal in connection with their slighted condition.

(C) A fainter tradition almost lost is still audible that Bollal's Dewan came and invited the Shaundis and the Sonarbenes, and others from the Howda of an elephant to a feast, they felt themselves disregarded and did not attend to the feast and the king punished them with lowered social position. Now it is the same story of the royal malice rising from matters connected with the Bollal's feast as is mentioned expressly in the Bollal charita of Pandit Hara prasad Sastri. These fragmentary traditions almost forgotten are not found in any book. No matter no Hindu writer ever minded to side with the Shaundis and to record them, or such books are lost or wormeete. All these facts are not less essential in showing that the Shaundis and the Sonarbenes had a common danger of being slighted. Doubtlessly can a king make a man of Vaishyavarna or Brahmanvarna to be otherwise?

Annanda Bhatta in his Bollal Charita assuming it to be in the Vyasapuran imagined such origin of the Shaundikas based entirely on inference no doubt. But such are not Gopal Bhatta's inference and imaginary idea. Gopal Bhatta in his Bollal charita depended upon Parashuran Sanhita, that is, assumed that it existed in it, and imagined an altogether distinct origin for the Shaundikas. Thus :

तस्मिन् गान्धककन्यायां केशवादेव शीष्टिकः ।

i. e., there became the Shaundika from a Kaivatta in the daughter of a Gandhika. The lexicon Shabda Kalpadruma says that the text is in Parashar-Padhati. Neither the Vyasapuran, nor the Parashuram Sanhita nor the Parashor Padhati is extant and available; nor were they current and respected in the country; nor do the people know and respect them as an authority, Manu alone occupying prominent place among all. If such treatises existed at all, any matter expressed in them is simply individual opinion in idea or mere proposal, and may hardly be real and practicable.

Such story is not in the Vedas or the Purans; it is unknown to the Hindu public; it cannot be found in any other book; it is opposed to the texts of many other works of the Hindu Shastra; it exists in this book alone as some Pandits say; it is only the whimsical fancy coined by the brain of the author of this work—the cunning device full of grudge and based on jealousy.

This system of the Brahmans of Rarha did not extend and prevail to the west of the country where the power and influence of the king of Bengal predominated, that is, to the west of the Shoane in the regions of Agra, Cawnpur, Delhi, Brindaban and so forth, may be proved by the current customs and usages. Thus: The Kalwars and Shaundis of those regions make themselves known as Kshatriya or Vaishya observe mourning for 12 days only in accordance with the customs of the Kshatriyas, observe Upanayana and wear the sacred thread if they like, get worships and other observances performed by the priests who are also the priests of the Brahmans, Chhetris and other clean castes and having no separate Brahmans for officiating as their priests, there the Kayasthas do not occupy the highest rank among the Shudras, rather they are un-touchable as abominable and water touched by them cannot be used by any clean caste; there is no such class as Nabashak, Nabasagar or Noba Shayaka there; the Baidika Brahmans alone prevail and receive due respect and the Brahmans of Rarha or Bengal are not so much cared for or respected there. What better proof is needed

more ? As Bengal is beyond Aryabartta, its law cannot be so much pure, sacred and worthy of example. Beyond the Brahmaputra and Megna in the east in Pragyotish or Assam, Srihatta or Sylhet, Comilla, and so on, and Tripura or Tipperah the system did not extend and prevail ; therefore in the latter two provinces intermarriages prevail among the Khondo-Sahas, the Baidyas and the Kayasthas ;—no matter whether it is due to the want of brides in the charlands and jungles and hilly tracts where the villages are situated as so many interludes.

When the Shaundikas turned out the object of Bollalsen's angry look and grudge at first Gopal Bhatta (followed by Ananda Bhatta) intending to spoil the good character of the Shaundikas quoted in his own Bollal Charita the well known verse mentioned in some Purans and distorted the term Shaundikeyah contained in it into Taundikeyah ; and henceforth in Purans and other works composed or compiled or edited afterwards it became the fashion to distort it somehow into Taundikerah, Toondikerah, Koondikerah and the like.

नैषां कुलदिविबन्धं दैह्यानां सङ्गात्मना । शीतिर्ह्येषाः स्वजाता भीमाश्चान्यथः कृताः ।

तीक्ष्णैर्यास विख्यातास्त्रातृज्जा जयव च । भरताश्च सुजाताश्च पुराणं कथिता मया । १०५१

And the Sankar or mixed origin ascribed to the Kallapala and the Shaundika, written 400 years after Bollal's death and about Shakabda 1432 when the fashion of ascribing false mixed origin to every caste as in an extempore composition Kobi-Torja or Pachali was most in vogue and when the Shaunds were being reduced to obscurity, is a dream-fugue and imaginary poetic invention.

कन्दुकात् विप्रकन्याया कञ्जपाली व्यजायत ।

कञ्जपालात् कुबिन्द्यायां श्राविकी नाम जायते । १२१५, २६

(D) Both are Vaishnava opposed to Brahmanya and leave by Vaishya profession. It is needless to say that.

Even at Bollal's, Gopal Vatta's and Shorona Dotta's time about Shakabda 1000 or at Anonda Votta's time about Shakabda 1500 the Paundra, the Suhma, the Pulha, the Pulinda, the Kinari, the Kol, the Tushara, the Borota, the Turkis, the Shobora, the Shaka (scythians), the Paroda, the Doroda, the Byadha, the Nisada, and the Pukwasha were considered as barbarous castes, and the Rojoka (washerman), the Chormakar (tanner), the Nota (dancer), the Boruha, the Koivarta the Meda and the Bhul were considered low castes, whose water could not be drunk on pain of penance. Were the Shaundika caste low it would have been placed among them.

पौष्ठाः सुजाताश्च पल्लवाश्च पुलिन्द्याश्च किनारयः । कोला मुषारा वरटा लुक्काणाः श्वराः शकाः ।

पारदा दरदा व्याधा मिषादा. पुङ्गवा चमी । श्वेच्छवाच सायवाची दसरावो वीरवः कृताः । १०

रजक शर्मकारश्च नटी वरुण एव च । कैवर्त-सद-भिल्लाश्च समेतं चान्यजाः कृताः ।

अन्यजानां गृहे तांश्च आशु पथ्यन्ति न यत् । प्रायश्चित्तं यदा पीतं तदैव हि समाचरेत् ।

वज्जालचरिते । ११२१२७—१०

Hence it would not be wrong to conclude that the term वज्जालः 2/22/3-8, 10, 23/3, 12, 54-7 meaning traders in many of the places in the Bollal Charita comprises of the Subarnabaniks or gold-merchants, Surabaniks or wine-merchants and other tradesmen. In the act of forcibly snatching away thread some Brahmins and Kshatriyas

suffered and were restored. The most arbitrary and opprobrious conduct of the most despotic and pernicious ruler of the heinous, non Christian, narrowminded, Asiatic type called Bollal could not recognise the due respect of high castes and rendered himself and his successors along with the five Kanaujia Brahmins and their descendants into bitter foes of them for ever simply because they wished to maintain self-respects. Therefore for many succeeding years the rulers of Bengal had four things in view which they gradually achieved ; namely.

(1) To establish Brahmaniya or Brahmanism started by these Kanaujia Brahmins.

(2) To avenge the wrath of these Kanaujia Brahmins by putting Kanauj and its Brahmins who excommunicated them under their direct influence and doctrinal sway by overcoming the king of Mogodh.

(3) To subvert Buddhism prevailing in Behar, oudh, the Doab and westward, And to extend and establish the Braminism of Bengal there ; and

(4) To crush and oppress the Subornabaniks, Shaundis and some other resisting then high castes and the Baidika Brahmins regardless of royal bounty, and to favour, encourage and patronise the castes that pleased the kings and the Brahmins with servile acts.

The Kanaujia Brahmins who were generally consulted directed the attention of the kings to these things. And when the kings were no more they maintained it in spiritual and social government.

Now tradesmen cannot carry on transactions without receiving at least some rudimentary sort of education. Therefore the Subornobaniks and Shaundis could not do without it and were a little intelligent, and might in altercation with the descendants of the five Kanaujia Brahmins have rashly used the term, Dasibanshaja दासीवंशज or offsprings of Shudiani to them, which no doubt cut them to the quick and exasperated them. Perhaps the fair lasses of the Saha, the Sunri and the Sonarbene then alone very well-off and noble in manners and appearance were asked for in marriage and were refused, and the daughters of Nobashaks were received as Dasi.

The Sahas even at present although slighted are very punctilious in the matter of invitation. Two betle-knuds and some eighty's of sea-shells (couries) or price in pice must first be presented by, or in the presence of, some attending member of the host and then the words of invitation would be uttered. The dining hall must also be neat and clean and proper. Else none would attend to the invitation. If there be anything amiss in stating the ceremony, its date, feasts or name of the host's family or if there be no repeated requests to attend or no fit reception and marks of civility while attending, or if a miserable place be allotted for dinner or supper, they will consider themselves slighted and disregarded and will not attend in future. This is still the peculiarity of the caste, be it good or bad.

Although disregarded and slighted so long, yet as far as is known no Saha, Shaundika or Sonarbene ever likes to eat or sleep together with a Kaivarta (plowman or fisherman), a Sodgope (ploughman or thatcher), a Gope (milkman), a Barui (rearer of betel-creeper or seller of betel-leaves), a Toili or Kolu (oil presser), a Mali (rearer and seller of flowers, herbs, etc.), Sonar or Swornakar (goldsmith), Kamar, Karmar or Karmakar (blacksmith working at the anvil), a Kumbhokar (potter), a Sankhari (manufacturer of conch-shell bangle, or a Napit (barber) as such, unless he be an attendant servant or friend or

adopt some other better profession ; a Saha purifies herself or himself by ablution if by chance she or he touches a Bhangi or Mehtor, a Musulman, a Harhi (keeper of swine and burning ghat), a Muchi (Shoe-maker), a Chamar (cobbler or Shoe-mender), a Kawara (tender of swine) or a Kahar or Dom (Palanquin-bearer and snake-charmer), a Dule, a Bagdi (hunter) or a Dhangoth or other aboriginal tribes.

Does not even a Brahman grudge at the noble and lucrative profession of selling gold, silver and jewels or the wine ? No doubt every profession has its toil and trouble.—Of course, to consider a profession low is far from the mind ; simply for the sake of argument it is added :—But what sane impartial man having a bit of common sense in him will consider selling gold and jewels, or the wine as inferior to fishing, ploughing, mending thatches and hedges, betel-rearing, preparing bungle out of conch-shells, tossing mud to mould pots, milking, hammering at the anvil by the forge, nail cutting and haircutting, or the menial domestic service, unless there be the motive of some selfishness, illfeeling or malice in him to goad him to say incongruous and adverse thing ? Even the common sense rebels at the idea ; and yet the allegation proceeds as the out come of illfeeling malice. Because these men stooped low, did as directed, and flattered with servility ; and an arbitrary, voluptuous, despotic, tyrannical Indian Hindu monarch of the Asiatic type chose that it be done.

The Shaundis and the Subarnabaniks could not condescend to stoop so low, and flatter with such servility, and to avoid the Royal displeasure and enjoy their original social preference. The Kings of Bengal (Shashanka and others) ever goaded by Kanaujia Brahmans and their descendants invaded and conquered Magadha putting Kanauj and its Brahmans at the mercy of Kanaujia Bengal Brahmans, cut down the Bodhi-Bot Banyan-tree, subverted Buddhism, established Brahminism there, and gradually put in force the social reforms and changes already made in Bengal one of which of course required that the Kayastha caste should be considered the best of the Sudras, and the Nobshak castes as selected in Bengal should have preference and precedence next the Kayasthas, and the Shaundis and the Subarnabaniks should be slighted and oppressed. But a king has no power or authority to convert one Varna into another. If the Kings could do it, if the nature of Hinduism could admit of it, then the fate of the Hindus could have been fair, then they would not groan under foreign yoke—then the invading Greeks, the Persians, the Afgans, the Pathans, the Moghuls, the Duranis, the French, the English and other nations would have swelled the bulk of the Hindus in the shape of Hindu subjects and Hindu nation, and would have been heartily engaged in promoting the cause, power and influence of the Hindus. If a king by his freaks and fancy could convert a Brahman into a Shudra or a Shudra into a Brahman or a Musulman into a Kshatra or a Kshatra into a Musulman, and the like, then what would have been the term, strength and real nature of the, permanent castes of the Hindus, and why then men would blame the disastrous everlasting permanent castes of the Hindus, and the mischivous Hindu caste-system as fatal, full of mishaps and misfortunes and mean ; and why then would the Hindus groan as slaves in the ensuing mishaps and dangers in its pernicious, obnoxious and opprobrious results ?

In this way the principle was in Bengal, Behar, Oudh and North Western Provinces enforced by the ruling prince, fostered and nur-

tured by the prevailing persuading Pandits, priests and teachers, and followed by the benefited part of the people whose number and prosperity gradually exceeded by far. Had not the Mahamedans conquered the countries within a short time and submerged the partial Hindu reigns which in consequence melted away and disappeared and the principle was a little slackened for still the beneficiaries fostered it, the Shaundis and the Subornoboniks would have disappeared from these countries and been extirpated.

This principle did not get beyond these countries. Perhaps the Shaundis of Rajputana, the Punjab Kasimr, Orissa, Nagpur and Sylhet heard of it or for some other reason desisted from spirit-selling, ceased from calling them Shaundi or Kalwar and adopted some other profession and its title and so they became other castes and the people became opium-eater and Sidhidrinker.

In the summary it should be borne in mind that Ballal charita in express terms declares that the Sonarbenias are Vaishya; but Purans and other books make them to be a mixed caste. Similarly may be understood the case of many other castes whether expressly mentioned or not. Probably the books that contained their account were lost or destroyed and the reference to them made in the Purans and other books have been distorted in some places and omitted in others. It has expressly been said about the Shaundikas that the Shaundikeyas are royal Kshatriya in the Agni-Puran (274. 10-1), the wine is the commodity vendible by the Vaishyas in Manu Sanhita X. 37. The term Shandikeyah contained in the verse of the Agni Puran occurring in all, has been distorted into Taundikeyah in Ballal chnrita 2.10 51-2, Taundikerah in the Padma Puran 5. 12. 14-5 and the Bayu Puran 2 32. 51-2 and Kundikerah in the Matsya Puran 44. 48-9. The very Stoka or verse has altogether been omitted in the Bhaghat and some other Purans. In some other books they have shown to be of the mixed origin.

The serious blemishes in the origin of other castes would be shuffled away, overlooked and concealed that they be not revealed; and the Khandasa, the Suni and the Sonarbenes ate rice with clarified butter at some long part time and its smell cannot be felt now in their hands; and by imputing false stench, false imputation would be announced against them.

It may be argued that the use of the term Dasi-Bansaja to the Rarhia or Kanaujia Bengal Brahmans was due to the animosity, malice or grudge borne by the Baidika Brahmans towards them, as the latter flourished happily in the prosperous condition under the royal patronage and the former groaned in miserable condition without it. So that it is a false statement. But why was this serious term of abomination was used and no other term? How the idea of it entered into their head and not the idea of any other thing? There must have been something of the kind at the bottom at least to originate the idea and give rise to the use of this term. It is no doubt a very serious charge to render men abominable amongst the Hindus to spoil the origin of men or castes by rendering them thus Sonkor or mixed. It is a customary and beloved mode of the Hindus to lower castes. In high altercation or grave asseveration the Hindus generally used the terms Bejanina or Bejataka (not be gotten by the person called father), Barachoda (procreated by 12 men), and so on. The singers in Kobi, Torja or Panchali accuse each other by spoiling his origin. This very custom pernicious no doubt taught and

produced the writers of the Purans and the Sanhitas to blight and spoil the castes that were opposed and adverse to them by showing that their origin was Sonkor or mixed. So the Baidakas also assumed this method to render the Rarhia Brahmans abominable by spoiling their origin. If it be considered to be a fiction, why should not the statement abusing others' origins in the Purans and Sanhitas be considered so? To be sure. But why was the expression, 'the world was rendered void of Brahmans,' no doubt thereby remotely implicating the Baidikas too rendering themselves Sonkor or mixed in origin too, used by them?

Most of the following accounts applied to the Subornaboniks stated in the Bengali treatise called the 'Subornabonik' written by Babu Kunjalal Deya-Mallika Bhuti, are also applicable and fit to be retold in the case of the Shaundikas; namely,

'...It is evident from all these authoritative sacred Dharmashastras or religious books of the Hindus written by sages, that the term, Bonik is only another name for Vaishya; consequently the Subornaboniks and all other castes going under the title of Bonik are Vaishya. That in the interpolated verses as have been quoted before, they have somewhere been reckoned as Shudras and elsewhere as mixed-castes and at other places as Antyaja or base-born or vile castes, is groundless and unfounded as a stone-plate made of gold, the outcome of grudges and the result of jealousy.'—Subornabonik, p. 68.

'Malakar, Shonkhokar, Swornokar, and other caste names current at present never appear in the Manu Sanhita.' '...and in the other part it (Porosuram Sanhita) makes mention of Shonkhokar, Kangsakar and other present castes.'—101. '...; But it (Brahma Baivarta puran) contains a long list about the names, seeds and wombs of the present castes.' '...; but the list about the names, seeds and wombs of the present castes, given by it (Brihaddharmapuram), is not short.'—102. 'Porashor-Poddhoti;—it goes in the name of the sage, Porashor; but it nowhere coincides with the Porashor Sanhita, it was rather compiled by Bhargavaram; consequently it is not the production of a sage. It too, makes mention of the present castes.'—103. 'Such coincidences in the lists of castes as given in the previous Sanhitas are not met with in the recent lists of castes given in the Porosuram Sanhita, the previously quoted Brahma Baivarta and Brihaddharma puran and Porashor Poddhoti. Thus: the seed and uterine field of the Shaundikas are Kaivarta and Gandlika (daughter of a spice-seller) in Poroshuram, Vaishya and Tibar (daughter of a fisherman) in Brahma Baivarta, and Gopa (milkman) and Shudra (maidservant) in the Brihaddharma puran.... There are many such examples. Under the circumstances there can be no determination of real state of facts and no final decision arrived at, from these treatises in this respect. No caste can ever be originated from diverse seeds and diverse wombs, being dependent on the variance in the opinions of the writers, that is, because the writers vary in their individual opinions. And from this fact alone it is evident that these lists of castes were never written by sages. Doubtlessly these were the imaginary compositions of some recent individuals, cunningly interpolated into the writings of the sages. For this reason after the disaster caused by Ballal, for decrying the Subornaboniks they were divested from Varna and proclaimed to be a mixed caste originating from the seed and womb, namely, Ambosta and Vaishya of the Brihaddharma, Kangsakar and Monikar of the Porashor Poddhoti, both of which were followed and quoted by Shabdakalpadruma and Bachospatya, but which could not charm and dupe such enlightened sage as the Mahamahopadhya Bharat Chandra Shiromoni though.

The Subornaboniks were not described as such mixed castes in the Porashor Sanhita, Vyasa puran and Brahma Baibarta puran. But such unilateral statement towards the Suborna-Boniks was not composed when Gopal Bhatta wrote Ballalcharita ; were it so, he would not let it go undescribed. He accepted them to be Vaishya, even when he termed them Patita or degraded there.—103-5. Therefore it follows from this that even at the time of the disaster caused by Ballalsen the verses describing the Suborna-Boniks as mixed castes were not composed nor inserted in the books of the Shastras ; these being gradually composed in time subsequent—107.

Henceforth, previous to the citing of the historical evidence of the Vaishya-hood of the Subornaboniks, it is worth noticing that the prohibition, or forbidding or discontinuance of a thing proves the previous existence of that thing. After the destruction of Koch, the beloved disciple of Shukracharya, the latter prohibited the drinking of wine in the Shastras ; after the gradual spreading of the Aryans beyond Brahmabarta, the feast on beef was forbidden ; and the horse-ceremony was discontinued or stopped in the Koli-yuga. This goes to prove that at one time among the Aryans there existed the custom of liquor-drinking, the cow-killing ceremony and the horse-ceremony as non slanderous and current.—108.

It will not be out of place here to refer to a book or two of the Vaishnava sect to show the Vaishya-hood of the Subornabonik caste.

‘প্রভু কহে কখন বা আমি পাক করি । না পারিলে উদ্ধারণ রাখয়ে উত্তরি ।

প্রভু কহে ত্রিবেণীতে বলতি উহার । হুর্গ বণিক্ দেখি করিমু স্বীকার ।

বৈশ্যকুলেতে জন্ম, হয় সবাচারি । এ জন্য উহার অন্ন যুগা নাহি করি ।

শ্রীচৈতন্য ভাগবত, পরিশিষ্ট । ১১১-২

শ্রীকর-নন্দন, দত্ত উদ্ধারণ, ভদ্রাবতী-গর্ভজাত ।

ত্রিবেণীতে বাস, নিতাইর দাস, শ্রীমৌরাস পদাশ্রিত ।

শান্তিলাভবর, শ্রেষ্ঠ শান্তদীর, হুর্গবণিক্ ব্যাতি ।

রাধাকৃষ্ণ পদ, ধ্যায় নিরন্তর, বৈশ্যকুলেতে উৎপত্তি ।’ মুকুল দাস । ১১২

There is mention of Shaundika caste in almost all the well-known books of the Hindu Shastra, but in none of them is it specified to be degraded. Really they were not degraded, nor are they degraded. Why should they be so specified ? They adhere to their own faith, stick to their own profession, observe the customary ceremonies, purify themselves with Sanskars or rites, sanctify themselves with religious acts, avoid marriages with, or rice of, other castes and embrace everything that is called Hindu ; under such circumstances why should they be degraded ? There is no rule or principle amongst the Hindus that a Hindu caste would be degraded by altercation with the king, or neglecting to do what the king wished they should do, or what the Brahmans unjustly required them to do, or for slighting men living by nefarious means. On the occurrence of some such fault as the adoption of foreign religion, unequal match or marriage, eating rice of a caste other than that of the Brahmans, adoption of a wicked profession, renouncing the compulsory rites, omission of customary rites, sale of unsaleable articles, connection with what is wicked, etc. a person becomes devoid of Hindu status, loses his caste and becomes degraded. The king being disobeyed may punish with exile, expel from among, or separate from, the subjects, or deprive from royal franchises or special privileges or good government ; if there be no unity or reconciliation with the subjects there would be a separation or isolation from the subjects ; but that cannot be termed degradation ;—for all that

none would be degraded or deprived of Hindu status. There are separate well defined causes for becoming degraded; thus a Brahman serving under another is degraded. The king can grant to a favourite higher rank or high social respect, no matter whether he be a low person or a mean caste; or out of disfavour may reduce a high caste to a slighted position; but that cannot cause loss of Hindu status or caste, nor can thereby be occasioned the injury by degradation.

In fact, the Shaundikas in connection with that then-considered-object of hatred and odium in manufacturing and selling the odious thing, the liquors, began, as a matter of course, through vicinage and contact with what was abject and hateful, to be considered and treated as an object of slight too by lay common men in ordinary affairs although they were not so treated in early books of Shastras as quoted above. In some later books even authors brought up to slight them and swayed under the influence of the aforesaid illfeelings against them, tried to vilify and lower their character in the estimation of common boorish sort of men, by falsely debasing their origin which they created in imagination and fancy for the purpose.

Thus in the Brahma Barhata Mohapuran, a treatise in itself full of self-contradictions and inconsistencies in fact rendering itself thereby as a piece of worthless invention, in improperly aggrandising the Brahmans and lowering others especially those that disregarded them or opposed their aggrandisement, imagines an irresponsible statement devoid of any proof whatever, a myth, as it were, a mere allegation which any and every body can make, that 'the Shundis were the progeny of a Vaishya by his Tibar or fisher-woman wife.' Vide Brahmaparvata, Brahma khanda. I. chapter X verse 109.

वेद्या जीवरक्त्यायां सद्यः शुद्धीं वभुव ह ।

ब्रह्मवेवर्णपुराणे.

शुद्धीर्वापि वेद्या त्वां पीच्छन् यः वभुव ह ॥

ब्रह्मसूत्रे, १।१०।१०८

It is not in the Vedas or other Purans: it is unknown to the Hindu public; it is not a tradition; it contradicts other Hindu Shashtra books; it is in it alone; and it is the fanciful coprice of its authors.

The author or rather the authors representing the view or opinion of a party, sect or community, are so under the sway and influence of ill-feelings and disgust towards the Shaundis that they detest and abhor to touch the term even with their tongue, as it were, and uses a very peculiar term, namely, Shoondi शुद्धी found perhaps nowhere else in the whole Hindu Shashtra, not to show their ignorance, but to show that they felt reluctance, grudge, apathy and contempt.

But even such authors, seeing that the Vaishya-hood of the Shaundis was then well-known and available in many recognised books ordinarily in use, and was unrevocable, could not deny that the Shaundis were the children of the Vaishya father, and forgetful of the fact that out of Manu's ten sons Prisodra became his preceptor's cow-boy and Shudra, Korus, became Kshatriya, Dhristo's sons, the Dharsta Kshatriyas turned out Brahmans and Navaga, became Vaishya by profession, forgetful of the Brahman-hood of Koombhayoni कुम्भदीपि (born in a water-pitcher) Agastya अगस्त्य, Sharanjanma शरजन्मा (born among reeds), Saradban सरदान, and Kartik कार्तिक, Vyasa, the son of the Dasha, Dhibar, or Tibara mother, Satyabati, Shuka born of the sacrificial fuel, etc., and also of Agni Bashyana अग्नि विश्राव, Modhuchhanda मधुच्छन्दा, Moudgalya मौद्गल्य, Sinigargya सिनिगार्ग्य, Eyarooni एयारुनी, Medhatithi मेधातिथि, etc., and regardless of the ex-

turpation of the Brahmins by Kartabirjariun, Talajangha and other Hahayas and the subsequent regeneration of the Brahmins, re-

पुत्री ऋक्षनदस्त्रापि यन्त्रकी यत्न शीतक । ब्राह्मणा चरित्या शैव वैष्णवा ब्रूदा लयेव च ।
महायोगी स तु बलिबन्दी य स महाभुज ।

पुत्रा ननुपादयामास चातुर्वर्णिकरान् भुवि । वायु २।३०।४, २३।२

regardless of the world made rid of the Kshattiyas twenty-one times by Porashuram and the subsequent regeneration of the Kshattiyas and regardless of the five opinions about the five Brahmins invited by Adisura of Bengal to Gourha from Kanauja to perform ceremonies some 800 years ago, namely, (1) their Dasagrhanam that is, they were not permitted into their families and caste for their being degraded for going beyond Aryavarta and taking a Buddhist's alms and they returned to Gaurha and they took maids of lower castes to wife, (2) their being accompanied by their own Hindustani wives or children if not at their first coming for offering sacrifices then at any rate at their second coming (3) their taking Bengali wives in addition to their Hindustani wives (why, if they had wives?) and the Rarhis say they represent the children of the latter and are superior to the Barendryas the children of the former which the Barendryas deny (4) the Gohas and titles of the Rarhis do not agree with those of the Kanaujias, and (5) their marrying the maids of the Brahmins existing in Bengal from time previous,—they simply attempted to vilify and abuse the Shaundikā by fancyfully debasing them through the mother's side—a fact in itself ludicrous and worthless when compared with the Yjurveda, Agnipurān Matsya Padma, Brahma Sūtrādīhagabat, Bṛhupurān Pūran and Manu Sāhita quoted above and as arising out of more evil intention to vilify falsely in consequence of spite jealousy and grudge at castes who then were of well-to-do circumstances and a little proud as such as a matter of course and perhaps the Shūndis were some of those that were foremost in favouring and embracing the cause of the levelling Buddhism and Vaishnavism the religious hostile to Brahmanya. The enumeration of almost all the caste names prevailing in Bengal gives us reasons to infer that it was composed in Bengal after Adisur and Ballal. It does not show who used to sell liquors before and how spirit selling came to be the profession of such offsprings. And nothing is impossible to those that can construe the Vaidika Purusa Sūtra to make it mean such impossible things as Brahman, Kshattiyas, Vaishya and Shūdra originating from the mouth, arms, thigh and feet of Brahma and to produce hereditary caste system from the individual titles Brahman, Kshattira, Visha and Dīś available in the Vedas. The low class Hindus are amazingly given to Huzuk or novel movement.

द्वयश्च नृपनी, पुत्री गोपाथी गुरुणा कृत । न चतुर्वर्ण्यः यद्वत्तु कर्मणा भविताऽमुना ।
कुरुष्व न्यायवा दास्यन् कारुणा चमजातय । धृष्टा दार्ढ्यं नमुन् चम ब्रह्मभूय गतं चित्ति ।
ततो ब्रह्मकुल जात मयिर्वैष्णव्यं रूप । नरियन्तामय भीतो दिष्टवज्र नत श्रव । २२ २३
नाभाजी दिष्टपुत्री इत्य कथ्यन्ता वैष्णवा गत । भागवतपुराणि २।१।१, २।१६।१७,
अप्येति मांनवी राजा ब्रह्मिष्ठ संवभुव ह । २।१।१

विशालिनश्च वैशाख्य पुत्रा एकमत नृप । मध्यमस्तु मधुच्छन्दा मधुच्छन्दस एव ते । २।१६।२२
मुदगसावज्जितं च भीम नीदगज्यसजितम् । २।२।१३

शिवो ब्राह्मण्यार्थेन ब्राह्मण्यं सुपजीवति । चरित्यो वाच वैष्णो वा ब्रह्मभूय स भवति ।
य य विमल सुदृश्य चमचर्याधि सेवते । ब्राह्मण्यात स वरिचरः चमवीमी प्रजावते ।
वैष्णवार्थे च यो विदो बीमजीह्वयपात्रव । ब्राह्मण्यं दुर्लभं प्राप्य सती मलयमसि सदा ।

स विन्नी वैष्णवा मिति वैष्णवी वा यद्भक्ता निवात् ।

सख्यकात् प्रपुत्राती विप्र सतः यद्भक्त माप्नुवात् । द्वात्रिंशत् २२१।२४७

The principle of mixed-caste by intermarriages among the Varnas during the time of Ven (वैष्ण) is a fanciful dodge resorted to by the Pouranik Brahman Shashtra-Kars merely to lower the position of the castes of high order and good origin and breed that seemed to stand against the Brahminical supremacy ; and Dhibar, that is, Tibar women were generally introduced to corrupt and spoil the character of castes. Thus : out of ill-feelings towards Yonmenjayo who killed a Brahman boy, the Dasha-konya (दासकन्या) Satyabati, the daughter of a Dhibar or fisherman purified by mythological legendary origin, was introduced to be the wife of Shantonu ; and as the outcome of the union there were born Chitrangada and Bichittia Iirya in whose wife Vyasa, a Dhibar son of Satyabati similarly purified, begot Dhritarashtra and Pandu. The early life of Visma may be considered to be that of a Dhibar's son generally haunting and frequenting the river Mother Ganges. Brahma Puran assigns a different reason for Varna-Sonkor as quoted above, viz. change of profession or Karma. However, liquors once adored and held sacred and in much esteem may be denounced, despised and abandoned for ever ; but for all that the Vaishya-hood of the Shaundikas who do not deviate from the precepts and prescriptions of the Arya Hindu Shastras even by a jot, and especially of the Chelti-Shunih or Saha cannot and ought not to be undone, obliterated or expunged.

This is not the only instance of the attempts and success of the Brahmins of the Brahmanya or the present form of the chief Hindu religion in debasing or lowering a high proud caste ; but most of the other Vaishya castes of professions of other articles, especially गृहं तिलं दुग्धः सख्यं खण्डः (mollasses, til, milk, honey, salt), etc. which are the articles which were prohibited to the Brahmins when they adopted Vaishya profession in want of their own or Kshattria professions, were degraded to Shudras ; for in lowering other castes in society lies the superiority of the Brahmins more safe. At first profession determined whether Brahman, Kshatriya, Vaishya or Sudra. When the Varnas became firmer all the Vaishyas were of one Varna or caste at first and allowed intermarriages and feasting together. At first all Vaishyas could adopt or interchange all the Vaishya professions and sell all such articles in interchange as now in the Deccan. Then these professions became hereditary and gradually these hereditary professioners began to look like different castes as शीर्षिकः, गोपः, मौली, तैली, (spiritseller, milkman, Til-grower, oilman,) etc. They were again degraded to the condition of the Shudras upon some such pleas as these professions require killing or torturing of animals or animalcules or involve cheating by mixing water with other articles, and so on. For this reason at present Vaishyas are not so much available. And the principle of imaginary story of Varna-Sonkor (mixed-caste) was falsely introduced in Purans, etc. as the best means and method to spoil their origin and to convince the people that they were low and base in origin also as the outcome of intermarriages. But as to this principle of Varna-Sonkor, Brahma Puran, a book full of religious, worship and prayers chiefly, assigns a different reason, namely, Varna-sonkor arises from interchange of professions and by nature (Swobhabojang, by birth ?) or natural tendency a man becomes Brahman, Kshatriya, Vaishya and Shudra ; but change of वर्ण (profession) makes him वर्णमिश्र (mixed in caste),

Probably at this period the term Shaundikeya was distorted into Toundikeya in Bollala-Chorita, Taundikera in the Brahma, Toondikera in the Vayu and Padma, and Koondikera in the Matsya Puran, in order to expunge and remove the direct internal evidence of the Shaundikeyas or Shaundikas being royal Kshatriyas in origin and thereby to obliterate and efface all good references to any cause of their being glorious; and probably the Agnipuran was then not at their direct disposal and therefore they could not bind all the men possessing copies of it to distort its Shaundikeya that way. S. V. page 165. The श्र may easily be mistaken for त or क and श for र

Originally the Brahmans could eat rice boiled by Vaishyas including the Shaundika-Vaishyas; but now in attempts to suppress liquors it was stopped. So in some Purans and most Sanhitas the Brahmans or the Dwijas are prohibited from eating Shaundika's rice. Thus:

चक्षोपजीविरजकतस्करश्चजिना तथा । गान्धर्वलोहकारान्नं नृतकारं विवर्जयेत् । १४६१४

श्रीधर (श्रीशुद्धि) चाष्टिकान्नं च भिषजान्नमिव च ।

विश्व-प्रजननस्यार्त्तं परिहृतान्नमिव च । १२ ; कृष्ण २१७१२

Here it should be borne in mind that the Gopa, the Gondhobonik caste, etc opposing Brahmaniya as Buddhists, were really Vaishya; for it is stated in the Brahmaparibarta Mahapurana 2-48, Ayan Gopa was a Vaishya, his sister's husband, Nanda Ghosh, and Nanda's son, Shree Krishna, must have been Vaishya, and Radhika, a Vishya's daughter, was Ayan's wife.

Some say, as there is the rhyming of words such as Sunrhi-Harhi, the Sunrhi should be considered low or slighted as the Harhis. It is the prating of a lunatic, a child or a fool. Then there are the rhymes, Bamna-Dhamna बाम्ना धाम्ना (a debauchee), or Bamna-Domna (बाम्ना) extant, are the Brahmans debauchees or should they be considered low and slighted like the Doms?

When one person is determined and engaged to traduce another, if in the act of traducing that other anything comes out as the spontaneous out-come which tends to ennoble and glorify that other and to add to his praise, that spontaneous expression of what is good can never be untrue and incorrect, and it was spontaneously expressed because it was so very true that that person couldn't help expressing it even if it was his premeditated, deliberate intention only to abuse and vilify that other, although he was most untrue, incorrect and imaginary in the matter of the abuses and vilifications or other extraneous matters.

Another insignificant and recent pamphlet called the Brihad-dharmopapurana ignored this and imagined, devised and suggested or proposed fancifully another queer and different view about the origin of the Shaundi-caste, namely, the 'Shaundikas were the out-come of the marriage between a milkman and a Shudra-woman' and thereby betrayed the ignorance of the author or authors of the above pamphlet, of the doctrines of the Agnipuran, Manu-Sanhita and Bhagabat and of this Brahma Baibartapurana, who blindly fabricate a false origin of the Shaundis simply to lower and slight them perhaps indifferent and cold towards them. From many internal evidences available in it it is clear that it was composed very recently in Bengal.

वेङ्कटा गीषती जादाबाभीर तैलकारकी ।

गीषा शूद्रागर्भजाती चीवरः शौण्डिक स्या । इन्द्रार्क-उपपुराण १२११४१

It is in no Veda, Tontra or Puran; it is unknown to the Hindu mass and opposed to other Shashtra-books; and it is in it alone, and is the outcome of the capricious fancy of its authors.

Similarly may be retold the fraudulent and deceitful story of the pernicious, wicked and mean attempts of a more insignificant and obscure treatise called the Porasor-poddhoti of more recent time whereof the manuscript copy, not preserved even at the Calcutta Sanskrit College Library, elsewhere preserved for show merely and not for anything else except for the opponents of the Shaundis to cite authority as in *Shabda Kalpadruma* and *M. Williams* who quoted it, by neglecting *Manu*, *Agni*, *Brahma Baibarta puran*, etc., is too illegible to be intelligible for anything or to be a fit authority; for the book is never in use any where in Hindustan and is decaying in manuscripts)—It is shameless and impudent enough in the face of *Agnipurāṇ*, *Manu*, etc. to fabricate and remodel falsely in its duping mould the fanciful origin of the Shaundis, namely, 'there was the Shaundika from a Kai-varto in the daughter of a perfumer,' where the other bigger works vary.

ततो गान्धिककन्यायां कैवर्ता-देव शौण्डिकः ।

कैवर्तस्य च कन्यायां शौण्डिका-देव शौण्डिकः । परास्तर पद्मति ।

It is not heard of in the Vedas, Tontras and Purans, not known to the Hindu public mass, nor famous in rumour; it contradicts other books of the Shastra and is the fanciful caprice of its authors.

A still further insignificant treatise of more recent production called *Shukraniti*, not a single copy of which is available in the Calcutta Government Sanskrit College Library or haply in Bengal is said to fabricate another fable about the origin of the Shaundikas, out of grudge and selfish motive to abuse and vilify them simply no doubt, namely, the Shaundika originated from a milkman by his wife who was a barber's daughter. In the beginning of the Eighteenth Shaka century the authors of a monthly magazine called *Bongo-dorsana* devised a fresh origin for the Shaundikas; namely, that they originated from a goldsmith father by his washer-woman wife.

These and such other fantastical fancies invented simply to abuse and vilify the Shaundikas exist nowhere else except in the whims of the diverse inventors varying and differing among themselves and thereby showing the groundlessness of their conflicting allegations.

That all of these contradictory statements would at one and the same time be true, is impossible and incongruous. If one of them be true and the rest be false, then, if every one of them be understood in this light, all of them turn out to be false according to the conception and estimation of one-another among themselves. In reality all these statements are false, full of grudges, based on jealousy and imagined through mechiavelianism.

All such conflicting statements are mere humbug fabricated at random simply to vilify. For no one can positively say that at a particular time and at a particular place any particular Shaundika originated in any of the ways stated. All the random allegations make bare irresponsible reference that at uncertain time past they originated in any of the ways stated, which cannot be proved or realised in any way whatever. Such allegation can be made of any person by any person without any real foundation. What prevention?

These texts contain contradictory matters, contradict one-another, and are unfounded. Moreover the number of Shaundikas throughout Northern India far exceeds the number of any one of the Kai-varta, the Tiwor (fisherman), the Kubinda (weaver), the Gondho Bania (spicer), the Jopa (milkman), the Dhoba (washerman), or the Swornakar (goldsmith) caste. One member of some one of these castes then existing in large number would intermarry and generate the Shaundika caste. Then how could the mixed caste surpass either of the

parent castes in number? It should further be borne in mind that these Purans, Upapurans and Sanhitas are recent, their language is Sanskrit, the Sanskrit of Bengal; that the castenames Koibarta, Tiwor, Kubinda, Gopa, Dhoba, Swornakar and others are current in Bengal and have different names in Aryabarta; that the disreputable abuse, Dasi-Bansaja, applied to the descendants of the five Brahmans of Kanauj in Bengal, implied their mixed origin; and that Ballal Sen too was of mixed origin; and when the face of one monkey scorched and blackened it prayed that the faces of all other monkeys should be black; attempts were made somehow to show that all other castes of Bengal were mixed castes too; and to this effect the Purans, Sanhitas, etc. began to be composed, compiled, edited or altered in Bengal. The weapons of the books of the Shastra were kept in a few *Tols* only; and this task became very easy in the processes of copying and recopying. If it is held that the caste-system, the professions of the respective castes, and the like, prevailed in the society all along from the creation; then it must at the same time be also held that the Shaundika caste too prevailed all along from the creation, and the Surakar, Soma-Sura-Bikrayee and Sutapanya of the Vedas, and Kollopala, Kolpopala, Shaundikeya, Shaundika, Shaundi, Shoondi or Shunrhi caste of Manu and other *Sanhitas*, *Purans* and other books is this ever-existing Shaundika caste, supposing, for the sake of argument, Sunri as identical with the Saha. If it be argued that all of these texts are correct and all of these sons of different mixed origins adopted spiritselling and were termed Shaundi. In that case too the descendants of these diverse sons would have been different in castes; and there would have been so many different and distinct divisions or sub-castes among the Shaundikas; but that too cannot be found. If it be argued that the Shaundi-caste pre-existed, and the men of such mixed births mixed and mingled with the Shaundis; therefore men impute and attribute such origins to them. Well! Did such intermarriages among the different castes occur, and such issues of such intermarriages originate and adopt spirit-selling and become Shaundika, at the same time and place or at different and distant times and places? These sons by different mixed births must have been different in caste; why should they not be different? If during and in the face of the preponderance of the hereditary caste-system, there would have been no hitch or hinderance to these sons of the mixed births and their descendants of distinct castes in uniting into one caste, the Shaundika caste, then what would be the hitch or prevention to the union of the Brahmans, the Baidyas, the Sahas, the Shaundikas, the Suborna Boniks, the Kayasthas and others, so as to form one caste? If it be argued that these sons adopted spirit-selling; therefore they turned out Shaundika; then there can be no hereditary caste-system; and everybody will get the caste-name arising from the profession he will carry on. If it be argued that then such intermarriages and such union became possible as all as Buddhists were on the same level in social matters; did then they form the whole population of the country or were they alone Buddhists? Were there no other castes, and were not they Buddhists, and were not such intermarriages and such unions in vogue among them too? The fact that king Adisur did not find in the country any Brahman who had any knowledge in rites and acts to perform sacrifices, pour clarified-butter into the sacrificial fire, and the like, and that the Brahman and all other castes of the land were Buddhistic and as such devoid of worship, sacrifices, pouring butter in it, and the like, occasioned invitation to the five Brahmans of Kanauj and their advent. If it be argued

that one of these texts is right and correct and the rest are wrong and incorrect, then, of course, it is difficult to find out which is right and which is wrong ; and all of the texts turn out to be wrong.

Amongst the Vaishyas the Shaundis and the Suborna-Baniks were, as they are now, well off and wealthy, their profession stately, they themselves neat and clean, accurately solemnizing almost all the Sanskars ordained by the shastras, noted for endowments in Pustakarma, that is, public beneficial works such as sinking tanks in the vast waterless regions, planting trees by high ways for shelter to weary travellers under the dazzling sun, constructing Ghats, opening alma-houses for the maintenance of mendicant beggars, etc.; they are meek, docile and inoffensive as tradesmen should be; but they are haughty and proud at heart due to universal flattery reaching them daily from the customers, and unyielding, which excited jealousy and grudge in Brahmans, Kshattras and other Vaishyas especially those holding high position such as ministers and the like.

The large lucre in the luxurious, pleasant and merry profession of the easy go-lucky Shaundikas excited grudge in others. Where hereditary caste-system prevails, those whose profession requires toil and trouble and sweat of brow and bodily exertion, are considered low, mean and ignoble; whilst those whose profession is one of pleasure and luxury and requires exercise of the mind alone are considered high in social rank and stand as the leaders of society, and if they fail to lead they turn out the object of grudge by others of the kind.

Other stronger reasons were that the Haihayas whereof the Shaundikeyas were an offshoot, oppressed the Brahmans; and the Shaundikas as Shramanas in prosperity oppressed the Brahmans perhaps during the predominance of Buddhism, and afterwards opposed the establishment of the novel religion, Brahmaniya, and were liberal enough to espouse Baisnavism. Even at present they are recusant and liberally embrace Baisnavism hostile to Brahmaniya.

By animal nature man out of desire to gain superiority over the rest always seeks defects and short-comings real, feigned or attributed in others as clues to lower, abuse or vilify them; and man always delights to make merry at other's expense; so when once the idea to slight, abuse and imagine the Shaundikas as low, somehow originated, all the Hindus high or low caught the contagion and began to slight them one and all without distinction. They imagine the Shaundis low not because they are low in origin, that is far from their mind; but simply because they sell wines, the Rarhi Brahmans grudge them and they are taught by writers of Shastras to hate the liquors and the drunkards; else they know not why they slight them.

At a stage when this state of things rose to its climax in Amor Singh's Thesaurus of Amorkosh Shaundika, Mondoharaka, Sura, Mairaya, Madyaveda, Shoonda, etc., were transferred from the Vaishya Barga to the Shudra Barga. Madya is Bitpanya (Vide Manu X 86).

In their inability to suppress liquors, drinking and the drunkards in spite of vigorous endeavours and attempts, the full brunt of their rage and malice was at last hurled down upon the Shaundikas in order to check them upon some plea or other. And as they were to some extent being slighted and lowered in contact with the liquor in its manufacture and sale when promulgated as hateful, now they were slighted more and more upon some such plea, as, as they expressed, that 'liquors were the impure residue of boiled rice, and impurity was sin, the Shaundis were Bikermi or adopted other's professions (Manu X 95-7); wineshops were the abodes of wicked men (IX 264); the Shaundikas were unfair in cheating by clandestine

tinely mixing water with wine (IX 225-6); they were Bratya or Akrita-Sanakar, i. e., devoid or negligent of rites, and so on, till their excommunication from society of the adverse party was whispered (nothing being available in the books of the Shastra though) in the grand *Tols* or colleges and meetings of the Pandits or learned Brahmans sometimes called Rishis or sages, of Mogodha now Allahabad, and Kashi or Benares, whence most of the books of the Shastra, the Purans, Sanghitas, etc. singing in reference to it, were then issued, and perhaps of Gourha near Maldaha in Bengal, backed by the then arbitrary Hindu rulers under the undue influence of Brahman ministers; and the Shaundikas were detached to the extent of prohibiting their rice to the Dwija and forced to observe mourning 30 days instead of 12 or 15 days when the time for mourning commenced to be settled with the commencement of Brahmanya, like the Shudras; and henceforth the history of the Shaundikas was one of a viper deprived of poison,—miserable in the society of adversaries and struggling to avoid their despises and to retain or regain social advantages or to avoid disadvantages somehow; whilst they themselves did not care a fig for all that the adverse party said or did, and they continued to live apart as an isolated Hindu community in Arya Hindu completeness celebrating with their priests all rites, ceremonies, worships and Brotas prescribed by the best Arya Hindu Shastras, excepting Upanayana probably out of disregard to wear a thread of coarse substance (wool), for penalty, or by considering it as a piece of unnecessary (Manu X 3), extra trouble, and replacing it by Diksha and Kanthi without ever thinking of aggrandisement in society.

Again if for contact with liquors the Shaundikas were ill-treated as adverse party there is no reason of any kind excepting the confusion in caste-name, namely, Shaundi for Shondi, under a common mistake, why should the Shondi (bullock-driving) Khondo-Saha (the dealer in seeded grain-crops) be so ill treated as rivals as an adverse and foreign party.

It should be borne in mind here that the Brahman priests of the Shunrhi, the Sonarbene, the Saha or some other castes became detached and separated from the Brahmans of the adverse party in the party-clique, in Bengal only; for such penalty did not extend westward and the priests of the Kalwars continued to be held on an equality with those of other twice-born castes. To reason strictly the Brahmans of the Shaundika, the Sonarbene or the Saha alone are really the priests of the twice-born castes only; for the Shaundikas strictly sticking to their own profession of spirit-selling or the Subornaboniks, of selling gold, silver and other jewels, or the Sahas, of seeded grain-crops, paddy, rice, cloth, etc., are really Valahya; and these Brahmans respectively are priests of no other than these castes respectively even at the stake of their life. The Poncho-gotri Brahmans are priests of the Shudras and many other castes. The Shaundika, the Subornabonik, the (Khondo) Saha, the Gopa, the Koivorta, the Dhibor (Tibor), the Bagdi, the Tolli (Kolu) and the like castes opposed the Brahmonya religion of the Ponchogotri Brahmans at the outset; and in the party-clique consequent thereon the priests of these respective castes (mostly Ponchogotri in origin) detached and separated from the Ponchogotri Brahmans. At last the Goadhobonik, the Shonkhari, the Kansari, the Sodgop and the like left side and went over the other side and got the Ponchogotri Brahmans for their priests. Why not the Brahman priests the same for the Shaundika, the Suborna-bonik, the Saha and the like, composing the other party? These castes subsequently divided among them-

selves ; and their priests too divided and separated one from the other. Naturally therefore Rarhi-Brahmans exalt themselves and their own Yajmans (Kayastha, Boidya and Noboshaka) and lower others.

The Brahmans imagined that Hindustan would ever continue the abode of the Hindus alone, and no other foreign nations would be able to enter into it by crossing across the vast oceans and scaling the insurmountable Himalayas ; and under the system of hereditary caste all other castes would be entangled and hidebound, and the Brahman would be supreme above them and their supremacy would continue safe and unmolested for ever. But the result was that for this their blunder and selfishness both of them hopelessly immersed into dependence and slavery.

न राक्षः प्रसिद्धीयाद् राज्ञ्यमस्तितः । स्नायकभजवतां वेश्मिन् च जीवताम् । ननु ४।८३
दशमस्कन्धः ८३ दशमस्कन्धः । दशमस्कन्धः ८३ दशमस्कन्धः ८३ दशमस्कन्धः ८३ दशमस्कन्धः ८३
वतां श्रीशिवानां च वतां श्रीशिवानां च वतां श्रीशिवानां च वतां श्रीशिवानां च वतां श्रीशिवानां च

Manusanhita makes mention of the Shaundika caste ; this goes to prove that the Shaundika caste did exist as spirit-sellers at the time when Manusanhita was composed. Again Manusanhita says that Soma and Madya were Bitpanya ; and this goes to prove that the Shaundika caste selling Madya was considered and regarded as Vaishya at that time. Again in its enumeration of all Varnas and Varna-sankaras prevailing at the time, it does not mention the term Shaundika, showing thereby that the Shaundika-caste was not a Varna-sankar ; and as it was a caste rather sub-caste of the Vaishya Varna, the mention of Vaishya tantamounted to the mention of the Shaundika-caste ; for the term Vaishya covered and included the Shaundika and other sub-castes of the Vaishya-varna, and further mention of the Shaundika caste would be irregular and tautologous and would be mentioning its sub-castes, and it is not its object to mention its sub-castes in detail. And in the enumeration of the professions of all the Varnas and castes the term Vanijya includes spirit-selling. Some say, that there is a text in the Manusanhita that the Shaundika caste originated from a goldsmith by his washerwoman wife. The three distinct editions of Manusanhita were searched through ; but nothing of the kind was found in it. Perhaps the enemy of the Shaundika-caste intending to spoil their good character in origin invented a false origin of the Shaundika caste and clandestinely interpolated it in a Manusanhita of their own coin. The Hindu public loyally and reverentially adhere to, and respect, the Shastras and melt away at the mere mention of an ancient Rishi or sage. Therefore many cunning wicked men take this advantage and fabricate false texts and incorporate them in books written or edited by them and let them pass in the name of some ancient sage and thereby dupe, mislead and deceive the public. No other caste has been so variously traduced or vilified as the Shaundis, who as Arhats, Shramanas or Bhuddhist high-priests oppressed the Brahmanas. Similarly Banga-darsana written in the 19th century imagines the origin for the Shaundis.

All these contradictory allegations cannot be true. If one of them be true and the rest be false, then if every one of them be so considered all will prove false by one another's estimate. In result all of them are false, malicious and machinations. And man regard and follow Manu alone.

वेदादीनिवन्तु ज्ञातुं शक्यं हि नवी ज्ञानम् । ननु वेदविहीना वा वा ज्ञानं न शक्यम् ।

Manu prevails throughout the whole of Northern India. It is

respected in all parts of it. Mitakshara and Jimuta Vahana and other books on social customs and usages are simply commentaries of Manu, and they clandestinely introduce peculiarities in the same way in which the clandestine peculiar construction is made of the verse of the Purusa Shukta of the Rik and other Vedas by the writers of Purans and Sanhitas. According to Manusmriti are performed nearly all the social customs and rites, namely, the division of Varnas, Ashramas, Dharmas, Sanskars, Achars, Prayaschittas, etc. and not according to Brahmabaivarta and Jatimala. Manu is named and quoted as an authority in their performance. Brahma Baivarta puran and Jatimala are the books that were never and nowhere respected and consulted for the conduct of any Hindu Samaj. These books do not truly represent the real conditions and relations of any society and are simply pointed out to mislead others who are to form an opinion about the people. These are false recent inventions full of contradictions and inconsistencies fabricated by some men out of selfish motives, and are not followed where they lower the higher castes or ennoble the castes considered lower according to them in many parts. Brahmabaivarta Puran, composed perhaps in Bengal about the 16th or 17th century of the Shaka era by its selfish Brahman Pandits belonging to the anti-liquor clique, is false and incorrect for it makes imaginary inventions of the mixed origin of nearly all the castes of Bengal in order to lower them in the public opinion but makes no reference to castes of other places nor to the origin of the Bengal Brahmans themselves from the five Kanaujia Brahmans degraded at Kanauj by Dasis, about whose mother-ship there being five conflicting and undecided traditions rumoured, and to Bengal being beyond Aryavartta and causing degradation to Dwijas residing in it. Radhika's husband and Josoda's brother, Ayana was a Valshya according to it ; but it is impudent enough to say that the Gopas were not so. It is simply a false cunning production of the descendants of these five degraded Brahmans in Bengal who in days of yore enjoyed the Royal indulgence and through it procured to have everything in their own way, got such social matters at their own disposal, and prescribed higher status for those castes that flattered them and yielded to them as their Das or Servant, and lower position for those that (eminently perhaps the Shaundika and the Subornabonika) were opposed to them and respected all that was just. In order permanently to lower others they prescribed that the Shaundis (observing 12 days as the period of mourning elsewhere though), must mourn 30 days perhaps for coming to Bengal beyond Aryavarta, although no such restrictions were made in their own case. No doubt the fault lay in those that followed them. They could not help avoiding royal edicts. They are leaders of *To's* in Bengal. They interpret the Shastra and prescribe the social acts and rites which they say they do according to the letter of the Shastras but about which the public are ignorant. And any deviations from the directions dictated by them were well guarded and strictly punished by despotic Hindu rulers. Things went on in that way and were established amongst the illiterate, ignorant folks in the way these Brahmans pleased and were enforced by royal edicts. This state of things is no doubt uncommon and unimaginable at present under the liberal British government in which change of domicile happens without any other change and if a distinction is felt at all it is felt between the Europeans and the natives and not amongst the natives.

The caste-questions and caste matter amongst the Hindus are overlapped and confused with intricacies and mysteries, too intricate

and mysterious for foreigners to penetrate and comprehend. When a portion of any community or society deliberately seeks and intends to lower another portion out of selfishness, jealousy and grudge or other cogent motives, it will be inefficacious, nay dangerous, to learn the character of the latter from the accounts prepared and supplied by the former whose intention it is to disfigure and lower it, and from its behaviour towards it. The true character of the portion so lowered is possibly to be derived not from the accounts oral or biblical intentionally prepared and kept by the other portion to hate and lower it but from its own accounts and the view it takes of itself traditionally and immemorially. So runs the census report of 1901 vol. XVI, the United Provinces of Agra and Oudh part I page 271 where Mr. R. Burn says 'I think however that in this respect (castal nomenclatures, relations and intercourse) it is better to keep as closely as possible to public opinion and to recognise as castes those endogamous groups which are considered as castes by the people themselves and public opinion as to what a caste is varies in different districts and at different times. Fresh divisions are constantly being formed (Crooke). While the social position of a caste theoretically depends in the first place on its hereditary position in the four-fold system which has a religious foundation, there can be no doubt that such factors as wealth, position and learning can operate to raise the position of a caste or of individuals, that is to say, that social advantages may in time out-weigh religious and hereditary drawbacks which theoretically are insuperable to advance. By a fiction of very old standing the Hindu is much more ready to admit the possibility of a caste falling in position, than that it has risen, though there are certain castes whose position can only be explained by the latter theory. It has been pointed out that the same caste holds different positions in different parts of the provinces'.

'It should however be noted that the Rajputs of the North-Western-Provinces and Oudh deny even the remotest connection with, and many, if not most, Agarwalas consider themselves superior to, the Kshattris. It is to be regretted that the Kshattris in some cases have denied that at the present day Rajputs, etc. have any claim at all to be twice-born, and the latter have retaliated by identifying the Khattris with a bastard caste named Kshattri by Manu.' 222 ; 109

Therefore the accounts of the portion hated and lowered previous to the other portion's hating them are also of great value and importance to judge of the portion lowered.

The members of every caste adopt multifarious callings. For instance there are teachers, pleaders, doctors, zeminders, bankers shopkeepers, etc. among the Goalas. They and their sons are milkmen's sons-in-law, and have got milkman sons-in-law. It occasions no disorder or hardship at all; the bride gets bride-groom's, and the sons, father's caste-title, agnates and Gotras. Similarly there will hardly be any disorder or hardship in intermarriages among different castes or professional men as between Sunri (Shaha) and Boidya or Kayastha and Boidya and Kayastha in east Bengal, Sylhet and Tipperah; rather it may prove advantageous and auspicious.

Men would never consent suddenly and flatly to consider the ever-ascendant Shaundika as low unless there be shown some cause for it; therefore the Brahman's of the adverse faction on the one hand misled and seduced men away upon some such dodges or pleas as the liquors are polluting and drinking is fatal, and on the other began to distort the good accounts of the Shaundikas stated in the Shastras and describe them as low as mixed castes in newly composed treatises. It

is simply surprising and silly to find that they and others merely speak of the liquors being defiling and the Shaundikas being low for dealing in liquors and touching and washing the wine glass of every caste ; whereas they cannot do without them liquors must be used, on the whole they would get the Shaundikas only slighted

The attempts to check liquors and discontinued drinking were directed in the books of the Shastras thus —the Brahmins living on shopping or sale of Soma or drinking are disqualified from funereal feasts, Manu III 152, 158 9, the gift made to a Brahman that sells Soma turns out faeces or excrement, 180, there is no funeral for a woman that drinks, V. 90, a woman that drinks or attends a meeting is fined six Crisnal IX 84, a Shaundika should be kept outside the town for he is a secret thief and adopts many professions and thereby interrupts genteel subjects 225 6, whosoever has sufficient means of subsistence for three years or more may drink Soma, XII 7, and derives no fruit if he be less provided, 8, if a Brahman's religious sacrifice be defective in any part he may receive money from a rich Vaishya or Shudra that does not drink Soma, 11-2 a drunkard gets black teeth, 49 to drink decocted and distilled liquors, etc are grave transgressions or sins XI 55, drunkards, etc are great sinners IX 235, a drunkard should paint the brand of a flag on his temple IX 237, to slight a Brahman, to find fault with the Vedas, to give false evidence to kill a friend or to eat any filthy article other than the liquors is a sin equal to that in drinking liquors XI 57 to have a drunkard wife is a lesser sin, 67 ; to beat a Brahman or to smell liquors and other things prohibited to be smelt, is an offence which out castes, 68, to eat articles mixed with wine, etc are sinful, 72, a twice born must drink red-hot wine, to burn his body if he voluntarily drinks wine and will be relieved from the sin, 91, or he must drink red hot urine of cows, water, milk, clarified-butter and mixture of dung for life, 92 or he must live by a handful of rice or by eating at night a preparation of barley, etc and pass naked with clotted hair and mark of flag on the temple for one year. 93, liquors are the excrement of rice and other articles ; and excrement is termed sinful, therefore the Brahmins, the Kshatriyas and the Vaishyas must not drink wine, 94, the decocted liquors are of three kinds, namely, Gourhi distilled from molasses Maddhwi distilled from honey or Mou, and Poisti distilled from boiled rice or grain crop, none of them is fit drink for the twice-born, 95, the Madya (beer), flesh, the decocted liquors and juice of date or palm being the food of Yoksha, Raksha and Pishacha cannot be fit food for the Brahmins living on clarified-butter and other articles (Hobih) fit for the Devas or gods, 96, a Brahman when drunk falls down on filthy place, utters the texts of the Vedas in illustration and commits many evil deeds. 97, the Brahman-hood of him, the Godliness within whose body is once washed with wine, disappears and he gets the condition of a Shudra, 98 these are the various modes of relief from the vice of drinking wine, 99 The Koutsa and the Basistha addicted to drinking became pure by meditating on the greatness of Riks or verse of the Vedas, 250 the Jhollo, the Mollo (athletes). the Nots (dancers), those following the profession of the Shudras and those addicted to gambling and drinking are mean and easily irritable, XII 45 The Brahman that drinks is mean and easily irritable, XII 45. The Brahman that drinks oozes out heaves of feces, and borns as a bird that devours worms, insects and feces or fierce animals, 56. Other Sanhitas and Purans contain somewhat similar accounts more or less.

सुप्तं वै नक्तनानां पापानां च नक्तनस्यते । स काशाक्षराक्षकीर्षिप्रसन्नं सुप्तं पितृभिः । ११ । ६४

दिकर्षणां श्रीकृष्णां चित्रं निर्वाहयेत् उरात् । १२५

কমা দ্রব্যাদুপভোজ্যে বৈজ্ঞান্যাদ্রব্যিক্রমাঃ । মল্লরপ্রতিবিদ্যার্যে চারে স্বাভ্যনুচারয়েন্ । ১৭৫৪-৫

But there is also a tendency towards liquors; and it will be partiality and injustice to omit it. In Sradh the rice of sages, milk, Soma, flesh and mineral salt are called Hobih, Manu III 25; There should be animal-sacrifice at the end of a solstice and sacrifice of Agnistoma with Soma at the end of a year, IV 26; there is no harm in flesh, liquors and sexual intercourse; it is rather animal appetite; but in abstinence lies great virtue V 56; in theft of liquors, the king fines to the extent of double the price, VIII. 326, 335; the king must watch the grog-shops, hotels, etc. with spies to guard against thieves, IX 267; if a sage adopts a Vaishya's profession in distress in absence of his own, he must not sell Soma and Madya, the articles sold by the Vaishyas, X88-9; etc.

About the time described in the Manu-Sanghita when perhaps Brahmanya with its caste-system having the Brahmans at the head came into use and existence producing a grand mental transition from Buddhism and Buddhistic practices to Brahmanya and its practices, many Dwijas especially became Bratya or devoid of Upanayana; for, very like the distinction in showing respect, viz., Pronama by other castes to Brahmans and Nomaskars among equal castes, a distinction was now made in the substance of the sacred thread itself, namely, cotton-thread for the Brahmans, jute-thread for the Kshatriyas, and woollen or golden thread for the Vaishyas, perhaps in order to monopolise the thread for the Brahmans and indirectly to dissuade others from wearing the coarse thread and to allure them to become Bratya; and many Kshatriyas and Vaishyas really became so. Even the term Dwija was restricted to the Brahmans only.

অতঃ কৰ্ণে ব্রযৌষিতে যথাকালমসংক্ৰতাঃ । সাবিত্রীপতিতা ব্রহ্মা ভবন্যায়্যবিমর্জিতাঃ । ১৮
কাকৌরবদাকানি শর্মাণি ব্রহ্মচারিণঃ । বসীরদ্রাণুপুণ্ড্র্যেণ ব্রাহ্মণীমাবিকানি চ । ৪১
শীতীমিহতুলসনা ব্রহ্মা কায্যবিমল মেখলা । অবিয়ম্বতু শীর্ষেণ ব্যাবেক্ষস্বা ব্রহ্মতালবী । ৪২
কাপাসহপদবীতে সগ্নাপ্রসঙ্গীর্ঘতং বিহত্ । শ্বশ্বত্বমবং রাশৌ বৈষ্মসগ্নাবিকসীতিকম্ । ৪৪
মনুসংহিতা ১।১২,৪১-২,৪৪, -অনিষ্যপুরাণ ১।১২২

There is another wicked and pernicious principle of dissuading others from reading the Vedas, or wearing the thread, namely, still the Brahmans themselves and through their creatures scare and spread false and vain threats and dreads that if others wear the thread or utter a text, clause or line of the Veda they should die of vomiting blood; perhaps because if the Vedas be left free others would read them and find out faults with their acts. They themselves will not read the Vedas, neither will they allow others to read them.

In sooth a nation or a caste cannot be invented or created in theory by edicts or precepts unless and until all the members of the community by their united free choice choose so to do. But in the social case of the Shaundikas the opinion or choice (although not at heart but only outwardly; for they only were resorted to as purveyors of wines by the drinking portion of the community) of most of the Hindus of Northern India siding adversely to them, coincided with the royal edicts occasioned at the Brahman's importunities and the percepts of the books of the Shastras written by them on account of the shock which the people felt at the sudden ruin fabled of the Jaduvansa of Dwaraka now Bombay in a moment evidencing the serious evils of the frivolous excesses in the liquors all around them.

Yes, to state the history of the Shaundis in connection with Soma, Sura and Madya, is to narrate portions of almost all the best and recognised books of the sacred Arya Hindu Shashtra. There is not

a single book of the Hindu Shastras worth consideration written before or about this time which for good or ill does not make mention of the Shaundikas in connection with Soma, Sura, or Madya, sometimes denominated Amrita or ambrosial nectar, or Madhu (मधु) (honey,) showing their constant use, importance and sacredness. To trace their history through all of them in detail would be a very lengthy, cumbersome process worth rather a voluminous treatise (in contemplation) than the short and valuable space of the Government Statistical minute of the census operations in India. Suffice it to make a succinct synopsis of it only accompanied by a few references which may or may not be incorporated.

Out of the five Vedas, Rik, Psalm, Madhyandini Yajuh, Taittiriya Yajuh, and Athhorva Veda cursprily viewed all of them fovour and adore, and cannot do without, Soma, Sura, Madya, etc. and none of them hate the Shaundis then known as Surakara or Soma-Sura Bikrayee.

Out of 32 Tontras gone through nearly all of them fovour liquors, nay, cannot do without them, considered substantially or figuratively, and one or two only of them feigning to insinuate slight towards the Shaundikas.

Most of the Purans and Mohapurans every one of which tries to aggrandize the sect whereof the leader wrote it and to lower others, are neutral or rarely seem to hate liquors but they say nothing against the Shaundi-caste; whilst others written in antagonism to Tontras and Buddhism, speak ill of them.

FOREIGNERS IN INDIA.—Did the Caspean (Kashyapia) Sea derives its name from the progenitor Koshyapa? Did the Ural full of gold-dusts and flowing into it from the north descend from Baikuntha as the Vogaboti (Vogal) Mondakini; and was the Ural (Vogal) mountain lying on its north Baikuntha, the seat (world) of Bishnu, the paradise of the Jews where Jehovah retired after driving away Adam and Eve from the Garden of Eden? Was the Sumeru (Caucasus) mountain adorned with drakes and white men noted for beauty, and lying on its west, the world of Brohma and were Sircasia and Georgia Brohma's created land? On its east lietheremote Pamir or Bamidonia (the roof of the world), Beloor and the Muzor Thianshan (celestial) mountains, the heaven, Surapura (the abode of the Suras), Omoraboti, the seat of Indra, the Surapati (Lord of the Suras). And did the kingdom of the Asuras, namely, the Daityas and the Danobas, lie on its west? Did Judhithira look over through the atmosphere to Baikuntha on the north from this Thianshan when he reached it through the Himalayas, and did Indra, the lord of the Suras, send Arjuna to conquer the Asuras on the west when he travelled to heaven? On its east lies the Koilas (Kuen-lun) mountain, the world or seat of Mohadeva, and the abode of the Yokshas and the Kinnoras, who are all Shaiva (the followers of Shiva, Mohadeva). Does the tradition, namely, the 'three sons of Prokriti (the nature) ran three ways and established three kingdoms', run on this account? Are Brohma, Bisnu and Mohadeva the same as Cain, Abel and Seth or as Shem, Ham and Japheth? Manu = Manuh = Mnuh = Nuha = Noah'. (Noah' ark rested on Ararat in Sircasia after the Deluge.

On the just north-east of this lake was situate the Shakadwipa or the land of the Shokas or Scythians. On the just South-east of this lake and just South of the Shakadwipa and just North-west of the Thianshan lay the abode of the Aryans on the banks of the Oxus and Sirdaria and in Iran, the seat of the Devas, the Daityas, and the Danovas, the generations of Koshyopa by his three wives, Aditi, Diti and Danu respectively. Eastwards extends Mongolia, the country of the Moghuls.

The misappropriation of the ambrosial nectar produced by the churning of this lake also called the ocean of milk-cream, by the eldest branch of the Aryans called the Devas, caused the separation of the Devas from the younger branch called the Daityas and the Danavas, and gave rise to the great war known as the Surasura or Devasura Yuddha, wherein the Suras or Devas suffered defeat, fled into India, ruled over the Thianshan, Pamir, Beloor, Kashmir and the Punjab, and soon became master of the whole of India between Kashmir and the Cape of Comorin. The Asuras ceaselessly troubled the Suras with incursions and disasters in Kashmir and the Punjab and gradually occupied the Thianshan, Beloor, the Punjab and lastly the whole of India, and brought on them innumerable troubles, difficulties and havocs. The Asuras occupied the heaven (Thianshan); and the Suras came down and roamed on the earth (India). The levelling Buddhism disappeared and the Brahmoniya based on the hereditary caste-system commenced on the one hand, and on the other the strength and heroism of the Hindus declined, their defeats set in and foreign possessions in India commenced. Musulman rule in India was but troubles and miseries of the Brahmans. The Yobonas were deadly enemies of the Brahmans specially.

About Shak 632 (corresponding to 712 A. D.) the Musulman Mahammad Ben Kasim invaded and conquered Gujrat; Shak 906 (984 A. D.) Subuktagin of Gazni invaded the Punjab; 918 (996 A. D.) Mahmud's invasions of India began; and resulted in the secession of the Punjab; 1113 (1191 A. D.) Shahabuddin, King of Ghor invaded and conquered Northern India; 1125 (1203 A. D.) conquests of Bengal, Behar and Orissa were completed; Shak 1129-1448 (1207-1525 A. D.) the Pathan or Afghan kings of the Slave, Khiliji, Tughluk, Sayad and Lodi dynasties ruled in Northern India, and about 1226 (1304 A. D.) Allauddin conquered the Deccan; Shak 1448-1749 (1525-1827 A. D.) the Moghul emperors who were the descendants of Timur of the Shagtai race, namely, Babor, Humayun, Akbar, Salim Jehangir, Shah Johan, Araungeb, Muezim Bahadur Shah, Shah Allam, Jehandar, Feruksyar, Rafiuddarajat, Rafiuddaula, Raushanakhtar, Ahmad Shah and Ali Gauhor Shah Allam were lords paramount all over India; About this time Lord Amherst went to Delhi and solemnly informed the king of Delhi (the representative of the old Mughul Emperors, who at this time was in receipt of a pension from the British Government) that the English were now the Paramount Power in India. Up to the period of this declaration, the representative of the Mughul Emperors had been regarded as nominally the Lord Paramount of India, though his power had long before really passed into the hands of the British. So during the 625 years of Musulman Supremacy from 1203 to 1827 A. D. the condition of the Brahmans was but miserable and how far they could have influence in the matter of politics, law and edicts, can easily be surmised. The Maharajas of Burdwan and Krishnanagar in Bengal encouraged, paid respects to, and had care for, the Brahmans with rent-free lands, remittances and allowances; but that does not date long back. Hereafter they became jolly a little with somewhat bettered circumstances, when during the 70 or 80 years following the clever British Government well-versed in politics encouraged, with the allurements of high pay the Brahmans, Kayasthas, Baidyas and the like composing one of the two parties, dividing the respectable Bengalis like a house standing against itself.

Properly speaking the respects for the Purans, Sanhitas and other

Hindu Shastras date from this time. Cannot the condition of the Hindu Shastras, the Hindu caste-system and the Brahminical supremacy be inferred from the oppressions and troubles of the Musulman customs, rites and rules of Jajia and the like during the Musulman rule? As it is impossible to stop the use of beef and liquors during the rule of the British who cannot do without them, so cow-killing, drinking and the high position of the Shaundikas were possible during the rule of the Musulmans so fond of beef and liquors.

The Daityas and the Danavas migrated into Europe and were variously termed the Greeks, the Romans, the Saxons, the Angles, the English and so on, the Germans (Shormon) belonging to the eldest branch of the Aryans called the Suras or Devas probably as the descendants of the 500 Shormon Brahmans whom Siladitya exiled beyond the Indus and the Afghan frontiers. In Shak 1560 Dr. Broughton cured Salim's daughter and for fees obtained the Emperor's permission for the English to trade in Bengal. Shak 1687 (August 12, 1765 A.D.) Shah Allam II conferred on the English the *Diwani* (i.e., the right of collecting the revenue, really involving the whole sovereignty) of Bengal, Bihar and Orissa, in return for a yearly payment of twenty-six lakhs. The Nawab of Bengal was soon compelled to retire on a large pension. He was then granted a pension by the English, and the sceptre of Hindustan passed into the hands of the British Government, in 1803. In 1827, Lord Amherst solemnly informed the King of Delhi that the English were now the Paramount Power in India. In 1857, the grandson of Shah Allam II, Mahamad Bahadur, joined the mutineers and was captured and transported to Burniah and two of his sons and a grandson were shot.

Such social customs, usages and intercourse, viz., intermarriages, feasts and the like, as were in vogue during the predominance of Buddhism about 500 years before Shak era to 1200 Shak were continued a short time after the commencement of Brahmoniya among the Baudha afterwards Boishnaba Boniks, viz., Khonda Sahas, Shaundikas, Subornaboniks, Kansaboniks, Shonkhoboniks, Gondoboniks, and the like, and probably a little longer between the Khonda Saha and the Shaundika who have the Saha-title primarily which also exists among the Teli, the Gondha Bonik, the Swornabonik, and the Kayastha; and all of whom seemed to favour the Buddhist Pal dynasty. But a Khondo Saha gets annoyed if called Shaundika; and the adverse party took advantage of it to sow discord and annoyed the Sahas by calling them 'Sunri.'

About Shak 1658-74 a Panchogotri Brahman of Bosontopur near Amta in Rarh named the famous Bharat Chandra Rai used the term Shunrhi only to enumerate the castes about it although innumerable grain-crop-dealing Shondis or Sahas of Choturashrom, and Saptogram caste lived at the adjoining Munsirhat, Dhosa, Bamunparha, Ghorhadoho, etc., or at Santipur, etc., near Krisnagor where as a fugitive he wrote whence he might have learnt of East Bengal too, and some Shaundikas only lived at Basontopur, Maju, Patihal, etc. However, either for the above or other reason Bharot Chandra did not think it necessary to mark the distinction; but symptoms of grudge and disgust appear.

Probably Bharot Chandra, a resident of Bosontopur, Burdwan, Chandernagore, Mulajorh and Novadwipa, was aware of the distinction of Saha and Sunri, and of their Vaishya-hood, and enumerated the former among the 'earning castes' and the latter as one of the five Boniks or merchants of Bengal, thus: Bene Sura Goudho...Dom Muchi Nurhi.

And subsequent editors of the adverse faction replaced Sura by Moni which is a nonsense there being no real caste called Moni-Bene in the world. Or he, fickle and wily as he was, himself a member of the adverse faction, followed its track.

Hence it may be summarised thus :—In or by origin the Shaundis had been Kshattriya ; in or by *Korma* or profession they became Vaishya ; and in or by social frolics or evolutions they became slighted and disregarded as Shudra, they never serve others though. In fact the present Shaundis are at least Vaishya treated with grudge and jealousy and belonging to an isolated Hindu community in Arya Hindu con and completeness never for a moment swerving or deviating from the status which they acquired when they were Vaishya,—sticking to their own profession, paying due regard to the prescribed Hindu Sanskars and directions and doing nothing which might be called Ahinduani or beyond the Hindu Shastra. So there is no reason why they should not be regarded as Vaishya as long as they remain in their said pristine condition and status and sell wines. If the profession of a class of the Vaishya, the spirit-sellers, be ordained, prescribed and fixed by the Shastra to be spirit-selling and they continue and stick to spirit-selling and acquire the position and condition bodily, social or otherwise due to the profession, their Vaishya character cannot be changed or altered, and the questions of 'advanced or backward,' 'intelligent' or 'illiterate,' 'holding government service or leading private life,' high position and low position in society etc., cannot arise to alter their character so long as they are qualified to sell liquors.

The fatal rival clique of the two adverse parties, namely, the Sau, the Shunrhi and the Sonarbene, and the Brahman, the Kayastha, the Boidya and the Noboshak, is the root of all evils and the cause of all privations of the Hindus. It was the original cause and the source of the disunion and disintegration of the Hindus. It resulted in their weakness, cowardice troubles and miseries. Originally during the Vaidika period there was immense prosperity with the incalculable unity amongst all the Hindus ; thereafter during the Buddhistic period there was boundless prosperity with the unreserved unity amongst them. In a faction from 400 years before Shak era to Shak 100 the Brahmans employed countless plans, devices and stratagems. Lastly by the greatest exercise of brain in displaying their tactics they skilfully played a trick, and attained to success by the art of dis union. They came to observe it in the rival party-clique in Bengal at the end of the Buddhist period, and thereby found opportunity to divide the rivals and to vanquish, and put an end to, Buddhism. All the Hindus (Buddhist then) besides the Brahmans were their enemies ; for, those that would not follow Brahmonya should be their enemy ; and it was their sole evil intention and end to win them over and to be their lord. During Bollal's time all the Hindus were Buddhist and on one and the same level in marriage, feasts and the like. The Brahmans wanted to reduce all the Hindus excepting the Brahmans to Shudra status. The Sau (Sahu), the Sunrhi, the Sonarbene, the Gondhobene, the Shankhari, the Kansari and other high castes objected and did not yield. The King was despotic, favoured the Brahmans, patronized them and acted under their influence, and was especially a creature of his preceptor, Singho Giri. By backbites they won him over and embittered his feelings against them, who too were too obstinate to yield : and there arose party-feelings and division among the Hindus themselves, which gradually increased, extended and acquired permanent nature instead of dying

away. To be sure had the party of the Sau, the Sunrhi and the Sonar-bene yielded the unity of the Hindus would have remained unimpaired but they could not yield, as the Brahmoniya religion was illiberal and intricate and its results were evil : its chief aim was to apply the art of division and thereby to divide, distinguish and weaken the anti-Brahminical, and so hostile, Hindus and to be the lord of all the Varnas or castes. They did not abstain from dividing those that followed it by caste precedence ; thus : the Brahmans, the Kayasthas the best of all the Shudras, the Noboshaks the clean Shudras, and so forth. They sowed the idea of discord and division in hostile party by winning many of its castes one by one—so that they may not unite again ; for in their union lie dangers. And as soon as it was established the Hindus lost their independence. The innate foresight of the frank and free Sau, the Shaundis and the Suborna Boniks penetrated into and comprehended it ; therefore they did not yield and revere Brahmonya, and continued Buddhist and then embraced Boisnavism. This party-clique gave rise to and started the evil tendencies among the Hindus, namely, to look one-another as foes, to divide and separate themselves, to create distinctions as high and low, to generate abomination and jealousy among the distinct castes, to tempt away the rival castes, and so on. The Brahmans have entrapped all the Hindus hide-bound under this sort of crafty device and contrivance ; and the Hindus fumble under it. As long as this scheme be not taken off and removed and they be not liberated and got rid of it, so long they will find no deliverance, and will not prosper and derive advantages. The Brahmans adopted this party-clique, and removed Buddhism and established Brahmoniya. Entrapped and hide-bound in the disunion caused by this party-clique the Hindus along with the Brahmans lost independence and had to submit to the Musulmans. The keen eyed politician French, Dupleix had an eye into the dis-union generated by this party clique and appreciated that success lay in it. The clever English Government well-versed in the art of dividing the enemy penetrated into this ruinous abstruse accounts of the social condition in Bengal - understood that the Hindus were divided with caste distinction and were hide-bound and worn ; and the party of the Brahman, the Boidya, the Kayastho and the Noboshak stood irritated against, bore malice to, and thought evil of, the other party, and was corruptible in miserable plight—favoured the former with the allurements of service at first, so that it took up its side and became its pet and creature. Indeed the English obtained a footing in Bengal with the plans, advices and canvassing intervention and intrigues of the Bengalís at first and then acquired India ; and the Government went on smoothly through their smartness and advice. If a house stands against itself it cannot last long. When Ravana's own men turned out his enemy's spy, he fell. This scheme should be put off and abolished. None but the dreaded and conscientious British Lion can deliver the Hindus from such a fatal contrivance of the hereditary caste, although foreigners should encourage it. Most probably this very party-clique was the cause of the Hindu's becoming dis-united, divided, separated, weakened and miserable. The Shunrhi, the Sonarbene and the Saha, and also the Kansari, the Shan-khari and the (Gondho-) Bene these Vaishya castes are very liberal straight-forward, honest, devout, god-fearing, genteel, peaceful unopposing and meek good-men,—in trade-crafts of course no caste can pass stainless ; to ill treat such men, to oppress them, to cause their pain or hardship or to wound their feelings, is but to bring about disasters and

miseries. Once their favour and shelter were prayed for and refused; now they pray for favour and are candidates for union; it would be disastrous and unlucky to refuse. It seems undoubtedly that the auspicious lucky union of these two factious parties on the removal and subsision of this party-clique will lead to the lucky unity of all the Hindus again,—once more the Hindus will be united, as one on the same level, one at heart, one in action, one in life, one nation speaking the one Hindi language and embracing the one Boishnava religion,—evil star and ill fate will disappear, prosperity will overflow, fortune will smile and everything will fare well.

The ideal tendency—a sort of mental hitch or inclination due to malice and grudge arising from party-spirit for discord and faction on account of difference of opinion in religion and appointment of priests, is a drawback on the question of union, no doubt; but there should be some latitude allowed by such paliation as ‘forget and forgive,’ ‘let by gone be by gone’ and ‘let the dead past bury its dead,’ generate a tendency towards happy union again, seeing that the pride of high castes is natural, that naturally wealth begets boastful disposition, that tradesmen are a little harsh and sharp and cutting in speech, is natural, that the Boishnava religion has been incorporated into the Brahmoniya religion, that the Sahas are not priests themselves in their worship but engage the Brahmans to be their priests in the worship by proxy, and that the Vaidika Brahmans are in many instances the priests of the Brahmans and other castes. To remain entangled and benetted in this dangerous contrivance and scheme full of troubles, renders the social affairs of the Hindus greatly defective, fatal and mean. Social reformation—social reorganisation—is indispensably necessary. The mere castenames receive respects and regards; but none cares for the castial professions or enquires into the essential qualifications.

Census of India, 1872, 1881, 1891 and 1901.

During the time of the Hindu rulers of Bengal the factious party adverse to that of the Saha, the Sunri, and the Sonarbene, namely, the Rarhi Brahman, the Vaidya, the Kayastha and the Nabashak as the King's favorites and pets grew stronger and stronger and began, and took long time, to be recognised higher in social position, and the process met sudden obstruction and check in the Musulman conquest; because the Hindu Society does undergo changes and evolutions which take long time to gain ground and universal acceptance. During the following Musulman rule, the Musulmans including Hindu converts were considered highest in social rank, and below them among the Hindus the adverse party could do very little towards its object, as they stood against the Brahmans especially. The principle found encouragement in the foreign policy of the French Dupleix, which got perfected with the following British rule, wherein the Rarhi Brahmans goaded by chill penury set the ordinances of the Sacred Hindu Shashtra at naught and with their ever-attendant Kayastha flocked at the government and mercantile offices to be servants and monopolised service and for the purpose became so many pets and favourites, and to lower the adverse party, the Saha, the Sunri and the Sonarbene they found ample opportunity, exercised corrupt and undue influence, supplied misleading suggestions, misrepresentations and false informations, and induced foreign authorities to have false and corrupt notions and ideas about them, to illustrate which it would be advisable to quote the reports of the census of India with personal opinion and general comments for better information of foreigners and ignorant people.

Most of the Hindu officers and authorities are reckoned and treated as high in castes without the proper qualifications for the high castes, though servants as clerks, cooks, porters, day-labourers, bearers, etc., they are Brahmans, etc., though unfit to be termed as such according to Hindu Shastra if proper qualifications for the respective castes be taken into consideration, like hypocrites looking taller by standing upon toes as it were, who in fact know very little about Hindu caste-matters or knowing conceal and mislead by working under malice and grudge, and whose policy it is ever to lower other castes somehow, for therein will lie their undeserving greatness more safe. Under the circumstance the honest and learned foreign authorities can judge at once whether it would not be going into the enemy's camp for shelter and whether it would not be making the latter judges in their own case, and throwing a stag into a tiger's claws, if the social status of the former so falsely and unjustly kept lowered be enquired into and arrived at from the informations supplied, and importunities made, by the latter whose deliberate intention it is to keep them so lowered and degraded. If any of them be asked whether he is personally acquainted with any Saha's or Sunri's accounts, he will answer in the negative unless he be a liar. When boys they were busy at school and home at lesson; and when officers after leaving school their whole time was taken up, in preparing for going to office and at office, and at rest after coming from it, so that they hardly got any time to come in contact with the Sahas or the Sunris to know their social matters, customs and usages minutely and carefully without which there can be no good and trustworthy knowledge; and who cares to know of the Sahas and the Sunris?

'Hindu Sonaton Vaishyas are Baniyas, Aroras, Bhatias, Mahajons, Kalals, (all these carry on commerce), Thakkar, Jats, etc.'—(Kasmir 1901, Khan Bahadur Munsif Ghulam Ahmed Khan, p. 76.)

'Castes allied to Vaishya but whose claims doubtful: Kalar (62004), Kaseria, etc.'—(Central India 1901, page 218.)

'Kalar, Khalal and Mahajon are distillers and Tody-drawers in all districts.'—(Gwalior 1901, page 136.)

'Kalar placed in Group VI. just after Bania, Agarwal, Oswal and Mahesri in Group V and above Sunar, Kaseria, Halwi, Mali, Ghosi, Tamboli, Bari, Kumhar, etc.'—(Id. pp. 140-1.)

'Kalal. Most of Kalals are now agriculturists, while only a small number are engaged as liquor-distillers and sellers, which was their original occupation.' (Berar 1901, p. 186 Art. 315.)

'Kalwars. They are also called as Hindustani Kalals.'—(Id.) Kalals are classed in Group IV(i).

'Bania is a term applied to a number of trading groups of very different status and with different traditions of origin. Some like the Agarwalla are allowed twice-born rank, while others like the Kalwar, are unclean and water cannot be taken from their hands.'—(Bengal 1901, p. 353, Art. 556.)

'Kalwar—a liquor-selling and trading caste of Behar. Their social status is low, and Brahmans will not take water from their hands.'—(Assam 1901, 133 Art. 203.)

'Bania, throughout the whole province means a generic name of various trading castes including Bais, Gondhabanik, Khatri, Mahesri, Rauniar, Subornabanik, Kalwar, etc.'—(Bengal 1901, Appendix xxxii.)

'Kalals, Mahommadan distillers, probably descended from Hindu Kalwars. Some now carry Palkis. Kalwars, distillers and spirit-vendors.'—(Id, xxxvi.)

'Kalwar. Biahut, Jaiswar, Kharidaha, Banaudhia, Tank, Sagahut Deswara, Maidara, Janakpuri.

The Jaiswars, it is alleged, have got their name from their mother Jaso. Some of the Jaiswars who took to selling liquor, were outcasted and were called Kalwars. Others say that they were so called for making copper. In a caste meeting the Jaiswars of Kharida did not attend and were therefore outcasted and afterwards got the name of Kharidoha. The first progenitor of this caste had two wives, one a virgin and other a widow. Sons of the wedded wife were called Biahut, while from the Sagai wife descended other sub-castes. The Biahuts never allow widow-marriage, but the Sagahuts permit the practice. The Biahuts are generally considered highest and the Sagahuts lowest in rank, the rest being all equal. Intermarriage is strictly forbidden under penalty of being outcasted. Commensality is also prohibited, but in some place they may smoke or drink together. No member of any sub-caste can gain admission to any other, and each has a separate Panchayat.—(Id, liii.)

'VI. Lower artisan trading and miscellaneous castes : Nunia, Teli, Kalar, Shanan, Sundi, etc.—(Central Provinces 1901, 173, 207, 210.)

'Kalar, Shanan and Sundi are three castes of liquor-distillers. Liquor is looked on as impure by the higher castes, and the trade would be left to the lower classes ; it must generally be carried on outside the village site. The business is, however, a profitable one, and the position of the caste has been to a certain extent improved owing to its members becoming well-to-do. The saying 'the Bania will keep his best wares to the last but the Kalar will give his best at the beginning' refers to the different methods of the two castes, the shopkeepers trying to get rid of his inferior articles, but the liquor seller giving the strongest wine at the beginning, 'and when men have well drunk, then which is worse.'—(Id, 173, 288.)

Kalal classed in Group X as castes whose water is not taken by twice-born.—(Ajmere 1901,?)

Kalar, Kalan classed in Group III as mixed castes.—(Bombay 1901, p. 190.)

Kalal, Kalwar classed as Goundla in Group XVI.—(Hyderabad 1901, p. 364, 444.)

'V. Sudras who employ Brahmans and touch pollutes slightly : Agamudian, Maravan, Gondla, etc. VI. Sudras occasionally employ Brahmans and touch pollute : Kallan, Gamalla, etc. Kolari (158), Kalari (157) a subcaste of Sondi which is an Ooria Tody-selling caste. They do not draw Tody themselves ; but buy it from Siolis. Distil Arroch (179) Kalal, Hindustani synonym for Gamalla Telugu Tody-drawers.—(Madras 1901, 153)

'Clas D. *Artisan and village menials* : 34 (a) Kalwars (distillers); (b) Bind and Tarmali (Toddy-drawers).—(N. W. P. and Oudh 1891, 312). For Report of N. W. P. and Oudh 1901, *vide ante* page 169. In 1872, 1268 only out of 294675 (lxxxvi) were wine-sellers.

Keiath—Kakkesai, Kalal. (Bengal 1901, p. 374). Kakkezai who were included in Kalal in 1891. (Punjab 1901, 326). Kalal and Kalar distillers and Tody-drawers. (Vol. II Table xiii). Fourgot rule among Kalal ; Zatwala Brahmans do not take offerings from Kalal. (vi T. iv.)

No Kalal, Kalwar or Shaundika to be found domiciled in Travancore, Cochin, Mysore and Madras ; and those of Bombay are agriculturists.

'The Sahas or Sunris were originally distillers. Many of them

have now taken to dealing in cloth, and call themselves Sahu, while those who still follow their traditional occupation are known as Shaha. They have separate Brahmans of their own. Their position in Sylhet is much higher than it is elsewhere, a fact which is attributed partly to their having been land-holders for many generations, and partly to their leading families having held very high appointments under the Musulman governors and during the earlier years of British rule. They try to raise their social status by calling themselves Das or Sudra, and with the same object pay large sums for Kayastha brides.* The latter, however, lose their caste on marrying Shahas and are no longer allowed to enter their parents' cook-room, or even to hold social intercourse with them.—Assam 1891, page 276 Art. 346.)

* Why does the Report omit Boidya brides? *I'de anti* pp. 187—88.

'Shaha—According to Mr. Risely, a subcaste of Sunris, who have given up their traditional occupation of selling wine and taken to other professions. Theoretically, their position is very low and there is a saying among the Bengalis to the effect that if a Sudra be walking down a narrow lane with only Sunri-houses on each side, and an elephant approaches, he ought to allow it to trample him down under foot rather than take refuge in a house of one of the accursed. In Kamrup, however, Shahas, or Shaus as they are called, have succeeded in getting Brahmans to take their water, and serve as their priests; and in Sylhet many Shahas enjoy positions of wealth and influence and obtain both bridegrooms and brides from amongst the higher castes, though the latter of course sink to the level of the castes into which they have married.'—(Assam 1901, page 143.)

'Sunri, the liquor distilling and selling caste whose position is naturally very low.'—(Id.)

'In Brahmaputra valley—I. Brahmans.—II. *Good castes from whose hands Brahmans usually take water:* Kayasth, Kalita, Patia, Kewat and Koirartta, Saloi (Koch, Rajbansi), Shaha. III. *castes from whose hands Brahmans do not take water, &c.*'—(Id. page 153.)

'The Sunris called anciently Saundika are the spirit distillers. The term includes Kalwars who pretend to be a superior kind of Sunri; Kalal, a subdivision of comparatively late origin, who have adopted the title once only bestowed on Mohamedan-distillers; and Rangki. The Bhojpuria Sunris, who generally call themselves Goldars, do not distil spirit, but are merchants and retail-dealers and try to hide their origin. I may mention that cultivating Sunris of Bengal not frequently style themselves Sudra for the like reason. Many of the Sunris are very rich traders, and the tribe is generally well-to-do in Behar.'—(Bengal 1872, page 176 Art. 366.)

'The Sudras returned in the Eastern districts appear to be all cultivating Sunris.'—(Id. 186 Art. 449.)

'Sunri 589021; Kalwar 190068.' (Bengal 1881, pages 134, 136-9.)

'Sunri, one among 30 ubiquitous castes, castes of general utility whose services are indispensable to that microcosm the Bengal village.'—Bengal 1881, 137, Art. 323.)

'Sunri (Shaha) Hindu, etc., one of the main castes in Bengal, Behar and Hazaribag in Table V.'—(Bengal 1901, 276.)

'The structure of the Sunri caste affords 'some grounds for believing that it probably comprises several independent groups.'—(Bengal 1901.)

'V. Baistam, the Sunri and the Subornobonik, from whom the high castes do not usually take water. Their precedence is also defined

by the fact that although the village-barber will shave them he will not cut their toe-nails, nor will he take part in their marriage-ceremonies.'—(H. H. Risley, *Census of India 1901*, pages 541, 844.)

'The Shahas submitted a memorial stating that they are Kshatriya by origin and Vaishya by profession and quoted several passages in the Shastra in support of their contention. They say they were degraded not for any fault of theirs own, but because the vice of drunkenness had spread among the people and being unable to cope with it the Brahmans declared the dealers in spirit to be degraded. They now follow the occupations assigned to Vaishya and, should therefore, they say, be classed in group II. There is no doubt that the Shahas are an enlightened and progressive community and they include in their ranks many zemindars and rich traders. But the criterion on which the precedence-list is based, is Hindu public opinion, and there can be no doubt that, judged by this standard, their position is still a humble one. The fact of their having been degraded is not disputed, and the Hindu would never think of revising a decision arrived at many centuries ago*.'—(Id. 383; 619.)

* Note.—The degradation may be a fiction, i.e., the rank of the Sunris may always have been low. The result is the same so far as their present status is concerned. It is interesting to note some of the methods by which a class gradually works upon public opinion. In Tipperah it is said that in one of the Munsiff's Courts the Shahas pay the pleaders as much as Rs. 50 to have themselves entered under the title of 'Ray' in the documents they file at court. At Brahmanberia a Shaha who had spent a sum of money on some public purpose applied to be entered as 'Ray' in the Municipal books in recognition of his liberality. Similarly the Yugis endeavour to have themselves described in their documents as Devanath. In Malda and some of the neighbouring districts the Shahas seem to be more successful in shaking off the trammels of their humble origin. The persons there known as the Gaur-Bunik are alleged to be of Shaha origin and at the present census they have gone a step further and in many cases have succeeded in getting themselves returned as Agarwalas.—(Id. Foot Note.)

'Sunri or Shaha (Sau) Bengal distillers and wine-sellers. Many have taken to trade and some have become zemindars.'—(Bengal 1901, Appendix (A) xlii.)

'Kalwar (distiller)'; 'Sunri (Shaha) (wine-seller) 426726.'—(Id, Table p. 482; p. 490.)

'Sunri (Shaha) under agriculture 52768; Food, drink and Stimulants 32603; Commerce 14923; Learned and artistic profession 736; Earth-work and labour 3200; Disreputable profession 500; and Independents 400. Government officers 5; Clerks and inspectors 268 (page 512); Clerks in the service of local bodies 19 (p 503); Rent-receivers 5035; Agents of landed estates 129 (page 504); Professors and teachers 231 (page 515); Lawyers and law-agents 97 (page 505); Medical practice 351 (Id. p 507).

It is curious to see the groping about a Hindu caste-precedence on the false, and misleading informations of the selfish and malicious so-called high castes, turning out to be whimsical caprices fancied by misled foreigners in the honest hope of obtaining accurate accounts, as appears from the lists of 1871 and 1901 quoted below as interesting.

The census-report of the Lower Provinces of Bengal 1891 hints at people 'subdivided according to occupation into 13 main groups, viz., (1) Superior Hindu castes, (2) Intermediate castes, (3) Trading castes, (4) Pastoral castes, (5) Castes engaged in preparing cooked food, (6) Agricultural castes, (7) Castes engaged in personal service, (8) Artisan

castes, (9) Weaver castes, (10) Laboring castes, (11) Costermonger, (12) Boxing and fishing castes, and (13) Dancers, musicians and vagabonds. The two first groups though including nearly one-fourth of the Hindu population are very indeterminate, and moreover unlike those that follow them, are in no way functional in character. They include priests, writers, physicians, soldiers and many other occupations of the more reputable kind.—(Bengal 1891, p. 250 Art. 325), and suggests as the result of the three previous census, a caste-precedence, *viz.*

'A. The Vaishyas or Aryan settlers. (i) The Patrician class—Brahman, Babhan, Bhat, Rajput. (ii) The Vaishya proper or plebian middle class—Baidya, Baniya, Kayastha, Karan. (iii) The Sudras or lower classes (a) Nabasakh or pure functional groups Barhi, Barui, Chasa, Gareri, Goala, Kahar, Kamar, Kondu, Kansari, Kumhar, Maira, Mali, Napit, Sodgop, Sonar, Tanti, Teli. (b) The unclean castes—Chamar Dhopa Hari Jeliya Kapali Kewat Malla Nuniya Pasi Sudra Sunri (including Kalwar); B. The Subject tribe (I) Dravidian. (a) Hinduized—Bagdi, Bauri, Dhanuk, Dom, Dusad, Gangauta, Kaibarta, Kandra, Khondait, Koiri, Kurmi, Mul, Musahar. (b) Bhuiya Bhumij Gond Kharwar Kol Kondh Munda Oraon Pan Rajwa Sontal Savar; C. Mongoloid or Lapitic, (a) Hinduised Bhar Bind Chain Chandal Gonrhi Kochh Pod Tiyar, (b) Aborigines Chakma Garo Magh Mandai Tharu.—(Bengal 1891, pp 265-66 Art- 351.)

TABLE OF SOCIAL PRECEDENCE. 1901.

BENGAL.—Group I. Brahman. Group II. Castes ranking above clean Sudras.—Rajput Baidya Kayastha and others. Group III. clean Sudras.—Barui (N) Gondho Kalita Kamar (N) Kansari Kasta Kumar (N) Kuri Madhu-Napit Malakar (N) Maira (N) Napit (N) Sodgope (N) Raju Sankari Sudra Tambuli Tanti (N) Teli and Tili (N) etc, Group IV. Clean castes with degraded Brahmans.—Chasi-Koivartta Goala. V. castes lower than the above whose water is not usually taken (459) and barber does not cut the nail of their toe nor assist in their marriage-ceremony.—Bostom Bhuya Jugi Kacheru Lohait Nat Nuri Sarak Sumi (Shaha) Subornabanik [or Subornabanik, Sunri or Shaha (425566) p. 459 Art. 897-8] Surajbansi Sutradhor, Swornakar (p. 371.) Group. VI. Low castes who abstain from beef, pork and fowls—Bagdi Baiti Berua Bhaskar Chain Chasadhoba Chasati Dasyai Dhoba Ganrai Ghorai Hajang Jelia-Koibartta Kalu Kan Karui Kapali Kowali Kotai Malo (Jhalo) Mech Marangia Naik Nama-Sudra (Chandal) Paliya Patni Pod Puro Rajbansi and Koch Sukli Tipera Tiyor; (372) Group VII. Unclean castes.—Bauri Chamar Dom Garo Hari and Bhuimali Kaora Kora Lodha Mal Muchi Sialgir.—(Bengal 1901, page 372 Art. 591 : page 439 Art. 897-8.)

BEHAR.—I. Brahman. II. Twice-born rank.—Agarwal Babhan Kayastha Rajput Kshatri. III. Clean Sudras : Adarki Agrahari Ahir Atith and Jogi Basi Barai Barnawar Cheri Debhar and Deshar Dhanuk Gangauta Garer Gour Halwai Kahar Kandu Kasarwani Kaseri Kherwar Tamboli Kasaundhar Koiri Kurmi Mahuri Mackandi Muriari Raj-Bhar Rastogi Rauniar. 374.

IV. Inferior Sudras, not impure. Beldar Bhar Bind Chain Gondharva Gonri (Kath) Kalwar Kewat Matta Nunia Saraogi Sunri Surabiya Teli Tiyar Turaha. 374.

V. Unclean castes : Bantor Bedyia Bhaskar Bhuja Chamar Chapota Chapaul Dhopi Dhoba Dosad Gangai Kadon Kallar Khatik Khatwi Kurariar Musahar Naiya Nat Pasi Rajwar. 374.

VI. Sweepers and filth eaters, Aghori Bhangi Dom Halalkhori Kajor Kori (Bengal 1901, pp. 374-597.)

ORISSA.—I. Brahman. II. castes of Twice-born rank.—Khatri Rajput Karan Khandait Vaishya Daila Baru. III. clean Sudras.—Chasa Mali Rajur Sudha Guri Barhi Kandra Kamar Gaura Patra Darji Bhandari IV. Unclean Sudras. Chitrakar Khatibansi Sonari Sankhari Kansari Thalari Kharur Kachra Tanti Thoria Gola, Dogra, etc. IV. Castes not Jalacharania but have same Brahman as of the *clean Sudras* but whose touch defiles. Teli Kumhar Barhi Niari Kewat Koibarta Kartia Khodal Bhat Jyotish Jogi Sundi (Sunri).—(Bengal 1901, page 376.).

The opinions of the foreign authorities fumbling about the origins and precedence of the Hindu castes, with respect to these castes expressed in their books, which helped as the sole authorities in preparing the census-reports, are fit to be cited here, before any general comments, as these themselves will explain,—say, unsay or gainsay, and cancel, many things on important material points.

'Abkar, a manufacturer or retailer of spirituous liquors, a title of Kalwars in Behar?—(Mr. H. Risley's 'Tribes and Castes of Bengal, Ethnographic Glossary 1891, vol. I, page 1.)

'Kalal, kalwar, (1) in Bengal Mahomedan distillers and liquor-sellers, who are regarded as outcastes by reason of their profession, so that other Mahomedans will not eat, drink and intermarry with them. Synonyms : Karigar, Mistri, used by themselves ; Sarabwala, looked upon as derogatory ; (ii) in Behar the term Kalal denotes a Mahomedan and Kalwar a Hindu liquor-seller. A distiller is called Bhatthidai or ahkar, and in Saran Ranki.'—vol. I page 384.

'Kalwar, a liquor-selling, distilling and trading caste of Behar, probably a degraded offshoot of one of the numerous branches of the Baniyas. Mr. Nesfield regards the name as 'a variant of Khairwar, or catechu maker, a process which is very similar to that of drawing juice from the palm-tree, and fermenting it into a spirit ; and adds that this etymology 'implies that the caste has sprung out of such tribes as Chain, Khairwar, Musahar, etc., all of whom are skilled in making intoxicating juice called catechu'. It seems, however, more likely that Kalwar is a corruption of Kalwala, a man who works a Kal or machine, while there is no evidence whatever to connect the Kalwar with the jungle races who collect catechu, an astringent extract from the wood of several species of *acacia*, which, so far as I am aware, has no intoxicating properties.'—vol I, page 385.

'Kalwars employ Brahmans for religious and ceremonial purposes, but they are deemed to be of inferior rank. Only the Kanauja Brahmans, who serve the Banodhia sub-caste, are received on equal terms by other members of the sacred order. They perform burial Sadh on the 13th day.'—vol I page 386.

'The social rank of the Kalwar is low. Brahmans and members of the higher castes will on no account take water from their hands, and they are ordinarily classed with Telis, Tatwas and Chains. On this point Mr. Nesfield remarks :—

'The Kalwar ranks a little higher than the Teli, because there is more skill and less dirt in the practice of his art. But the majority have taken to other kinds of trade or to agriculture, the common goal to which all the decayed industries of India are tending. The art of the Kalwar, like that of the Teli, has been known to almost all the backward races of the world, and cannot by any means be counted among the higher types of industry. Hence the status of the Kalwar has always been low.' 'Distilling and selling liquor is believed to have

been the original occupation of the entire caste; but most of its members, with the exception of the Banodhi, Deswar and Khisa sub-castes, make their living by shop-keeping, money-lending and various forms of trade. A few are engaged in the manufacture of sugar and some have taken to agriculture in the capacity of tenure holders and occupancy-rayats.—*Id.* vol I page 336.

'Sihā, *Sihu*, a title of the Desā subcaste of Gāndhabāniks in Bengal; a title of Napits, Sonars, Telis and Sunris. The latter invariably style themselves Sahas or Sāuloks. Tradition says that they were created from the sweat of the trunk of the elephant mounted Ganesa to guard the celestial nectar for his mother Durgā; and hence they were called Sundis (corrupted into Sunris). Bullal assigned to them such a low rank on account of their tribal arrogance.'—vol. II, 215.

'Sihadar, Sihāl, a section of the Bihahut and Kharidaha Kalwar in Behar.'—*Id.* 215

'Shaha, see Sihā; a synonym for Sunri, a subcaste of Sunis in Eastern Bengal who have given up their original and taken to other professions, and thereby raised themselves above their caste brethren who sell wine, so that at present they consider the Sunis to be a caste different from, and considerably inferior to, them.'—*Id.* vol II, 248.

'Sundi, a synonym for, and a subcaste of, Sunis in Bengal; a section of Gwalis in Behar. Sundi Baniya, a subcaste of Baniyas in Behar.'—*Id.* vol II 275

'Sunri, Saundika, Sundaka, Shaha, a large and widely diffused caste found in most districts of Bengal and Behar whose original profession is believed to be the manufacture and sale of spirituous liquors. Many of its members have now taken to mercantile pursuits, call themselves by the title Shaha, and disown all connection with those who still follow the characteristic occupation of the caste. Their striving for social advancement has as yet not been entirely successful, and in spite of their wealth and enterprise ancient association still hold them down. The bond of tradition is hard to break. According to Hindu ideas distillers and sellers of strong drink rank among the most degraded castes, and a curious story in the Vāivarta Purān keeps alive the memory of their degradation. It is said that when Sani, the Hindu Saturn, failed to adapt an elephant's head to the mutilated trunk of Ganesa, who had been accidentally be-headed by Siva, Viswa Karma, the celestial artificer, was sent for, and by careful dissection and manipulation he fitted the incongruous parts together, and made a man called Kedara Sena from the slices cut off in fashioning his work. (275) This Kedara Sena was ordered to fetch a drink of water for Bhagabati, weary and a-thirst. Finding on the river's bank a shell full of water he presented it to her, without noticing that a few grains of rice left in it by a parrot had fermented and formed an intoxicating liquid. Bhagabati as soon as she had drunk, became aware of the fact, and in her anger condemned the offender to the vile and servile occupation of making spirituous liquors for mankind. Another story traces their origin to a certain Vaskar or Vaskar Muni, who was created by Krishna's brother, Baharam, to minister to his desire for strong drink. A different version of the same legend gives them for ancestor Niranjan, a boy found by Vaskar floating down a river in a pot full of country-liquor, and brought up by him as a distiller. Others, again, following the traditional method of accounting for the formation of castes, believe that Sunris are descended from a Vaisya man and a Tiyar woman'.

'Putting these fables aside, we may, I think, find in the internal structure of the Sunri caste, and most of all in the number and diversity of its endogamous and exogamous divisions, some ground for believing that it probably comprises several independent groups, which have arisen in different parts of the country to supply the wants of the community in the matter of strong drinks. In Manbhum, for example, eight subcastes are said to be known, Ariyar, Biahut, Magharya, Laka garha, Horongwar, Paripal, Sikhariva, Chathurthar. The first three admit intermarriage and have practically become amalgamated into a single endogamous group. These Sunris have totemistic section, permit the adult marriage of girls and the remarriage of widows, allow divorce by the tearing of a *Sakleat*, and generally show the characteristics of non-Aryan races who are beginning to come under the influence of Hinduism.

'In Central and Western Bengal four subcastes are found - Barhi, Barendra, Banga and Magi. In Eastern Bengal, according to Dr. Wise, "the caste is subdivided into two sections, or *Sreni*, Barhi and Barendra. The former are distillers, called Sunri, the latter traders, who have assumed the title *Sahar* or merchant, which is said to be a corruption of *Sadhu*, *perfect*, *honest*. Sahas usually object to being called Sunris, and affect to belong to a distinct caste from the latter. By some authorities, however, they are held to be descended from a *Syria* father and a Sunri mother. My own enquiries go to show that the subcaste are now more numerous than they were in Dr. Wise's time' (276).

'The Sunri barber and washerman work for them but they (Magi and Magharya) always have priests of their own.

'*Sahar* or *Shihar* is the common title of the caste but on becoming rich a merchant often adopts *Das* as a surname by way of concealing the fact that he is a Sunri. Dr. Wise also mentions a case in which a well-known *Saha* trader of Dacca selected Rai (Koundhurn) as his family name. In the Mumsinsih district a colony of Sahas have taken the title of Panjha, but can give no reason for doing so. They are chiefly talukdars, writers and shopkeepers, who eat and intermarry with Sahas in other parts of Bengal' (page 277).

'According to Dr. Wise almost every member of the caste is a follower of *Chaitanya*. The chief rites observed in Eastern Bengal are the worship of Ganesa on the first of Baisakh (April-May) and the first of Aghar (November-December); of Gandheshtwari on the tenth of Asin (September-October), of Durga at the time of Durga puja; of Ganga whenever their boats are starting on a trading voyage' etc. (278).

'The Behar Sunris follow the average Hinduism of that part of the country, and worship most of the regular gods as occasion offers.'

'In Bengal, says Dr. Wise, the Brahman peculiar to the caste, boasts that he never accepts ~~any one~~ but a Sunri; but it is quite certain that none of the clean castes would present him with charity. These Brahmans who assume the bombastic titles of Vidya Sagar, Kidyankar, Chakravarti and Pathak like the priests of other low castes, read the funeral service at the burning Ghats and are looked down upon by other members of the sacred order. The Sunris of Behar are served by a low class of Maithili Brahmans, who also minister to the religious necessities of the Tel caste. In Chota Nagpur the Brahmans who serve the Sunris call themselves Kanabhas, but they have no right to the name, and no other Brahmans will have anything to do with them.'

'Sunris burn their dead and perform the regular *Sradh* ceremony (in the orthodox way) in Bengal on the thirtieth, and in Behar on the thirteenth day after death. (279.)

'Dr. Wise gives the following account of the social status of Sunris in East Bengal:—'The Sunri is a very degraded individual indulging freely in intoxicating liquors. A Brahman may not utter his name before noon. The majority of the workmen in the government Abkari or Excise Department are Sunris, and most of the Ganja-shops are owned by them. The Hindustani distiller (Kalar, Kalwar) has nothing in common with the Sunri, as he only manufactures spirit, and will not vend it—an occupation carried on by Kurmis, or Baniyas.' (279)

'The Saha, again is perhaps the most enterprising and prosperous community in Bengal, comprising a large number of the cloth merchants, salt-traders, wood-dealers and bankers. They are usually known as *Amda wala* or traders who import goods, whole-sale and sell them to petty dealers by retail. *Mahajan*, *Goladar* and *Arhatdar* or broker are also common designation. Notwithstanding their improved position of late years, they are still utterly abandoned in the eyes of the Hindus -- (279)

'The *Dhoba* and *Napit* are members of the Sunri caste, the *Sudra* washerman and barber declining to work for them. Although the *Sudra* *Napit* occasionally shaves the *Sahas*, he will not attend at any of their religious ceremonies. When a member of the caste has to be employed. A Sunri will not cultivate the soil, although he does so in Central Bengal, nor will he ply as a boatman unless the boat belongs to his castes and is entirely manned by Sunri. He is also prohibited from becoming a fisherman and from selling fish in a market.—(280)

'Some of the lower classes of Sunris have taken to working as carpenters and thatchers of houses

'In Behar the *Daruchua* Sunris, who manufacture, and *Ganj woi*, *Dhakankora*, *Sikharia* and *Chaurthan* Sunris who deal in country liquor, are considered lower in point of social standing than *Kul-Sunri*, *Sagahut* and *Biahut* sub-castes, the members of which are usually shopkeepers or dealers in grain. The entire caste, however, occupies a low position in the Hindu social system, and *Telis* are the highest castes who will take water from their hands.—*Risley, C. T.* B. II, 280.

For the Tribes and Castes of North-Western Provinces and Oudh 1896 of *W. Crooke, B. A.* Vol. III, pp. 126-13, *vide ante*, pp. 179-83.

'The *Kalwar* caste is probably of occupational origin and may be an offshoot from the *Baniya* or other *Vaisya* tribes which has lost social position through its connection with the preparation and sale of intoxicating liquors.—*W. Crooke's T. and C. of N. W. P.* Vol. III, p. 107.

General Comments.

As the Census of India 1901, has been conducted on a premeditated scheme and in a prescribed form, as if having a certain object in view, under Mr. *Risley's* circulated instructions, it is important to notice it here.

The Census-Superintendent of Bombay, Mr. R. E. Enthoven remarks, 'In 1891 the Census-Commissioner devised an order resting mainly on an occupational basis. It has already been seen that occupation is not invariably a test of caste. The present Census-Commis-

stoner (Mr. H. H. Risley) circulated for consideration a possible five fold* grouping of castes into :

- (A.) Representatives of the three 'Twice-born castes of the traditional system, viz.—Brahman, Kshatriya and Vaishya;
- (B) Sat-Sudra, including Kayasths, and the Nabasakha (nine-branch) group ;
- (C) Jalacharania Shudra, being caste not technically belonging to the Naba-Sakha group, from whom Brahmans and members of the higher castes can take water ;
- (D) Jalabyabaharya Shudra castes from whose hands a Brahman cannot take water ; and
- (E) Asprishya Shudra castes whose touch is so impure as to pollute even Ganges-water,

as more interesting, if readily applicable to the conditions of the Province, than earlier schemes. But the Brahmans on this side of India will not take water from any but other Brahmans, generally only from the sub-caste to which they belong.' (Bombay 1901, Vol. IX, part I, page 186.) So Mr. Risley's scheme could not apply there. So to avoid friction and discontent Mr. Enthoven instructed the following orders in Bombay *viz.* I. Brahmans. II. Aryan and Scythic tribes (Kansara, Kayastha, Kayastha Prabhu, Kayat, Kshatri, Mahratta, Rajput, etc.) III. Mixed castes (Kalar, Kalan, etc.) IV. Aborigines V. Impure castes. *Id.*, page 190.

Mirza Mehdi Khan, the Censur-Superintendent of Hyderabad 1901 says, 'No scientific scheme of social precedence exists, such as can be relied upon, in grading them from the highest to the lowest. Even within the limits, within which it may be supposed to exist, it is not absolute or, in other words, the same for all parts or provinces of this vast peninsula. One and the same caste is put on a different footing in different places. The members of the so-called writer caste in the North are socially placed above the hereditary traders ; whereas in Madras the Kurnam is treated as a Vaishya merely on sufferance. In North and West India the lower castes appear to be much nearer the highest than they are in the South.—(Hyderabad 1901, Vol. XXII, Part I, page 214.) During Bollal's time Kayasths were accepted as Sat-sudra and accorded the first place among the Sat-sudras in Bengal only.

It is interesting to note again that neither occupation is invariably a test of caste nor classifying men under a caste-name signifying as carrying on a particular profession, priest, writer, spirit-seller, etc., is honest and correct ; and one and the same caste is put on a different footing in different places. Thus : Gandha of group II. as Vaisya in Orissa is Gandha of group III. as Sat-Sudra in Bengal, is Gondhorva placed with Kalwar and Sunri of Group IV. in Behar ; Groha-charya is a Brahman of Group I. in Bengal, is Jyotish near Jogi and Sundi (Sunri) as a caste whose touch defiles in Group V. in Orissa ; Kansari, Sankhari and Tanti, clean Sudras in Bengal and Behar, unclean Sudras in Orissa ; Kasera Vaisya doubtful in Central India ; Kalal, Vaisya Sonaton—Bania in Kashmir, allied to Vaisya but claims doubtful in Central India, Kalar inferior to Bania, Agorwal etc. and superior to Sunar Kasera Ghosi Tamboli Kumar etc. in Gwalior, Kalwar inferior Sudra though Bania in Bengal, N. W. P. and Oudh, Sunri (Shalia), lower than clean castes in Bengal, Behar and N. W. P., polluting in Orissa, and good caste

*N. B.—The proposed five-fold group is current in Bengal, and East of N. W. P. only. The groups B, C, D and E were quoted from Mr. Beames as admitted by a native writer, where Mr. Beames admits that the Vaisyas have fallen to the rank of Sudras. Risley, Vol. II, page 270.

in Assam ; Kumar, Kaivartto, etc. clean Sudra in Bengal and Assam and polluting in Orissa; etc.

Indeed, in factious party-clique between the at first Buddhist then Vaisnava Sunri, Sonarbene, Saha, etc., ever resisting the Shaiva or Shaktya Brahmoniya religion, and its followers the Karhi Brahman Kayasth and Nobosak, (*vide ante* pp. 194-220) in a sort of boycotting or excommunication when the former tried to monopolise the necessary village-menials, declined to be Sudra and to dine with those that became so, and thus opposed the attempts of the Karhis in establishing the sole distinction of Brahman and Sudra in the world, and favoured the Buddhist Pal dynasty, to pay them in their own coin Bollal created in Bengal the caste precedence of Sat-Sudra, Jalacharanya Sudra and Jalabyabaharya Sudra for supplying Til-seed, flower, sweets, betel, earthenpots, steel utensils, cloth, etc. and for a barber's service, which therefore started in Bengal alone from Ballal's time and is therefore unknown and not current elsewhere. The Gondha, Kansya and Sonkhya Boniks, the Koibartas and others left the former side for the latter, condescended to be Sudra and were accepted as Jalacharanya Sat-Sudra below those that first became so. Certainly the foreign authorities don't know this underlying fact and were not informed of it. Then the ever-ascendant and rich Sunri and Sonarbene declined to become Sudra or to do any servile act, therefore the adverse party in malice began to get them lowered. Spirituous liquors and spirit-selling were considered sacred and were not abject. (*vide ante* pp. 12-8, 102-16).

If the new caste precedence seeks to enumerate the representatives of the three Twice-born castes of the traditional system, then why should not the Sunris, (Shaundika, Shaundikeya) be grouped as Kshatriya as they are the royal Kshatriya Hoihoya by tradition as well as by the texts of the Hindu Shastra-books ; Cf. Agnikul, Jadubansi Kshatriya, (India 1901, Ethn. Ap. p. 84) ; or why should not they be at least grouped as Vaishya as they turned out Vaishya for the trade in liquors and Manu Sanhita ordains that the liquors are the articles sold by the Vaishya, and Brahma Baiborta Puran ordains that they are the offsprings of a Vaishya father ? If it be argued that the Shastras are nothing, but current society, the existing state, leads the way, then men say that the astrologer's caste Acharya originated from Brahman by his Muchi (tanner) wife : why was he reckoned as a Brahman ? Again Bollal Charita states that the Boniks say, that the Raihis are Dasi-Bonshoja and the Vaidiks say that ' the alleged descent of the Karhi from the Kanaujia Brahmins is a myth and point out (1) Karhi Brahmins have different titles and Gotras from those of the Kanaujia, (2) there is no tradition outside Bengal of the original settlement from Kanauj ; and (3) the Karhi Brahmins say they are descended from the Hindustani wives of the original immigrants and the Barendras, from their Bengali wives ; the latter deny this ; (Bengal 1901, 378 Art. 606) ; but they are not lowered. Now the evil side of others is winked at and waived, and good facts about the Sunris are misconstrued for ridicule and their slight short-comings exaggerated. A Hindu caste has to be affected by religious factions, partyspirit, malice, self-interests of other castes and to be an object of whimsical dealings of others ; therefore it would be a piece of rashness for a man, especially a foreigner, to jump upon and arrive at a final conclusion about the social status of a Hindu caste. The Hoihoya Shaundikas annihilated the Brahmins ; they too established them by checking Buddhism ; they again as Arhats and Sramanas oppressed them ; they again were lowered by them in Bengal after Bollal ; who knows what they will be 'next' ? Pro-

bably the native officers, clerks and writers (Man. of Eth. for Ind., 2-3.), and professors, mostly belonging to the faction adverse to Sau-Sunri-Sonarbene (*vide* pp. 200-30) formed the public opinion to furnish opinion as the source of information, and preponderated in opposition to the several petitions of the respective castes (*vide Infra*) proving their real status. The adverse faction says they are low; but they themselves say, they are high. Now whom to trust. Does everyone know better his own accounts or other's accounts. Whose tradition is tradition properly so called—of one's own or of other's? During the pendency of the faction would it not be dangerous to ascertain one's status from one's adversary? A foreign government authority wielding ample power as high official cannot favour his pets, favorites and subordinate officers with a social status nobler than what it is, nor can show disfavour and lower a caste to what it is really not. It would be simply ridiculous and afford grounds, and make room, for future ridicule. In this way Bollal-charita, Brohma-Vai-varta Putan, Brihod dharmā, etc., were polluted with interpolation to speak ill of them. It is a sort of the fabricated misrepresentations whereby then adversaries have all along been trying to lower them and bear others in hands. They are interested to exalt their own caste at the expense of other castes. (Manual of Ethnography for India p. 5).

In Western Bengal, *i. e.*, the regions bounded by the Ganges, the Bhagirothi, the Ajaya and the Kule, the condition of the Sahas is truly miserable. *vide ante* pp. 188 g. There they form most of the inhabitants of almost every village, now, who will sell, and who will buy, grain cloth or rice? There some of them are zemindars, merchants. Gola-dars (farmers) and grocers; the bulk of them live by griculture with ploughmen of other castes and idling time away; and some only (3200) for want of proper profession live as thatchers and labourers in earth-work. Still chill penury and utter destitution could not induce, and the charm of large lucre could not enamour, them to adopt spirit-selling. Wers, does it mean and show? Because they had once been wine-sellers, or 'distillers and spirit-sellers and have taken to some other trade,' do they therefore hate it? Are thatching and day-labour better than spirit-selling? Certainly not;—they fear most that within their vivid memory in the course of the last two centuries when the Europeans hurdled and crowded about Hugli, Chinsura, Chundernagore Serampore and Calcutta; and foreign liquors were in profuse use, some of them at Saptagram near Hugli privately sold foreign liquors and were out-casted and separated as Saptagram Saha from the Chaturasram Sahas, although many Brahmans, Kayasthas and members of other castes went and go unpunished by not being out-casted for spirit selling and taking to service strictly forbidden to Brahmans and othirr twice born castes; for which there is now a growing tendency among Chaturashramas to contract nuptial union with the Saptagrams in extreme need and rarely though. Their rivals, the Rarhi Brahmans, Kayasthas, etc., falsely call them Sunthi-Shurhi, and cunningly charge them with hiding caste when they say their real caste-name, and when forced by them they are compelled to call themselves Sunrhi, they call themselves Sou-Sunrhi out of fear for the charge, that is, Sou or Sau properly Sadhu meaning perfect, honest, devout or pure grain-dealing Sunrhi as opposed to the spirit-selling Shunrhis denounced and despised by the rivals newly rising and shining by, lowering and blighting or extinguishing previously shining castes. Of course the Saha, the Shunri, the Gondhobene, the Sonarbene, the Kansari, the Shankhari and other offshoots of the Vaisya Varna are all really Vaisya and as such may and should unite as one caste. Banadhia, Deswara, Khalsa and Sunria alone distil

and sell liquors only: and no member does anything else: but no member of other Kalwars and Sahas distil or sell liquor at all: but sell cloth, grains, *etc.* What does follow from it? What is the tendency of this caste?

As far as the author's own personal experience goes, no matter whether it be believed and trusted or not, his sixth ancestor, Bhiguram Saha, was a grocer at Munshirhat near Jagatballavpur west of Howrah, his great-great-grand-father, Bhagirath Saha, migrated to Nowabganj long before the battle of Plassy and was a grocer there, his great-grand-father, Gour Saha, was grocer and sold salt, his grand-father, Goloke Saha, was a Muktear at Baraset and occasionally traded in castor, and his father, Gorachand Saha, had a Gola of Dal or unhusked pulses at Calcutta. Three lineal ancestors of his mother, the younger Poramanik family of Janghi-parha Krisnanagore, were Talukdars and salt and grain-merchants carrying on commerce at head office at Beniatola, Calcutta with branch-offices at Kosrha, *etc.* by boats. His maternal grand father died some 36 years ago. The three generations of his father-in-law were the famous cloth dealers of Santipore; and they are that Saha-family of Sutragarh near Santipore one member whereof about eighth generation of his father-in law expelled Dacoits with a Dheki or rice-pounder, a heavy block of wood, and earned the surname, Dheki, for the family. His mother's mother Reboti was the sole proprietress of her deceased husband. Kuchil Mondol's Gola (farm) which is still carried on by the grand-sons of the co-partner in profits, the Nayok Sahas of Ghorhadaha, under the name and style of Nimtola Kuchil Mondal's Gola in Calcutta. She died 31 years ago. His father's maternal uncles were Goladars at Bhadreswar, and his maternal uncle's son (Gopal Chandra Sanbui) is still a noted Goladar there. His Grand father's sister was married to the Khan-family of Mankoonda whereof Ando Khan, and his sons Ramdhon Khan and Rameswar Khan were and their sons Kanailal Khan and others are, for three generations, the famous grain merchants, zemindars and bankers at Hatkhola, Beniatola, Calcutta. The old woman died about, 25 years ago at the age of 82, and her mother, his great grand-mother, died 39 years ago at 103 years of age. Within his memory some 30 or 25 years ago died, at Nowabganj Sridam Mallik aged about 90, Sridhor Mondol aged 82, Baikantha Hazra aged 64, Nilkantha Hazra aged 71, Brojomohon Nayok aged about 89, Bhubon Saha aged 60, and Koilas Mondol aged 59, at Bhadreswar Shyamdas Mondol aged 60 and Faquir Mondol aged 65, at Gondolpara Raj Chandra Poramanik (author's father's sister's husband) aged 76, Adwaito Mondol aged about 65, and his son Chand Mondol about 60 (whose son Upendranath Mondol is now Mayor of Chandernagore and a noted Mohajon) and Nilumondal about 60 and at Janghipara Krishnanagore Gosaindas Sabuin aged about 80 and Dayal Sanbui aged 73 and other very old (Khondo-) Sahas, all of whom lived by the trade in grain-crops and said that that was their paternal profession. All along at Nowabganj there have been living four or five Sunri families. They alone deal in spirits only and are Palastam, while the Sahas are Chaturashrama, and call them Sunri. The two castes never inter-marry or eat each-other's rice. This is their actual history as experienced during the last century. This would have been their actual history during many previous centuries had there been any means of experiencing it. This will be realised throughout Northern India. If they were so at Katyayan's time depicted in his Shrauta-Sutra some 2000 years ago, supposing hereditary caste-system then extant; if they were so in Manu's time depicted in his Sanhita; if they were so in Hsien Tsiang's time depicted in his Siyuki; if they were so when some of the Purans

and Sanhitas were composed ; and if there are the Chelti (rice-selling)-Sunri differing from the Modo-(spirit-selling) Sunri according to their rivals' view; why is not the fiction introduced to conclude that they are so from the beginning of time ? Would it not be ridiculous and incongruous to suppose and infer otherwise ? Do the foreigners see it ? Foreign authorities hear some flying unfounded reports of their rivals and of some of their ignorant folks perhaps, and like the rare instance of pigeon and dove-cot story or the Shudra and elephant story not authorised by any Shastra book, jump upon general rules from transient special accidents. Even long well-established universal rules are understood with exceptions ; but here the exceptions are understood as general rules. They mistake the exceptions for a general rule, and the malicious false statement for the immemorial universal real fact, as stated above, and overlook or disregard real facts. So that Dr. Wise, might have been doped and misled in his enquiry and statement, very like Monier Williams who perhaps asked 'what Shaundikeya was,' and such rivals to make merry maliciously answered, 'the devil,' slightly referring to the Sunris ; and Shaundikeya was defined as a demon. s. v. p. 7

*An adverse statement arising a century or two ago by gathering strength may acquire the character of a tradition and become a tradition to the utter ignorance of ancient previous tradition as depicted in the Hindu Shastras ; and this again may be forgotten for a fresh and new one. Under the circumstances which is to be considered the true tradition ? So a bond of tradition is rather very loose. The adverse traditions or accounts date not more than a century or two only. The be-heading of Ganesa by Siva utterly unknown to Hindu theology, for Kedara Sen, Bhaskar and Niranjana form stories which are fabricated and are not in the Vaivarta Puran except the origin by a Vaisya man and a Tiya woman : *vide ante pp. 226-9* Foreigners don't know that Bhagabati loved liquors without which there cannot be her worship and her followers, the Tantrika Shivas and Shaktias can't do. (Cf. Risley II. 215 *vide p. 260*). She would rather be glad with the liquor in the shell and bless Kedara instead of cursing him. Krisna and Balaram, at whose time liquors were held in much esteem, belonged to that Jadova Vansha where-to belonged the Hoihoys whereof Shaundikeya (Shaundik or Sunri) was a tribal clan who invented and sold the strong spirituous Shoonda liquor of the boiling system (*vide ante pp. 161-46*), which rendered useless the old Soma-Sura extracted liquor of the rotting system which, says Katyayana in his Shrauta-Sutra, (19-1 20) formed the saleable article of the Vaishyas along with Shospa (paddy and rice), Tokma (barley and other seeded grain-crops), Laja (fried grain), Nognohu (spices), Urna (silk), Sutra (cotton-thread), etc., (*vide ante p. 103-9*) whereof the Sahas or Khondo-Sahas are the present descendants and in fact different from the Sunris who are really Kshatriya in origin (*vide ante pp. 164-9*), and Soma-Sura was not the strong distilled liquor. Brahma Vaivarta Puran, is a book ostensibly professing to be a Vaisnava book written by the adverse sect, the Shaiva and Shaktia followers of Brahmoniya to render Vaisnavism ludicrous, imaginary, incongruous and contradictory in itself, to give universal currency to hereditary caste-system and Brahminical supremacy, which are opposed to Vaisnavism, and to denounce liquors especially abominable to the Vaishnavas like flesh and fish or slaughter. Of course before the hereditary caste-system originated, when profession was individual, men adopted professions here and there at random ; but after it became hereditary, caste, professional before, became hereditary too, and members of the same caste, Brahman,

Kshatriya or Sunri, became different in the matter of marriage, feasts, rice, etc. at different places and times, and appeared as several independent groups.

The term Sunri means a distiller and spiritseller; and any distiller and spiritseller, whether Mahomedan, Sontal, or any other race, may be called by the professional name Sunri in Bengali for dealing in liquors, but cannot be a member of the Hindu Sunri caste. Perhaps Mr. Risley, speaks of the Sontal Sunris of Manbhom in page 276.

Of course all the Kayasths add the title Das to their caste-name, as Basu Das, Ghosh Das, Mitra Das, Das Das and so on, in memory of their originally being the attendants of the five so-called Kanaujia, Brahmans. In eastern districts of Bengal 'Sudras, known as Ghulam (slave):—Kayasth, Sikdar and Bhandari'. (—Risley, vol II pp. 71), may be compared. There of course Das means a servant. In that sense it has been the title of all Koivartas, Kumar, Kamar, Mali, etc. from Bollal's time. It is also a term of humility; thus when a Saha is required to add his name in any public beneficial work constructed at his expense, he generally replaces his caste-title by Das. Rai, Chudhuri, Rai-Chudhuri, etc., are generally given and assumed for any special merits or public acts, to and by, any individual, family or caste.

The worship of Ganesa, the divine writer, shows their respect for learning, one of the most essentials for a Vaishya. The worships of Gondeshwari on the first of Boisakh, and of Ganga when their boats sail for trade, are the necessary acts of the Vaishya traders, the Sahas.

In commenting on the Sunri's Brahmans the foreign authorities seem to side with their rivals and to be malicious and false. They would undo their acquisitions of knowledge as if they are prohibited from acquiring knowledge and titles. As they have to perform all the rites, they cannot go on without high (Sanskrit) education; and all are readers and worshippers. It is curious to note how facts speaking highly well of them are cunningly construed maliciously to speak ill of them: favourable facts are suppressed and false abuses pointed out. They are so duped and ignorant that they grudge the title Chakravarti to them, which is their everlasting immemorial caste-title. Of course every caste gives alms to its own Purohit Brahmans, and turn back to others: the so-called clean castes give alms to their Purohits (the Rarhi-Brahmans), and their rival castes, the Saha, the Sunri, the Sonarbene, etc., to their respective Purohits. This is one of the causes which gave rise to the factious party-clique between Sau-Sunri-Sonarbene and Hamun-Kayet Nobsak. (*Super vide* pp. 210-1.) The Bhat, the Agradani, the Morhiporha (readers of the funeral service at Burning Ghats), etc. receive alms of all of them and are good Brahmans. The rival Brahmans, the priests of the so-called clean castes, long to be Sunri's Purohits, and actually become so, temporarily though, to relieve his Purohits when ill, and often make their two ends meet with a Sunri's presents (Sidha) on the day on which they find nothing to cook. The so-called clean castes are usually too poor to give alms even to their own Purohits, whence will they afford to give to others; and when Bhats, Faqirs, beggars and impure castes get alms, the Sunri's Brahmans cannot be worse than they, unless it be for malice. They will never consent to minister to other castes. The fact is they are surfeited by their rich Yajmans and are hardly necessitated to tread other's thresholds; while other Brahmans are benefited by their Yajmans. They never read funeral service at the burning Ghat wherefor there are separate (Rarhi) Brahmans, called Moriporha, provided, except in East Bengal where every Brahman reads it for his own Yajman: and no Sunri, and

no Saha, will allow a Brahman to be his Purohit or priest if he ministers to some other castes or reads funeral service at burning Ghat. The authorities know and yet affect to ignore that the Kalwar's Purohit Brahmans are Kanaujia Brahmans and taken in equality with other members of the sacred order; whilst the Gotros of the five Rarhi Brahmans, the so-called Kanaujia Brahmans are not found among other Kanaujias. In Hengal other Brahmans look down upon Sunri's Brahmans for rivalry and grudge. It will be a matter of great regret if they, brought up as servants, slight the Sunris and their Brahmans; because they are not servants, and extol others who are so. They do not heed that the Sunri's Brahmans were originally Baidik or Rarhi Brahmans, and at present they are pure Brahmans as living on worship alone and purely Dwija yaji or priests of the twice born, the Vaishya Saha or the Kshatriya Sunri.

The very touch with liquor pollutes a Saha, what to speak of drinking; and drinking outcastes a Saha and a Sunri. They are Vaisnava and it is prohibited to them. In this respect Dr. Wise seems to dream and prate like a madman. No Sunri drink at all, and hardly a Sunri is a servant in the government Abkai department. 'The Hindustani distiller (Kald, Kalwar) has nothing in common with the Sunri, as he only manufactures spirit and will not vend it - an occupation carried on by Kurnis, or Baniyas', is a castle in air, an airy nothing, and a chimerical dream fugue, of Dr. Wise's, betraying his gross ignorance on the subject. Baniya is simply a title of the Vaishya Kalwars, (Cf. Risley's *Sundi-Baniya*, p. 260) and the Kurnis are their servants to wash glass and do other acts. Dr. Wise, Mr. Beames, Monier Williams, and others misled by the Sunri's rivals adopt their side and see the misrepresented evil side of the Sunri to the utter neglect of his real good side. Their position does not date late years; but it has been always so; and they are abandoned in the eyes of their rivals, the Rarhi-Brahmans, Boidyas, Kayasths and Nabasaks who do not form all the Hindus; for reasons, *vide ante* pages 203-28. The Sahas burst their sides with laughter when they learn the ignorance on one side and deceitful misrepresentation of cheats on the other in the statement, 'The Dhoba and Napit are members of the Sunri caste, the Sudra washerman and barber declining to work for them. Although the Sudra Napit occasionally shaves the Sahas, etc.' This is the sort of the ways in which their rival pretenders, the pretending rival Brahmans, etc., construe things to guide foreigners wrongly. Now as at Ballal's time the Sunris as Sonarbenes and Sahas grudge their barbers, washermen and other menials serving other castes, and often dismiss them and engage others at the time of ceremonies when they get sumptuous presents in cloth, coin and kind which they never expect from other castes usually poor and niggardly in such matters and generally doing without requiring their service, which the Sahas and the Sunris cannot do: so some Napits have been monopolised by them as their family-Napits, and everywhere all Sunris and Sahas have got family-barbers through generations who are barbers of other castes also, except in a few parts in East Bengal, and whom they never dismiss; and such barbers laying claim as of right wont allow others to serve every such family on ordinary occasions as well as in ceremonies. Such Napits can be regarded as members of every of such Sunri families in the sense of family barber only, but they cannot be Sunri by caste. No Dhoba can be so monopolised, although the Sahas like it most. But the Dhobas too are family-washermen for generations who wash clothes of other castes also, and whom to dismiss

the Sahas abhor at heart. Such Dhobas and Napits can be members of the family so in the sense of village-menials. At some past time in the said party-clique their opponents tried to prohibit Dhoba and Napit to them but in vain; *vide* p. 207. But none can be Sunri by caste.

The (Khondo-)Sahas cannot deal in cows, onions, spirituous liquors, swine, goats, fowls, fish, flesh and the like or drive plough on pain of outcasting. Some being carpenters, thatchers and plowmen are accidents and as such are not worth-noticing in laying down general rules, as most Brahmins are so and worse still. They are not so habitually and hereditarily for generations; and their tendency or aim is to prosper by trade in grain, which characterises their profession.

Unlike other castes, these numerous fables of origin devised, these solicitous traditions fabled and started 30 or 50 years since unknown to the people though, for two generations suffice to attribute stability to a tradition, their constantly watching their proceedings though with superficial and shallow knowledge without minute enquiry into their internal affairs by coming in close contact, their making much of their rare little short comings, and their caring care to soil and spoil their good parts and bright side anxiously to check their rising and to lower them with false constructions and new coining, show the importance and famous and noble nature of the Sunris suffering from other's jealousy.

The Sahas simply mark the distinction only to be accurate as to real facts, and to amend the Glossary; because they gain nothing by it, or lose nothing if they be thought identical; and the Sunris as a clan of the Hoibayas are really Kshatriya in origin and higher than the Saha Vaishya in origin; and according to Hindu principle origin is essential as the only guide for determining caste; and this necessitated the Brahmins, in their attempts to reduce all other castes into the level of Sudras, to devise their false mixed origins anyhow without which there would be no help, and wherefor the Brahmins are, as representatives of a twice born caste, still Brahmins no matter whether they are servants, labourers, cooks, carters, bearers, spirit-sellers, and the like. The European foreign idea and standard of 'more skill and less dirt' or their profession as 'known to the most backward people' or not, to determine high or low caste, is futile and ridiculous. Dealing in grain or spirit is a trade, and as such, it cannot be a low heinous thing. The British nation is a nation of shop-keepers, and the characteristics of trade are visible through all its departments. And as such it cannot be a low heinous nation. At present a real genuine Brahmin, rare though, reads a book or two, and gets by heart a few Montras somehow, and lives his life by worshipping Vajaman's gods by miserably uttering them, or leads a Tol by teaching a grammar. And no man can be a tradesman without knowing book-keeping, calculation and how to read and write a little and without exercise of brain every moment. A tradesman better knows all the functions of a government officer and much more; but experience shows that many veteran and highly recommended officers of the so-called high castes so boastful of brain-exercise, learning and smartness, left service, adopted a trade and lost all he amassed while an officer. It is a piece of etiquette rather for officers to extol their own office, office-duties and fellow-officers, and cry down trade, tradesmen and trade-faculties. A tradesman can be a well-up book-keeper of an office with a day's instruction as he is already a better expert book-keeper; whilst five years' training will not suffice a well up officer to be a tradesman. Therefore they are so much reluctant to pay heed to the real thing supplied to them by the trading community; because it suits not their taste or feelings towards the Saha or the Shaun-

dika traders ; or they wish to increase the number of servants by getting them enrolled as such. In brain-exercise too there is hardly any difference between a Saha and a member of the so-called high castes.

... the business has prospered ... the Kalwars have taken to banking and other more respectable professions and have assumed the title of Mahajan and claim to be considered as Vaishya. ... the so-called Karanwals, who claim to be Kshattriya, are according to some accounts, merely Kalwars who have risen socially, (Agra and Oudh 30. 174 1901)...men of lower castes who have adopted the profession of grocer, etc., dropping their real caste name, and calling themselves Bania by caste as well as trade. ... who ... begin by calling themselves Mahajan, and then Bania or Vaishya' (page 236 Art 183).—Why this sort of false peripatetic contrary-wise reasoning depending upon possibility, while the straightforward frank right reasoning is easier and more probable, viz., the Kalwars, although now being distorted and blighted with false and forced construction by grudging and selfish so-called high castes who cannot or do not give true account of their own origin and history and should not be expected or trusted with accounting for others, and every one being better to account for one-self, were ever Vaishya and Mahajan all along carrying on banking and other respectable professions, seeing that their opponents cannot point out a single instance of their changing profession, and they were ever as they are now as far as memory goes : that the Karanwals are ever the Kshattriya Kalwars (the Hoihoya Shaundika) who according to Hindu custom became Vaishya for selling spirit (Manu X, 87 88), some of whom are being considered lower : they call themselves Lawokiya Chauhan Kshattriya, and observe mourning for 12 days : and that the Kalwars of the other order (or grain-dealers) are ever Vaishya as Bania or traders ranging from grocers to Golders and merchants or Mahajan, no matter whether they call themselves Kalwar (local for grain-dealing Kalwars and professional for spirit-selling Kalwars) or Bania which means simply traders. They are ever really Bania by caste as well as by trade and drop nothing. They are ever the members of a really noble caste which it has become the interests of some selfish, malicious and evil-thinking castes to suppress, depress and lower with high handedness, over-bearing conduct, wanton wilful acts and undue influence. Would it not be unwise and rash to reason otherwise while so many good texts of the so many books of the Shastra of the various stages of the Hindu society testify to it. A little deeper insight, a somewhat wiser reasoning and a liberal and impartial judgment, will at once detect the flaw and fallacy, and betray their opponents' evil motive and vain glory. It is at the same time very interesting to note that some seventy or eighty years since when the Sunris, Kalals, Kalars and Kalwars (spiritsellers), the Shahas (dealers in grain-crop and cloth and other Kalwars) and the Subornabaniks were almost as prosperous as they are now, the British Government and British merchants started Government and mercantile offices with lucrative posts, and many castes then suffering from chill penury and destitution took to service considered lowest as Shudra's calling according to real Hindu taste and ideal as ordained and depicted in the Shastra, and gradually gained the position at present assigned to them ; and not a word about the so-called fiction is spoken although it is most real in their case, when they are socially raised ; and when the Shaha, the Sunri and the Subarnabanik really noble from time immemorial, claim,* when required, what they ever are, the so-called fiction, though Utopean in these cases, is held up as a check, as if cunningly invented

for their check only, glozing away, 'Try to hide their origin'—(Bengal 1872), 'Many of them have now taken to dealing in cloth,' (which 'now' never knows to be past with their adversaries, betraying the false and fanciful nature of their false allegation), although none can trace when they began cloth dealing, and at the same time it is contradictory to 'land-holders for many generations...having held very high appointments under the Musulman governors and during the earlier years of British rule'; and none can cite a single case of a Khondo Saha's giving up spiritselling and taking to other professions; rather rare cases of giving up grain-trade and privately and temporarily taking to spirit-selling may be cited now. 'They try to raise their social status';—(if, always they try to raise it, why not really high?) 'Theoretically their position is low';—that is, practically not so. 'Those that are well off now will naturally try to give permanence and stereotyped character to their present position and expunge previous miserable position, if any, and lower others with fabricated abuses and misrepresentations. It is their interest. Perhaps it was the opponent's tradition and not the Saha's tradition, and to be a tradition properly so-called, it must be current among the men (here Sahas) about whom it is an account transmitted from father to son. If, on the Gracious Majesty's requisition, laying claim to their real Varna or caste, be construed as hiding origin, then there would be no help: and they would be contented to remain as they are. Like the potentates or independent nations, if a Hindu caste be negligent in maintaining its social position, other castes will rise up and try to lower it and fabricate false stories, which it is very easy to devise in plenty when needed, to show and establish its inferiority; honesty suffers in evil days.

Mr. Risley's definitions of Hindu castes by assigning a particular occupation to a particular caste would accurately, exclusively and exhaustively apply to real existing things in Ancient India, when the Hindus adopted titles according to professions then individual or life-long at the longest: so far as their present applicability is concerned these are partial and never universal; so that these are rather theoretical and not practical. Thus: Brahman is a priest, but only 17 per cent. of the Bengal-Brahmans and only 8 per cent. of the Behar-Brahmans are engaged as priests (Census of India 1901, 521; 821); Kayasth, the writer caste of Northern India; but two thirds of them, in Bengal, and all Keiaths in Bombay, are agriculturists (Id.); and Sunri, a distiller and spirit-seller, and Saha, Shaha, a wine-seller, some of whom have taken to other professions; but 32603 only out of 426726, live by selling food, drink and stimulants; and Kalwar, Kalal and Kalar are distillers and spiritsellers; but in 1872 in North-Western-Provinces and Oudh 1268 only out of 294675 were wine-sellers; etc. As far as experience from the current existing facts goes—99 per cent of the men called Brahmans are either servants as government or other officers, clerks, writers or scribes, shop-keepers, grocers, porters, carters, Durwans (gate keepers), coolies, day-labourers or the like, all of which occupations render and convert men to Shudra-status according to the recognised Hindu Shastra, and a foreigner must know that according to Hindu ideal, taste and view service however prosperous renders the servant to Shudra-Status, and trade, however lowly is the profession of a Vaishya, and had there been Hindu rulers at present then such Brahmans, either would not have been allowed to be servants, clerks, etc., or would have been reduced to Shudras;—a few of the Kayasths at about Jessore, Khulna, and Faridpur sell fruits borne in basket, are distillers and spirit-sellers in Tiperah, Sylhet, East Dacca, North-Western-Provinces and Rajputana,

and are day-labourers, coolies, unclean-eaters and liquor-drinkers forming a low caste whose water is not used by good castes and whose touch defiles at about Oudh, Delhi, Brindaban and thereabout;—and a very small number of men called Sunri in Assam, Benḡal and Orissa (32603), and Kalal, Kalar or Kulwar (Banaudhia, Daru-Chua, Deswara, Khalsa and Dhakankora subcastes, only) elsewhere alone are solely distillers and spiritsellers, and a very large number (426726—32603—394123) of men called Saha, properly and fully Khondo-Saha, whom their rival opponents mostly at their back and in altercation in malice, tease and abuse by calling Sunri, because they intrigued with the Sunris, and the rest of the Kalwars, carry on, and live solely by, the trade in rice, seeded grain crops and cloth from a time immemorial, from Katyayan's time, and beyond the knowledge of any of their opponents, the so-called learned authorities, and none of the latter ever adopt dealings in liquor, and none of the former like other professions. Perhaps the title Saha possessed by both of them puzzle and mislead. But it should be borne in mind that as Ghosha, primarily and principally the long standing title of the milkmen Goalas, forms also the long-standing title of many of the Kayasthas, and for all that these Kayasthas cannot be hammered into the milkman caste; so Saha (meaning a seller) is primarily and principally the caste title of these (Khondo-Saha) grain crop sellers; and it is also used as caste title by the Sunri (the spirit seller), Subornabonik (the seller of gold and jewels), the Gondhobonik (the seller of spices), the Tili (the seller of Til) and a few of the Kansari and the Kiyastha; and for all that the latter castes cannot be hammered into the Khondo Saha caste, nor the Khondo-Saha-caste into the Sunri caste. Some infer that probably this led some grain-dealing Khondo-Sahas to replace Saha by Ray, Das, etc.; but they ignore that Ray, Mondol, Nayok, Mallika, Hajara, Khan, Chaudhuri, Sanbui, etc., are ever their sub titles, and being termed Sunri by their opponents some are duped to sell spirit. Indeed, all these castes are Vushya. Is it not curious and absurd that such Brahmans and others are treated as Brahmans and the like, because they descended from persons who were priests and the like, and returned themselves as Brahman and the like? Much more then should the Shaundikas, Kalars and Kalals be Kshattriya, who are Kshattriya in origin or Vai-hya for selling spirit as the sacred Hindu Shashtra ordains, seeing that they are spirit-sellers all along; and the Agni, Podma, Matsya, Brahma and other Purans ordain that they are Kshattriya, and Manu, Shridhor Swami, etc., ordain that they are Vaishya. Else it would be simply encouraging degeneracy of the former and injustice to the latter. Who should be treated as upstarts and renegades, the Sunri or the Brahman? Castes really high and enjoying dignity from the beginning, are not so much mindful about castematter. These Shashtra as ordaining in their case point out and reveal the real tenor of the Hindu-caste-system that the caste is functional or occupational. *Vide Ante* 170-88. Five or six Marawaris on being asked what caste Sondhia is, expressed ignorance and straightly asked what they do (to earn livelihood). When one enquires what a particular caste is, the downright answer is, that its members use to follow a particular profession or do some specified act to acquire means of living (implying when castes were made hereditary perhaps). Reading (the Vedas, etc.), worshipping for self and alms-giving characterize a Brahman and teaching, worshipping as proxy and receiving alms are his means of life. He can do nothing else. In a word a Brahman is a religious man and never a secular one, as at present in Cochin. Viewed in its widest sense, caste is any form of social organisation on a large scale, and represents any distinct social

group following some particular occupation. (Cochin 1901, Part I, M Sankara Menon B.A., p. 131 Art. 94 and Glossary). 'Brahmans, or priests, and the Sudras, or the servile castes, . . . the royal or Kshattriya caste . . . and the Vaishya, the Aryan agricultural or trading community. . . '—(Id., 132). Yet Mr. Risley observes. 'It (classification on traditional occupation) accords neither with native tradition and practice nor with any theory of castes . . . In different parts it proceeds on different principles . . . It is in fact a patchwork classification in which occupation predominates varied here and there by considerations of caste, history, tradition, ethnical affinity and geographical position. (Cochin 1901, page 133 Art. 95).

Mr. Risley is a foreigner; he might have been misled with false informations while framing the definitions. 'According to Mr. Risley, Saha, a sub caste of Sunis, who have given up their traditional occupation of selling wine, and taken to other professions.'—(Assam 1901, 143). Selling wine is never a Saha's profession. Even Soma Sura of the rotting process like Siddher is not spirituous wine. There is the broad current fact true as the day is and the sun rises in the east, that so far as actual experience goes these two castes are quite distinct in actual life, viz. marriage, boiled rice, usages, custom, Boitak, etc., at least at present, and the memory or experience of friends or foes can not stretch backwards and reach a time, and trace the termination of their union and commencement of their separation within the last 70 or 80 years or the last century or two as has already been shown, and the Hindu Shashtra books of the various periods of the last 400 or 500 years testify and observe their distinction, how is it that the so called 'fiction' is not applied to attach permanence to the already really permanent castes in a fair play, while it is so boisterously brought forward to play a foul play. If justice is to be done at all in order to satisfy and get convinced whether practically the Khondo Saha with the gram crop dealing Kalwars and the Sunni (Shaundika) with the spirit selling Kalwars are identical or distinct, and whether both of them are Vaishya or not, the safest course and the plain, simple, easy task will therefore be, to enquire and get satisfied (1) whether the texts quoted are really to be found in the Hindu-Shashtra books respectively referred to, and whether these books are really respected and relied upon as the genuine Hindu Shashtra (2) whether in actual life these two castes are socially distinct in essential social concerns such as marriage, castial feasts in boiled rice, Boitak or Panchayat, etc.; and (3) whether what their opponents prate, together with the elephant Shudra and dovecot stories, are not to be really met with in any recognised Hindu Shashtra. The Saha objects to be Suni not because the Sunni is lower than Saha, (rather higher as Kshattriya, as Saha is Vaishya,) but to represent real facts practically, truly and accurately as they actually exist in the world. Mr. Risley seems, as if having dislike from, and bearing grudge towards, the Saha, the Sunni and the Sonarbene, to side with their adversaries and to seek to lower them by turning deaf ears to their remonstrances and the ordinances of the Shashtra, and by slighting, waiving or winking at what favours their social high position.

The foreign authorities love and like to see and speak of the handful of the enlightened among the Brahmans and the so-called high castes and to wink at and overlook their evil side, whilst they are so very careful to make much of the Saha's ill parts even taking his noble nature and better side to task and to shut eyes up and to speak disparagingly of the greater portion of the enlightened and the wealthy among the (Khondo-)Sahas and other castes. They do not know

that in a sort of service-guild or clique the Brahmans and the so-called high castes to monopolise service unite against, discourage and expel the men of other castes when they try to enter some office. For a bright example it is fit to add here that the superior merits of Babu Lal Mohan Das, M.A., B.L., Vakil, High Court, Calcutta, a (Khondos) Saha by caste, most competent to be its judge, were passed over on the ground that all along Brahmans and Kayasths only had been so; and this unjust act and partiality or narrow minded meanness in such enlightened members of the Hindu natives did not escape the smart and keen eye of the honest and liberal Vice-Roy, His Excellency Lord Curzon, and they were forthwith dolled out in kind, viz., all posts above Rs. 30 should be bestowed firstly to Europeans, then to Eurasians, and then to the Musulmans: the rest will be left for the native Hindus. To respect and to reward merits is a piece of honesty which tends to promote public prosperity and give permanence to the public institutions.

Spirit selling profession is the immemorial profession of the Vaisya, as ordained by the Hindu Shastra. Foreigners should know that connubial connection is a very sacred and serious matter with the Hindus; and the favourite so called high castes, the Boidya and the Kayasth in Tiperah, Sylhet and East-Dacca hanker and thank their stars if they can establish such nuptial social relation with the Sahas. (S. v. pp. 187-8, Cf. India 1901, Eth. Ap. 185). When Brahmoniya religion based on Brahminical supremacy and hereditary caste-system sprang from the ruins of Buddhism, men Buddhist before adopted it; but the Saha, the Sunri, and the Sonarbene (Sau-Sunri-Sonarbene) adhered to Buddhism and opposed Brahmonya, and ultimately embraced Baisnavism, a religion as such like Buddhism observed no distinction in castes and objected to the Brahmans' unjust superiority, and as such became adverse and inimical to the Brahmans, the Kayasths and the Nabashaks who followed Brahmonya and united against them. Foe's voice always seeks to abuse and lower, but cannot do so, if they be really good and high; and it should be received with caution. The Sunris were Vaisya for selling liquors: the Sunris sell liquors still and are still as good Vaisya.

It is very difficult to trace the real nature of a Hindu caste destined to undergo changes for religious or other changes, affected with malice, undue influence, partyspirit, adverse party's self-interests and motives, and passing through miseries, troubles and distresses. The full history of a caste has been attempted in the course of this small treatise which may satisfy foreigners to some extent. Every caste is, and should be, occupational: and they would be convinced at once on asking anybody what a particular caste is, —and finding in answer that *its members do such and such act or follow such and such profession*; and the very caste-names are but the names of the callings. To speak the truth, after due and impartial enquiry it will come out that about caste-matters the knowledge of almost all the native officers and professors is shallow, and as members of the factious party adverse to that of the Sau-Sunri-Sonarbene, they are chiefly guided and swayed by malice, grudge and self-interests. (Cf. Risley's Manual of Eth. for India, 2-3, 5.)

There are good reasons to believe that Sahas that are not Sunri returned themselves as Sa, Saha or Sau by caste, and never as Sunri; and it is surprising to find that the two castes have been assimilated under the term, Sunri (Shaha), or Sunri or Shaha (Sau). The enumerators or higher officers, mostly their opponents, perhaps got it so done and had it in their own way. What the enumerators generally do is, that they sit at home, themselves get the enumeration-list filled in at home in every particular and in the appointed night of final counting simply

corrects the attendance, 'present or absent.' (Cf. Manual of Eth., 3). Of course the foreign authorities do not know and think that taking the worst view of the Khondo-Sahas or Sahas, namely, that they are identical with the Sunris, it will raise the Khondo-Sahas to Kshatriya in origin and Vaishya by profession in accordance with the tenor of the books of the Hindu Shashtra consulted together and the real traditions of the respective castes honoured in opposition to the misleading false informations furnished by their opponents, and they feign to honour the books, especially Manu, by quoting them here and there. The census-reports admit that they are rich merchants, cloth dealers and zemindars for generations, perhaps as far as they can trace, and beyond and before which they are led to surmise and fancy airy things in place of their real immemorial grain dealing as depicted in Katyayan's Shrauta-Sutra, Manu, et c. The definition of Saha is very like the definition of Jagurnauth in Brewer's 'Phrases and Fables.' (—a temple erected by King Ayeeni Akhery). Under the circumstances what is the harm to get the definitions mended and corrected this: 'Saha, properly Khondo-Saha (to avoid confusion), a dealer in rice, seeded grain-crops and cloth (Katyayan's Shrauta Sutra 19 1-22)' so as to represent facts accurately and rightly and thereby to render his book a safe guide and trustworthy authority by adding a note, 'Saha is also a sub-title of Sunri (Shaundika), Subornabinik, Gondhabanik, Tili, Kayasth (rarely), etc.' If the name, Khondo-Saha or Saha or as their opponents please to call Chelti-Sunri were omitted from the category of castes, there would be no name left to represent the class of men that live by selling seeded grain crops without which no native gentleman can live one day, now a days of course men adopt callings at pleasure.

It is Utopian, chimerical and absurd to get the Hindu castes previously so defined and then to proceed to classify and group men out by pushing and forcing them under a particular caste by hammering and rivetting. The contrary method of arranging and classifying men into castes according to their present actual and real occupations as so defined would have been the safest course as in the previous census of 1891 and strong antidote to, and remedy for, lying and hypocrisy, and thereby like Arya-Somaj re-establishing the system in vogue in yore in the Vaidika age from 5,000 years past to 2,500 years past and in the Buddhist period 2,500 years past to some 500 years past as ordained by Purans and Sanhitas. It seems to be a policy to divide the Hindus already fatally divided, more and more so permanently, instead of reuniting them by universal brother-hood as inculcated by liberal Christianity. Accordingly the invidious caste-precedence in stereotyped groups common to all the provinces sets the innumerable castes with ill-feelings, hatred and high-mindedness on the one hand and malice and grudge on the other, rendering them stranger to one-another, so that everyone will, instead of helping, oppose and stand against others, and widening the existing gaps, which none but the August and Gracious Pax Britannica can fill up, if really feeling pity for the helpless, devout and loyal Hindus lacking unity, and earn the ever-commemorable name of their **BENEFACTOR** in the history of the Hindus.

No doubt one of the four politics, 'Divide and conquer, or rule,' may be advantageous and beneficial to a ruling body; but it may be ruinous to a people at large. The Hindus perhaps may not follow such a system of theoretic model-society, as they affect to prate of the plausible doctrine, 'To unite is a virtue and to divide is a vice and sin.'

'The conclusion at which he (Mr. Risley) arrives is, that "The

motive principle of Indian caste is to be sought in the antipathy of the higher race for the lower, of the fair-skinned Aryan for the black Dravidian."—(Bengal 1891, p. 250 Art. 326.) He quotes, in order to disprove it Mr. J. C. Nesfield's statement in his brief view of the caste systems of the North-Western-Provinces and Oudh, of the older and more generally accepted theory—"The bond of sympathy or interest which first drew together the families of tribal fragments, of which a caste is composed and formed them into a new social unit, was not, as some writers have alleged, community of creed or community of kinship, but community of function. Function, and function only, as I think, was the foundation upon which the whole caste system of India was built up."—(Id., 251; 326). "It is difficult to trace in the introduction to *The Castes and Tribes of Bengal* how far Mr. Risley recognises the influence of intermarriage between Aryans and aboriginals, but he unquestionably denies the functional origin of caste, and seems to define it as "an institution, evolved by the Aryans in the attempts to preserve the purity of their own stock, and afterwards expanded and adapted, by the influence of a series of fictions, to fit an endless variety of social, religious and industrial conditions"—(Id., 253; 333.)

† Mr. Risley will be surprised to find that Teli, or Tili in Bengal is not an oil-presser, but a grower and seller of Til and is a Nabasak, and a Kolu is an oil presser; and they are not identical. So, Saha, a dealer in grain crops and cloth, and Sunri a distiller and wine-seller, are not identical. If some Goalas and the Sodgopes descended from two uterine and consanguine brothers, then would it not be ludicrous to group them separately? As all Koivarttas are included in Amar's definition Koivartta-Dash-t-Dimbora (fisherman or Jelia), is it not surprising to carve out a better position of some of them on the ground that they are Chasi or cultivators? Two-thirds of the Kayasths (and all Kaiasths of Bombay, etc.) are agriculturists (India 1901, Vol. I, Part I, p. 521, Art. 821), and almost all of them were such some 70 or 80 years since before they adopted writership or clerkship; and yet they are defined as the writer-caste of Northern India, implying that all of them are writers. Do not these go to render castes functional? Most other castes are more or less writers. The Sahas and the Sunris as traders or sellers cannot but be writers, there being very few illiterate among them. They are writers of their own books and papers, but not as servants, government or native or foreign mercantile. Service is ignoble; and trade is noble and the function of a Dwija or twice-born. 17 per cent. of the Bengal Brahmans and only 8 per cent. of the Behar Brahmans are engaged in religious functions (India 1901, 521; 821); yet all Brahmans are priests. None of the Saha's opponents can show or refer to a single instance of a Saha's, properly Khondo-Saha's, repudiating spirit-selling and starting grain dealing; and the Sunris are ever the spirit-sellers, and the texts of the Shastras depicting the state of society at various periods, ordain that the Sunris and the Subonaboniks are Vaishya. The Sunri and the Saha are as distinct as the Sunri and the Sonarbene in all social relations; and a great blunder has been committed by reckoning them identical as Suni (Shaha) and Sunri or Shaha (Sau).

In spite of all these ever-existing facts and inspite of the allegations, namely,—*'The Kayasths were originally the domestic servants of the two higher castes, and when poor take service still'*;—*'Lastly, they (the Kayasths) say, that it is only within the last 100 years that the Boidyas have abandoned their old Sudra ritual and assumed the thread with the aid of Raja Raja bollobh who bribed the Brahmans into acquiescence (Bengal 1901, 381; 614);—they are not Ambosta but a local caste unknown*

in the centres of Hinduism who were Sudras till about a century ago when they took to wearing the sacred thread' (India 1901, Vol. I, P. I, 541 Art. 841);—the maxim runs, 'The main agency at work is fiction which in this instance takes the form of the pretence that whatever usage prevails to-day did not come into existence yesterday, but has been so from the beginning of time' (Id. 510, 820);—'It is likewise held "All over India at the present moment there is going on a process of the gradual and insensible transformation of tribes into castes (of low into high and high into low castes?). The stages of this operation are in themselves difficult to trace," (510; 820):—'The Vaidik Brahmins submitted a memorial urging their right to rank as the highest class of Brahmins in Bengal Proper on the ground that they are the descendants of the original settlers. They say that the alleged descent of the Rarhi from the Kanaujia Brahmins is a myth, and point out the following points of difference, *viz.*, (1) Rarhi Brahmins have different titles and Gotras from those of Kanaujias, (2) they allow polygamy which the Kanaujia Brahmins do not, (3) the wife must be younger than the husband, but there is no such rule among the Kanaujias, (4) there is no tradition outside Bengal of the original settlement from Kanauj which was not a seat of learning in ancient times (5) Kanaujia Brahmins are mostly Tantriks while those of Rarhi are not, (6) The Rarhi Brahmins say they are descended from the Hindustani wives of the original immigrants and the Barendrias from their Bengali wives: the latter deny this; but probably the original immigrants, if the story of their advent is true, came unaccompanied by any wives at all."—(Bengal 1901, 378; 609.);

—'It is improbable that the five Brahmins introduced in the eleventh century by Adisu from Kanauj have grown into the myriads who now form the Kulin or highest sub-caste. "Although the immigrant Brahmins brought their wives with them, tradition says," writes Mr. Risley, "that they contracted second marriages with the women of Bengal, and that their children by the latter were the ancestors of the Barendra Brahmins. The Barendra Brahmins, on the other hand, claim to represent the offspring from the original Hindustani wives, and allege that the Rarhi Brahmins themselves spring from the *mes alliance* contracted in Bengal."—(Bengal 1891, p. 252, Art. 329; India 1901, Eth. Ap. 188): But Cf. Manual of Ethnography for India, 18.

... The Subornabaniks submitted petitions protesting against their proposed classification and urging that they should be treated as Vaisyas. They are a wealthy and well-educated community and there seems to be little doubt but that they occupied a position of great respect until degraded by Ballalsena on account of their sympathy with the Pals who, like themselves, were Buddhists. If, therefore, the origin of a caste, or its status in the eyes of a foreigner were to decide its rank, there would be little doubt as to the right of the Subornabanik to a place in group II. The touchstone, however, is Hindu public opinion at the present day, and according to this standard, there is no doubt that the caste ranks below the Nabasakhas. Their Brahmins are degraded and their water is not taken?—(Bengal 1901, 384, 620); and

—The Sahas submitted a memorial stating that they are Kshatriya in origin and Vaishya by profession and quoted several passages in the Shastra in support of their contention, *etc.* (*vide ante Id.*, 383; 619);

—in such well-founded and evident cases traceable with dates the cry of the respective castes is not set up as the Hindu public opinion and the so-called fiction is not brought into play, which is so prominent to stigmatize the malicious false vetuperation against the Saha, the Sunri and the Sonarbene in party spirit.

What is the Hindu public opinion? Is it the opinion of the handful of the Brahman or other government officers? Cf. Man. of Eth. 2.) Sometimes the Secretaries are satisfied with what even their *Chaprasis* say. Is it the opinion of the handful of professors of the Presidency, Sanskrit or other colleges? Is it the opinion of the Pandits of the solitary *Tols* of Navodwipa or Benares or other secluded villages? Is it the opinion of all the Hindus taken collectively *en masse*? Is it the opinion of the majority of them? Or is it the opinion of the Hindu Shastras?

In India as in Europe and elsewhere it is the prerogative of the sovereign alone as the fountain of religion, law, usages, morals, society, honour, etc., to establish, remove or stop a social usage or rank among the subjects. To say that the Brahmins framed the Hindu law, is as false a statement as ever it can be. Nowhere and never was that true. Always at the request of some one or other of the sovereigns the Brahmins noted for learning and knowledge of all the Hindu Shastras framed treatises of law or morals; and they have acceptance and force only, if and when, they were sanctioned and enforced by the sovereigns and accepted and followed by the people in general. Else they became worthless books. All the Kings of Northern India one by one forsook the Vaidika religion and adopted Buddhism; and all the people became Buddhists, and the Vedas and the Brahminists were nowhere respected; and at the request of the kings *Arhats* and *Shromonas* framed books of law and morality. All the Kings again by and by discouraged Buddhism and encouraged Brahmoniya; and all men followed their sovereigns and respected the Brahmins; and at the request of the Kings Brahmins framed laws and morals. Did not the Sen Kings adopt the pitiable cause of the five Brahmins degraded at Kanauj and establish the rank and precedence of them and their children? The Kings directed that they and their offsprings should not be considered degraded; and so they escaped from being calumniated. It was the kings who established the rank amongst the Brahmins, the Vaidyas and the Kayasthas in Bengal after the decline of Buddhism.

'Early in the seventh century Shaiva Shashanka or Narendia, the last of the Guptas, King of Karna Subarna lying west of the Bhagirathi corresponding with the present districts of Burdwan, Bankura, Moorshidabad and Hugli, invaded Magadha and cut down Bodhi tree. —(Census of Bengal 1901, P. I., p. 5 Art. 10.) 'In the 9th century the Pal dynasty of Buddhist Kings tolerated Brahmoniya. They were driven out about the middle of the eleventh century by King Samontha Sen of the Brahmoniya Hinduism. He discouraged Buddhism actively. (Adisar invited five Brahmins from Kanauj—a token to show that Brahmoniya was being established and started in Bengal now.) Bahlal Sen introduced Kulinism of Brahmins, Vaidyas and Kayasthas'—Id, Arts. 11-2; page 5.

'We learn from Si-u-ki that during the first half of the seventh century Buddhism was the prevailing religion in Bengal. The author, the celebrated Chinese traveller Hiuen Sang, mentions indeed the heretics; but it is not known who these heretics were. Some of them undoubtedly were the Brahmanists. 'During the three or four centuries which followed the composition of the Si-u-ki the Brahmins came from Kanauj with their ever faithful adherents, the Kayasthas, and a silent religious and social revolution was accomplished, in which the Brahmins had everything to gain, and the Buddhists, everything to lose. 'Traces of the existence of Buddhism as a living religion can be found even up to the sixteenth century, and then it is completely lost in the populous plains of Bengal, Behar and Orissa.—Haraprasad Sastri.' Census Report, Id. Art. 381 page 202.

'It is thought that the institution (of caste) is fixed and permanent that it owes its origin to the Brahmans, and that one of the main features of Buddhism was its opposition to the caste-system.'— 550; 349. 'Buddhism did not attack caste system but the supremacy of the Brahmans.'—Art. 555, page 359.

The Dravidian Brahmans are not purely Aryans. Mastan Brahmans are Chasa, and Dravidian Ojha, Gayali and Manipuri are not Brahmans but pass for Brahmans. Art. 551, page 349.

'Castes give up original occupations and adopt new ones.'—Art. 552, page 351.

'In the times of native rule any family that enjoyed political power was allowed to rank as Rajput, and as stated by Mr. Nesfield the caste is simply a congeries of men of any tribe whatever who were able at various times to seize lands and keep them, . . . In the Punjab any family of political importance could gain Rajput rank. In Chota Nagpur, for example says Mr. Risley the method by which many of the chiefs, land holding families, have transformed themselves into Rajput may be traced beyond question at the present day.'— 551, 350.

'Under native rule the Rajt often interfered in caste matters and a case has been reported from Falcher, where a former Raja compelled his *Chasa* subjects to admit some Domul and Magadha Gouras to their community.'—Art. 554, page 352.

The census authorities cite (1) Manu, (2) Brahma Baharta, (3) Padmaputan and (4) Jitmala as the authorities for determining caste precedence, and cannot but admit that Jitmala is recent compilation and therefore cannot be proper authority, and Brahma Baibartapuram describing all the castes of Bengal and omitting some main castes of other countries was evidently written in Bengal and not a fit authority. 578, 366.

N.B. The real status of the Shaundis as given in the book has been determined by Manu Sanhita, Ch. V. Verse 85 93 and Padmaputan.

'The nominal decision in caste matters rests with the colleges of Pandits of Navadwip and Benares, but it is doubtful if, in practice, it would be accepted by any one who was adversely affected by it. Moreover, the Pandits look to the old Shastras and take no account of changes that has taken place, owing to the great progress made in recent years by some castes whose nominal position is a low one, but whose wealth, education and influence are such as to place them in practice on a much higher level than that assigned to them in the old religious books.'—Art. 578, page 366.

'This is the estimate of the public opinion as to castes arrived at by the Census Authorities, based upon informations supplied by the Pandits. Again public opinion and tradition are really worthless and fickle in as much as in some cases these are picked up from stray thoughts, flying reports and stories concocted by any man of influence whatever; and admittedly there are methods by which a class gradually works upon the public opinion, as they say. If a European to day fabricates a false story of any Hindu community, and it somehow comes to the knowledge of its members, they will hear, ferment, preach and publish it abroad; and the Huzuk or peculiar movement in course of time will attain to a permanent character as a tradition. The Hindus like caste-questions and caste matters very much provided they involve a Huzuk and something to lower other castes. They are always ready to follow them more punctiliously and as quickly and rapidly as possible as a fire in a prairie. The mass in general has very little idea and

knowledge of what a caste really is; (Cf. Manu. of Eth. for India) and so it is very easy to work upon it with a Huzuk. As every Hindu caste seeks to lower others and to aggrandise itself, so the opinion of every caste as to its own social status must form an essential element in the public opinion about caste precedence.

'It was not only that the number of castes in a large province like Bengal, containing several sub-provinces with entirely different caste systems, is very great but also that the more ignorant classes have very little idea as to what caste means and are prone to return their occupation, or their subcaste, or their clan or else some title by which they are known to their fellow villagers.'—Bengal 1901, Art. 547, page 347.

In adopting the so-called public opinion, it should be employed with caution, as from Bollal's time in Bengal there arose three distinct sets of castes with adverse interests, *viz.* :—

Firstly, (1) The Ponchugotri Brahmans, then reputed to be a mixed caste as Dasi-Bansaja, occupying and enjoying high position under royal indulgence and patronage; (2) Ambosta Khochora Boidya (Amor kosha), a mixed caste lately of well to do circumstances; (3) Kayastha, a mixed caste as Karan, Kirat or Shudra, Ombosta or Raj Kayastha, then in servile condition; and (4) the Naboshaks: Teli or Tili, Mali (gardener), Tanti (weaver), Gopa (Sodgope), Napit (barber), Gochali-Barui (betel grower), Kamar (blacksmith), Kumbhar (potter) and Mayra (confectioner),—many of Vaishya Varna, won over on allurements of service and treated as Shudra. All embracing and establishing Brahmoniya, and denouncing Buddhism and Boishnavism;

Secondly, the five Boniks or Vaishya; *viz.*, (1) the Saha or Khondo-Saha (grain dealers); or (2) the Sura-Bonik or Sunri (spirit seller); (3) the Gondho Bonik (seller of spices); (4) the Subornabonik (jeweller); (5) the Kansyari (brazier); and (6) Shankhari (conch-shell-bangle manufacturer). All very rich, prosperous and noble in manners, customs and usages, embracing and encouraging liberal Buddhism and Boishnavism, and suspected as favouring the Buddhist Pal dynasty, and opposing Brahmoniya, and thus creating long permanent faction with the first; and

Thirdly, the Gosuin, Bostom, Banagi, Aghuti, Swornakar, Kaivarta, Tewar, Acharya, Sutradhor, Kolu, Jugi, Gope Goala, Muchi, Chandai, Dhoba, Bagdi, Bauri, Baiti, Doole, Dom, Harhi, Kewora, Mooddar-forash, etc., remaining neutral to the above faction.

For this reason the Brahmans try to make the past as hazy with myths, mists, and doubts as possible that others may not penetrate deeply and learn the secrets, and to establish the 'fiction.'

Public opinion cannot alter the real nature of a Hindu caste as such.

The contention between the Baidik and Rarhi, the Rarhi and Baiendra, the Vaidyas and the Kayasthas for superior rank in the precedence list is well-known. Do not the Kayasthas surpass the Vaidyas in number? That between the Kayasthas and the Sodgop is not less known. And the Sodgops surpass the Kayasthas in number. The claim of the Subarnaboniks to Vaishya rank, that of the Jugis to Brahman rank, that of the Kaivartas to Mahisya rank, that of the Shanan to Kshatriya rank, etc., each being very large in number, are equally remarkable. Under the circumstances what may be said of the value of the Hindu public opinion? Do not the Kayasthas, Sodgops, Subarnaboniks, Kaivartas, Shanan; etc., form the Hindu public? Do not their voices form the Hindu public opinion?

Some of the Kalwars say that they are Vaishya Baniya. Six per

cent. of them actually in 1901 returned themselves as Vaishya. Some others of Kalwars say that they are Kshatriya and many of them returned as Kshatriya.—(The United Provinces of Agra and Oudh 1901.) The Gaur Baniks returned themselves as Agarwallas (Vaishya), not 'in shaking off the trammels of their humble origin' but in disclosing in right earnest, their true character which they could not heretofore do; because they feared the native rulers under the undue influence of the Brahmans who some time ago oppressed the spirit-sellers on the dodge of suppressing liquors, and others on other grounds and they came out of the disguise when they were required by the benign, good, liberal and gracious British Government so to do. No doubt liquors were considered hateful by the public and the Shaundis in connection with them as a matter of course came to be treated coarsely. None sided with them. So they suffered from calumny. In reality the present position of the Shaundis can never be called low; but what the position of tradesmen ought to be. Some only out of mere grudge say that they are low. They are not Government or other servants. That is not a low position according to Hindu idea. Others may think of them what they like; but the Shaundis never think themselves low and do not care what others think, say or do about them. And the Shastras speak of their high origin. Can Shastras be false and the professors learned in English, correct? It may seem new and peculiar to some who are ignorant of real state of things; but it is as old and immemorial as ever. But when the good, just, benign and liberal British Government directed them to state their real character, they frankly with honest simplicity did it in right earnest for the disclosure of a truth rendered hazy and imperceptible with misleading informations, wrong explanations, forced constructions and cunning, confounding comments of false and interested guides. No matter whatever might be the result. In fact they never like false social preferment and are content with their real substantial position ever prosperous enough to excite grudge in others. Liquors though are publicly condemned as mean, none could ever do without them; and in order to show perfect abstinence from liquor or absolute temperance, as it were, in public they feign to keep aloof from the Shaundis;—a masterpiece of hypocrisy. They respect the Shaundis at heart and follow their biddings privately so much so that others cannot but be jealous of their influence; but they are obliged to feign apathy or absolute unconcernedness with liquors and vilify them outwardly in public in their back, simply for the condemnation of liquors.

If the high position and the consequent high handedness of the Saha and of the Shaundis during the predominance of Buddhism disgusted the followers of Brahmoniya; if the well-to-do circumstances of the grain-dealers and the spirit-sellers excited jealousy and grudge in others of miserable circumstances languishing and half-starving in chill penury in the absence of lucrative offices of the highly paying and universally tolerating British Government and British merchants, bestowed without the distinction of caste, creed and colour; if the condemnation of liquors in the attempts to suppress liquors gradually occasioned low estimation for the spirit-sellers, for continued contact with liquors considered hateful in theory though; if the haughty and proud temper of the generally rich Saha and the Shaundika merchants and traders became incompatible with the mean disposition of wantonly yielding and stooping low to the whims and caprices of the tyrannising native rulers under the undue influence of interested Brahmans; and if according to the European idea the position of traders highly respectable according to Hindu organisers of society be considered lower than

the position of officials, officers and serving clerks ; are these sufficient reasons for considering the position of the Hindu Saha and the Shaundi merchant to be low ? No matter what and how their opponents say about them ; their actual profession, mode of life, respect for the learning, wealth, immemorial usages, religion and the like, their conduct in general, their position recorded in the recognised Hindu Shastras before their opponents began to catch them on the hip and feed fat the ancient grudge they bore them, how they themselves treat the other castes in social matters, etc., must first be observed, inspected and considered, and then it should be judged, decided and determined whether their position is high or low.

Now it is necessary to enquire who and what these men are. Most of them are Panchgotri Brahmans and Kayasthas and a few only Boidyas and Nohoshaks. These are the castes that are especially adverse to the party of the Sunri, the Sonarbene and the Saha. They have all along been their bitter enemies blighting their glory long since ; and these two factious cliques have all along been vilifying and traducing each other. Can good opinion and recommendations for these castes be expected from them, their rivals ? Some 60 or 70 years ago their forefathers would feel themselves thunderstruck or feverish on being required to serve under another ; and now they set the ever-revered usages and ordinances of the Shastra at defiance, and to make their two ends meet take to service, the Shudra's profession or the dog's profession. They forget the past accounts and their forefathers' hand-to-mouth condition, and the existence of the past world and social states, and think as if the rest of the world and the professions and conditions of other castes began with the commencement of their education, proficiency in worldly life and prosperity, as if nothing else had existed before. For this reason they encourage the fiction, 'whatever exists at present did not come into existence yesterday but was so from the beginning of time' ; because their previous accounts if revealed would be hazardous. Neither have they sufficient knowledge in the Hindu Shastras nor in the external world nor in the true facts, yet they ever contradict and argue, ever bear others in hand and ever intend to pretend and mislead. It is natural : when one reputed as learned, is devoid of knowledge, one rests his chimerical opinion on inference ; as one lacks in knowledge one says strange things, says 'yes' where it should be 'no,' and 'no' where it should be 'yes', to maintain position (or prestige). Again a guilty mind is always suspicious and wants to get others entangled in the wrong or transgression : they have been saved from starvation by taking to service, the Shudra's means of livelihood, forbidden to them in the Shastra ; therefore like shameless creatures they cunningly calumnize the castes living by the professions ordained by the Shastra saying 'that was not their profession.' Most of these officers and professors started as poor men's sons, acquired English education with difficulty, commenced as officers and gradually began to draw high pays ; and *Chaprasi's* and other's *Selam* and the address, *Babu, Mohashoya* (Sir), and *Huzur*, heated their temper so much so, that they got puffed up and felt pain to allow others the respects due to them, wanted and loved to lower others and mis-used the powers due to their usual office by placing others in this or that ignoble or disreputable position, by saying anything to any person, and by doing anything at will, as if proof against all offences. (Cf. Kaiborta and Pod.—Manual of Ethnography for India, pp. 2-3, 5 ; 18, 23.) Their words have no great worth. The rank of a caste, as ever accepted everywhere, cannot be ascertained ; because there had been no hereditary caste-system during the Vaidika age

and no caste distinctions so much observed during the Buddhist Period and still the public opinion in Rajputana runs thus: 'Caste which was unknown at Vaidika age is generally admitted to have been introduced by Brahminical legislation'.—(Rajputana 1901, 123 Art. 210). During the last three hundred or four hundred years after the extinction of Buddhism while the caste system was being devised, every one in every country carved out and got up, such social position as he might, with pushing, hurdling, abusing cudgeling, praying, applying stratagems, pretending, misleading, duping and importuning. The pretension and duping device of mixed origin appears in Bengal alone, imagined to divide all men into Brahman and Shudra. This pretext is not so much observed elsewhere where the four Varnas are in force.

If the Shaundis (Sunis) and the Yugis and other castes are not really what they claim to be, they cannot be so bold and audacious as even to assert it in the face of their so strong and influential opponents; and if they assert to be such without being really such, what is the harm to those that oppose it so strenuously and seriously as if they are being devastated or ruined. In order to lower them they get up cases and make false allegations opposed directly to the recognised Hindu Shastra and even pollute it with distortion and false interpolations. May it not lead us to infer that they attacked them that way in some time past as they do now? Their malice and animosity are apparent from their very use of the terms.

1. By the expression, namely, Sunri (Shaha), a grand constitutional error or blunder was committed. It betrays the utter ignorance of the writers about the social affairs of the Hindu society or caste matters. Many of the Shaundikas or Sunris no doubt have got the Shaha-title. Many Khondo-Sahas have also got it. That is no reason why Sunris and Khondo Sahas should be identical. Many other castes namely, Sonarbene, Gondhobene, Tili, Kayet, etc., have got it also; but for all that they are not identical with one another nor with Sunri or Khondo-Saha. This shows that the Hindu authorities entrusted with the opinion proud of much knowledge, know very little about castes or they work under malice and are not safe guides.

2. The very use of the corrupt and contemptuous form 'Sunri' (ordinarily used to slight them in altercation, animosity or malice) like Bamun, Bamna, Boddi, Kayet, etc., instead of 'Shaundi' or 'Shaundika' caste name, whilst the Brahman, Brahmanberia, Kshatriya, etc., are used, and not 'Ramun or Bamna, (ordinarily pronounced) Bamunberhe, Kshettri or Chchhetri, etc.', betrays their ill-feelings.

3. Certainly for the sake of argument there are two distinct main groups to be held; namely, (1) the non-spiritselling and grain-dealing Soma-Sura-Bikrayees, formerly nick-named Shondis, perhaps Manu's Bikarmastha Shaundika, perhaps the Shatpanya Surakars of the Baidika period, Shotapanya of Pali Binaya-Pitaka—the Vaishya sellers of Suta (Hüen Tsiang's Shunto or fermented liquor); and the Khondo-Saha seller of rice, seeded grain-crops and cloth; and, (2) the spirit-selling Shaundi, Shaundika or Shaundikeya—the Kshatriya clan of the Hoihoys of Malwa becoming Vaishya by professing to sell spirit; evidently there being too distinct stocks.

4. The Kalwars as well as the Agarwalas and others are really Bania and Vaishya, and clean and on the same level in the Hindu Society; but in connection with spiritselling the term Kalwar gradually turned out unclean: cleanliness of water is alto-gether sectarian—water of a Baisnab Brahman is unclean to a Shoiba Brahman, and *vice-versa*. The twice-born do not eat their rice or drink their water for a mere

ostentatious show of strict abstinence from liquor (that even water touched by the Shaundis is not used by them, and what to speak of wines), simply to make a clean breast of it in the attempts to suppress liquor; because in private what to speak of water the wines fermented from boiling rice is used as sweet drinks by almost all twice-born castes. The sweetmeats of Halvi Kalwars are publicly eaten by all. As at present so in ancient time caste was '(1) occupational, (2) Sectarian, (3) race and (4) mixed caste.'—(Bengal 1901, Art. 566; page 359.) Amongst the Hindus caste is as it had been in time ancient occupational. All the caste names are merely the names of the respective occupations or professions.

5. There is no instance of a Shaundi, Saha or Kalwar who does not get himself shaved, as is admitted, by a barber twice or once a week or as occasion requires on birth, funeral or other rites throughout the whole length and breadth of Bengal, Behar and Orissa, nay, Northern India, and who has not the nails of his toes cut by the barber; and there cannot be a single solitary instance of a marriage amongst the Shaundis and Saha in which a Brahman priest does not officiate and recite the nuptial incantations according to the Prajapatya form (*vide Infra*) of marriage and in which two barbers do not bear bridegroom's dress, flowers, etc., remove the cup of Modhuparka, the first food of sugar, honey, milk cream, butter, etc. given to him by bride's father after it is eaten by him containing his leavings or refuses, and assist in his change of dress and so forth, and relatives are not fed. Otherwise the marriage would be null and void *ab initio* at least amongst the Shaundis, Sahas and Kalwars. Foreigners should know by this alone how the Hindus considered at present of high caste, falsify facts, and misrepresent and mis-inform and thereby mis-lead others, and what the nature of the criterion of the Hindu public opinion derived from them is. Similarly perhaps the Tiperah document story has been cited without the real reason being revealed. In drafting documents, plaints or written statements, etc., the parties themselves give out their name and caste title, and they are in that at liberty to use any title they please, and the writers, pleaders, their Mohirrs or deed-writers, are bound to add it. And it is not their look-out to see whether these are unjust, false or improper. What on Earth induced or required a Shaha in Tiperah to offer Rs. 50 for it, cannot even be surmised. There might have been some other reasons. Probably they were, as many of them ever are, really Rai in caste-title as most of them in Mymensing, Dacca, Jessore, Nakooti, and elsewhere, are, and by accident or mistake it was not inserted in the documents, and to avert a serious consequence in future they tried to get it thus inserted correctly. Again the position of the Shaha in Tiperah is not low in society as it is attempted to show; for they marry the daughters of the Vaidyas and the Kayasthas in case of want of brides of their own caste (Cf. India 1901, Ethno. Ap. 185);—a fact which the opponents took care not to reveal. The Brahmanberia-story, if true, is not peculiar to the Shaha alone. The authority who supplied this story is too foolish to observe and perceive how the titles, 'Rai, Chaudhuri, Rai Chaudhuri, Khan, Bahadur, Raja, etc.,' are saleable and purchased by all castes. Who ever obtained any one of them without spending something? Who does not earnestly desire to get something of the kind, that spends something for any public purpose? These and such others are nothing but mere wanton rubbish without any real foundation whatever, which jealousy and grudge induced them to set forth to withstand the real greatness of the Sahas, which cannot otherwise be met with and opposed in the absence of any others.

The author enquired into the matter and learnt that the rich (Khondo-)Saha merchants, Krisna Chandra Rai Chaudhuri and Gour Mohon Rai Chaudhuri, the descendants of Gouri Mohon Rai Chaudhuri, all of Brahmanberia, erected a building for the Charitable Dispensary. In recognition of this endowment the Government of its own accord gave them a certificate of honor simply. The opponents of the Saha caste distorted this fact and misled the Census-Superintendent and procured a false entry in the Census-Report, that good and honest men may entertain a false bad opinion about the Saha caste, the author has good reasons to believe. This one conduct of the opponents of Saha caste in distorting even a present fact goes to show how they attempted, in old in the books of the Shastras as now in the books written now, to distort facts and coin false matters to abuse and vilify them. In the present case the facts are enquirable and truths are traceable as the facts are present ; but the far old distortions and misleading steps are to be enquired into and brought to light.

Who knows whether the Yugis are not really what they claim to be? They say they are so ; but the Brahmans and some others say they are not so. But a caste knows its own whereabouts better ; one may falsify facts to exalt one's own caste ; but one may also falsify facts to lower other castes in order to exalt one's own. (Cf. Manl. of Eth. for Ind., 5.) What is the harm to the Brahmans and the others if they be so? Why do they oppose and obstruct them from being high? The Musulmans say that the Hindus have got no *Parva* or ceremony;—have not the Hindus any ceremony then? Do not the Yugis and the Shaundis form the Hindu public? Does not their opinion form a Hindu public opinion? The Pandits at Tols or some others at other places out of some sinister motive or interest may say this or that with respect to a particular matter ;—is that to be considered the Hindu public opinion?—Is it not interesting to note some of the methods by which a class of the Hindus at a particular point of time passes for a high caste without the real qualifications of the high caste in them, in order to maintain their undeserving greatness tries to lower others, and devises and sets forth false story to lower them, and thereby weakens the public opinion? Social progress due to the increase of trade and commerce under the good British Rule, occasioning high social position in wealth, etc., of some, may be true in the case of some only ; but that may not be so in the case of the Sahas ; and that may be true also *vice-versa*,—namely, a caste once very high in social position for its trade being considered respectable, may be looked down upon when the trade becomes abominable. They of old importuned Hindu rulers to procure their rank, and to lower the Shahas and the Shaundis ; and now they with importunities induce the liberal British rulers to do so.

6. The Shahas never say that they were degraded. They simply represent the history of the two castes, Saha and Shunrhi, together for better and more effective information of men. They say, there is no text of any recognised Hindu Shastras in express terms degrading the Shaundis ; but in connection with the abject object, the liquors, hated in the attempts to suppress liquors, the Shaundis began to be slighted. If that amounts to an admission of degradation ; then the opposite party admitting that the Shaundis were degraded and the statement, 'the Hindu would never think of revising a decision arrived at many centuries ago,' amount to an admission that the Shaundis were really once high in society and became low ;—and that statement of course is the Hindu public opinion. The foot-note of the page 383 is full of malice and is the outcome of pure malice of the writers entrusted with the opinion

on reference for consultation.

Now by the present Hindu principle of caste the nature of a Hindu caste cannot be altered anyhow, although a member of a caste can be outcasted for assigned reasons. 'The Brahmans,' at present as observed by the criterion of the Hindu public opinion expressed in the Census Reports 'are not priests now but clerks, cooks, carters, day-labourers,' bearers, porters, etc., and are as good Brahmans, as real priests, *Pandits* or Readers of the Vedas. And so of other castes. At present the position of the Brahmans, Kayasthas, etc., is judged very high as *Barha chakre* or officers. But from Hindu point of view service or *Shwa-britti* i.e., dog-like profession, however prosperous, is inferior to any mode of trade, however lowly and miserable : whereas according to English idea of social rank officers consider officers to be respectable. Are not the English known as 'The nation of shop-keepers ? In that too again some time ago, when service under British Government and other offices was not available, throughout the whole country and even now in the interior remote from Calcutta and other towns the position of most of them was, and is, truly miserable and lower in penury and destitution bordering on almost starvation, mostly out of employ, begging, labouring, cooking, acting as door-keeper or attending to other nefarious acts, few only being prosperous as priests, zemindars, tradesmen, farmers, etc. The Shaundis were Vaishya and Shaundi for selling liquors ; and the Shaundis sell liquors are Shaundi and Vaishya still. And if in the attempts to suppress liquors the liquors are in theory only hated and in practice adored, the Shaundis cannot be made to be otherwise than Shaundi and Vaishya, if they were really so in origin or at the time of starting the hereditary caste-system. The learned and good Census-Superintendent was misled and influenced upon perhaps to drop the *foot-note* and the last sentence of the preceding paragraph through the intervention of the officers and authorities of those castes who bear serious jealousy and grudge against the Shaundis. They are ignorant of the tenor of the Hindu Shastras perhaps and to provide against their admission as already discussed they cunningly added 'the degradation may be a fiction, i.e., the rank of the Sunris may always have been low.' As impartial critic no one would do it in the face of the texts quoted unless rivetted with importunities. The five Brahmans of Kanauj were degraded at Kanauj and the Kayasthas frankly admit that they are Bratya and degraded Kshatriyas ; how did the Hindu think of revising decision arrived at in these cases ? Does it not seem to be a tyrant's excuse ? If Ballal Charita be a true record and correct representation of the then public opinion, the Brahmans of Bengal other than the Vaidika Brahmans are Dasi-Bansaja or descendants of Shudranis. What can be a humbler position than this ?

6. They now follow the occupations that were assigned to them of old as Vaishyas.

The Sodgops, Kaivartas, Kayasthas, Vaidika, Rarhi, Barendra Brahmans, Shaundis, Subarnoboniks, Yugis, Goalas, Shanan, etc., are Hindus and form the Hindu public ; and their voices constitute the Hindu public opinion. Whoever says it is not, errs on material points or lies and misleads. But as has already been pointed out that the Brahmans alone are to some extent unanimously by all considered as supreme. But are the Brahman cooks, Brahman door-keepers, Brahman day-labourers, menial servants, etc., ever held in so much esteem ? The public opinion as to the ranks of the Vaidyas, Kayasthas and Sodgops is as has already been pointed out conflicting. And again the determination of superiority amongst castes is not a matter of warfare wherein might consti-

tutes right or the victor gains the day, or the position determines preference, and the mild temper of a meek, good caste not hankering after pre-ferment does not settle its inferiority, or a false text procured with money is sufficient; but a Hindu caste to be truly respectable must be pure in origin, unalloyed throughout in Sanskar-dharma-chara or essential rites and ceremonies, profession, usages and customs, and considered as such in the immemorial Shastras. Of course spiritselling is prohibited to Brahmans alone even in distress in the absence of their own prescribed profession; that is no reason to infer that it is vicious universally and prohibited to all castes. "Adhyapana or teaching the Vedas, etc., is prohibited to others than the Brahmans; therefore it is not a vicious profession. Again the articles of trade may be hateful; but the traders in them should not be blamed. Present good or miserable position has nothing to do in the matter: It depends upon the state of progress in trade or other condition in life. Amongst the castes other than the Brahmans no one caste admits itself as inferior to the rest and does not allow one another's boiled rice. Some profess to carry water or do other menial things for others and others allow it; and some declined to be their menials and they refuse to take their water in malice. That is no reason for superiority or inferiority. Under the circumstances what is the character of the criterion of the Hindu public opinion? Do the castes conform to the list of the ethnographic census report? According to the Hindu principle the position of any tradesman however miserable is superior to the position of any servant however prosperous, though it is the reverse according to European idea. No doubt everywhere officers respect officers, tradesmen tradesmen, zemindars zemindars, and so forth,—a sort of *guild* implied. How can then the position of the trading Shaundis or Kalwars be called a humble one according to the true Hindu principle? It may be so to the misleading opinion of some partial, interested and hostile Brahmans and others wrongly confided or entrusted as authorities or Sanskrit professors of colleges too interested to be impartial authorities. Their position is all-wise very good excepting that they are not officers. 'The degradation may be a fiction, i.e., the rank of the Sunris may always have been low,' is a false statement, which has been proved to be quite wrong in the main body of the work whereof the texts quoted can never be otherwise withstood and refuted except by such irresponsible, groundless statements having no foundation in the Shastras as can be cunningly concocted. The Shaundis and Kalwars always have declared that they are Vaishya; but they for some time could not publicly express it out of fear of the native rulers under Brahminical or other influence.

When a question of social rank or matter is referred to a select number of Pandits or professors who are all Brahmans, it is making them judges in their own cause; for it is their deliberate intention to sow the discord of caste-distinction whereon is based their supremacy among the Hindus. All the Hindus comprising of all the Hindu castes form Hindu public and not the handful of Brahmans.

'It is no doubt conceivable that a despotic monarch may order the social degradation of a particular class of his subjects provided that it were not too numerous or too influential; ... Ballal did effect some changes of this kind in relative status of certain families of Brahmans. Notwithstanding this, the story of the depression of an entire caste from a very high to a comparatively low rank in the social system makes a large demand on our belief, and inclines one to suspect that it may

have been evolved in recent times to account for the position actually occupied by the castes being lower than that to which their riches and ability would entitle them to lay claims.—(Bengal 1901, 542 ; 847.)

An enlightened Englishman inured to the liberal and conscientious British Government cannot better conceive the wilful act of a despotic Hindu autocrat and its fatal results. He perhaps apprehends that had they been numerous or influential they might have revolted or resisted Ballal. The Hindus, specially the Vaishyas loving peace and hating revolutions and anarchy wherein their trade suffers greatly, are ever very loyal and devout, and have more respects for an established order of government native or foreign. But the contemporary and subsequent history shows that they did offer peaceful resistance befitting a noble and loyal subject by monopolising the village-menials, which gave rise to creating fresh menials as Nobosaks and Jalacharanya castes, leaving Ballal's territory, and stopping all helps in coin and kind ; and the government got so much lacerated and weakened that within a century Bengal could be occupied by Boktiyar with 17 horse soldiers. What to speak of a despotic Hindu monarch, the official personage or peer of the liberal British Government in India pleases to bestow his favour to shine upon the Kayasthas and they as writer caste grade higher everywhere in opposition to the texts of the Shastra, present public opinion and immemorial usages and practices. He pleased to anticipate the social rise of the Goalas, saying, 'About the former group I wrote in 1891. It seems likely, as time goes on that this sub-caste will rise in social estimation . . . they may succeed in securing a place with the Nabashakha,' (India 1901, P. I, page 441, Art. 843) ; and the Goalas ranked as a distinct higher group no matter whether they are boorish as before without suffering any change ; and he pleases to raise the Chasi-Koibarta under a better name and to anticipate their future rising further, under what charms we don't know, saying, . . . 'by the next census the Mahiya will have succeeded in establishing their claim to be a distinct-caste. Their case is of interest for the light that it throws on the process of caste manufacture.'—(India 1901, 541 ; 843.) He could not but note that 'where the only palanquin-bearers available were Dravidian, Bluiyas are promoted to the rank of a water-giving (Jalacharaniya) caste in order that the twice-born travellers might be able to get a drink without quitting his palanquin.' (541 ; 842.) He further came to the conclusion that confectioners, perfume-vendors, betel-growers, oilmen, gardeners, potters and barbers, were made such for practical convenience. (India, 1901, 541 ; 842.) All of which may make it very easier to comprehend that for all these purposes and reasons the Khondo-Saha, the Sunri and the Subornabonik could not but be high castes and Vaishya; and the capricious and despotic monarch Ballal insinuated grudge and disfavour towards them, and his favourites and followers (Rarhi-Brahmans, Boidyas, Kayasthas and Noboshaks) who turned out their opponents, continued to reflect it ever afterwards as the factious party.

Did not the Shanan, the great Toddy-drawer caste of the Tamil country, create a riot with the Maravans that refused to allow them into the Kumudi, Minakshi and other Hindu Temples, on the ground that they were Kshatriya as the descendents of the Chera, the Chola and the Pandya kings ; their pretensions dating back from 1858 ? The authorities seem strangely to shuffle saying, Nadan and Gramani (ruler of the village) wont support their claims to Kshatriya.—(India 1901, Ethnographic Appendices 128.)

It is unaccounted for why, ' . . . stories which would tend to

grow up wherever the business talents and practical ability of a particular community have advanced it in the eyes of the world conspicuously beyond its rank in the theoretical order of castes,' (Bengal 1901, 542 : 845) should not apply to some other 'so-called high' castes as well.

It is curious to observe that the false theory of the so-called fiction, in fact a childish theory betraying ignorance of facts, ignoring the texts of the Shastra and discouraging researches, as if invented as an weapon for checking the Sunri, the Shaha and the Subornabonik, is cunningly set forth against them when there is no other way and means to suppress them in the face of the innumerable texts of the Shastras. These books of the Hindu Shastra represent and narrate the popular voice and public opinion of the various periods of the Hindu society. If these be overlooked and neglected and effect is to be given to present states of things, then it would amount to overturning upside-down the whole Hindu system as it has ever since been, by nullifying the revered sacred Hindu Shastra; and perhaps the next step would remain to Christianize the Hindus. This theory of fiction as applied in the census-report at least in their case directly contradicts the sacred books of the Hindu-Shastra and falls to the ground. Rather, it may be applied in the contrary-wise.

Moreover his scheme seems to have been based on inference *ab initio* as the race-basis of caste inferred from a picture carved on a stone-panel of a Buddhist monument, the great stope at Sanchi. 480 ; 764.

'But in India it does not necessarily follow that, because the individual applications of a principle are ridiculous, the principle itself can have no foundation in facts . . . the Pandits of to-day, would be to go back upon actual facts, and to seek by analysis and comparison to work out the true stages of evolution . . . Having once got hold of a formula, they insisted like Thales and his contemporaries on making it account for the entire order of things.' (India 1901, 522 ; 822). It is no doubt advantageous to the castes that have lately advanced and are now considered good and high, unless and until analysed and compared with the texts of the Shastras depicting the various stages of the society. The Vaishya hood of the Saha, the Sunri, and the Sonarbene is evident from their present profession, present conditions in life and the supports of the Shastra. Are not these actual facts ?

The real social condition of a caste can be learnt not from the opinion of its grudging, malicious and selfish opponents of the adverse faction, nor from its relative position among them, but from its own accounts traditional and historical, and by independently observing its condition in life, customs, manners and rites.

The cephalic or nasal measure, stature, or colour in as much as due to, and dependent on, local domicile on Earth's surface with respect to the position of the Sun, the Moon, the planets and the clusters of stars, propensity, way of life and thinking, and exercise of body, limbs and glands for profession, is not a safe guide to trace racial origin. It is not the same even at the same place for the sons of the same parents. An Englishman by passing three or more generations in Egypt or Bengal turns out a black flat-nosed Ethiopæ or a Bengali. A Bengali gets fairer at Simla, and still more so in England or Ice-land.

Here end the **General Comments** on the **Census-Reports**, wherein have, for the sake of argument, been used some passages which may seem to offend or inflame others, or to appear like odious comparisons, invectives or side-thrusts at other castes, without which the odious comparisons, invectives and side-thrusts falsely supplied by these rival castes cannot otherwise be effectually refuted better, or to

render the tone somewhat scurrilous or disrespectful towards the brother-castes ; wherefor the writer respectfully and humbly apologises.

In conclusion it is the Saha's and the Shaundika's humble submission that (1) most of the subordinate officers and enumerators belong to their rival castes, therefore their information should be received with caution ;

(2) many things lie below the surface, and they are apt to ignore, pass by or conceal them unless their attention is especially drawn to them, so that their information about these castes are not full and accurate ;

(3) they bear certain obvious forms of bias against the Saha and the Shaundika castes and wish to exalt their own castes at the expense of other castes, and give false ideal versions of popular usages ;

(4) They report that certain books of the Shashtra prescribe a particular fact or practice, the fact being that that fact or practice is a myth, and the people have never heard of the authority quoted ; and the books of the Shashtra quoted by the Saha and the Sunri are genuine, authentic and generally recognised ; (5) Valuable results may be obtained from the researches embodied in this treatise when analysed and compared, which, at first sight, appear to be very imperfect material ; and

(6) facts relating to every caste must be ascertained at first hand directly from its own members together with the ways of thought of the people, without solely depending on others who are mostly too interested and biased to give correct information. (Cf. Risley, *Manual of Ethnography for India*, pp. 2-6, 26.)

The Kalwars in North-Western Provinces eat Pakki if cooked by a Brahman, Kshatriya or Halvi and can eat Kachhi if cooked by the spiritual preceptor or Guru or a member of the sub-caste. This shows that according to their opinion none but the Brahmans and the Kshatriyas are practically superior to them. The Sahas and the Shaundikas in Bengal, Behar, Orissa, etc., never eat boiled rice unless cooked by a Brahman or a member of the sub-caste to which they respectively belong. This shows practically the Sahas and the Shaundikas recognise none but the Brahmans to be superior to them. In grand Samajika or social feast they never eat Pakki prepared by the Vaidya, Kayastha, Kaivarttha, Aguri, Napit, Malakar, Barui, Tamli, Tanti, Teli, Tili, Goala, Jugi, Swa nakar, and others ; and consider many of them as inferior or lower castes in practice. This is generally the case followed by every one of the other castes. Every caste considers most of others as inferior or lower. The Brahmans encourage it. And the Brahmans assist and try to give preference to those only that flatter them and adore them as supreme and keenly and rigidly observe caste-distinction. This is due to the disintegrating and dis-uniting organisation of the Brahmans in establishing their supremacy and ensuring its safe and secure permanence, excelling in tactics the greatest diplomatic politician of the unsurpassing Machiavelianism to work upon the people and to weaken the strength of the non-Brahminical portion of the Hindus. The union of wealth, brain-power and brute-force begets prosperity. If the crafty portion of a people keeps aloof from the wealthy as unclean and the fool-hardy as the men whose touch defiles, it cannot prosper.

It is the humble submission and request to the gracious public that that ignorant people of shallow knowledge may not fall into errors and blunders and may not commit mistakes through forgetfulness and want of memory in future, on asking castes or in leases, counter-part o leases, sale-deeds and deeds, complaints, applications, petitions and the tik e or in making reference to caste for any other reason, the Khondo-Saha will make themselves known as

'The' Khondo-Saha Vaishya or Saha Vaishya ;

the Shaundikas will make themselves known as

The Shaundika Vaishya or Sunrhi Vaishya ;

and the Subornaboniks will make themselves known as

The Subornabonik Vaishya or Sonarbene Vaishya ;

and in horoscopes, letters and other writings and in uttering or reciting Montras or incantations there should be affixed to the name, the title, Deva, in the case of a male and Devi in the case of a female, and never Dasa or Dasi ; and it would amount to a grave transgression of a Brahman priest if he in utter defiance to the Shastras causes such Arya Hindus of the Deva-stock to take the title of Dasa or Dasi. They are Dwija or twice-born ; but as Upanayana and wearing the thread are the compulsory rites of a Brahman only, and Diksha and wearing the wooden wreath are identical with these, Upanayana and wearing the thread are optional with them ; they may wear it by it if they like.

The Khondo-Sahas humbly beseech and pray in right earnest that the Gondhobene, the Kansari, the Shankari, the Gope, the Sodgope, the Tili, the Toili, the Tambulli, the Barui and the like castes will add the term Vaishya to their respective caste title, adopt the pedigree Deva and Devi, and, as they are Dwija, will wear the thread by Upanayana if they like.

By understanding and shunning the misleading paint of hostile Brahmans, by penetrating deep into, and avoiding, their charming mysticism and by comprehending and repudiating as poison their enchanting specious doctrines, really the guiles of the opponents, let these castes rise up and prosper and remain not in dark ignorance, nor wander under errors and blunders, sink and be absorbed in profound ignorance or render friends into foes and make themselves thinner and thinner by excommunication and caste distinction.

In depicting this pitiable condition of the Hindus the author has gone too far. It is never his intention to sow discords or to create enmity amongst the Hindu castes. That is far from his mind. He would be the last person to do it. He has in honest, frank simplicity delineated the true deplorable, defective condition of the Hindu caste-system. By way of argument in eliciting facts something might, with reluctance no doubt as opposed to his constitution, has come out which may offend somebody ; but, if any, that is for the disclosure of truths for argument's sake ; and for that he apologises, and earnestly hopes he will be favoured with kind excuse. His maxim is the grand motto, '*Honi Soit qui mal y pense*,' and evil be to the wide-wasting pest and dire conflagration amongst the Hindus that evil think and bring about ruin and destruction to the rest of the Hindus by their Machiavelian policy. Let them go to wrack and ruin as clerks, cooks, porters, carters, menials, etc., for ever, and let the rest enjoy happy peace and prosperity in good holy union by repudiating the specious and spurious doctrines taught by them led by and absorbed in specious, ruinous dogmas ; and let this opprobrious chapter end with the last Sukta of the Rigveda wherein the sages of yore prayed for equality and union amongst the sects of the ancient sages, without which there is no hope,—no real prosperity.

ॐ दधिक्षुवर्षे वृषभर्षे विश्वार्षे वा । इत्यर्षे दधिक्षुवर्षे च नो वसुधा मर । १

ॐ नमोऽर्षे से वसुधै से वो नमोऽर्षि ज्ञानता । देवा मानं ववा पूर्वै संजानाना ज्ञावतने ।

वसानो ऋतः दधितिः वसानो वसानं मनः वद्व चित्तमेवा ।

वसानं नमनमि भमवे वः वसानेन वो वदिवो कुडीमि । २

वसानो व वाङ्मति वसाना वद्वानि वः

वसान नम्व वो नमो ववा वः वद्ववावति । अर्षे २.१.१२१ । १-४

CHAPTER IV.

THE CLASSES AND SUB-CLASSES OF THE KHONDO-SAHA.

When individual professions turned out to be hereditary, and hereditary castes were initiated and started, many distinct persons at different places, very often in no way connected by blood perhaps, carrying on the same profession were classed as one and the same caste no doubt; although the cases like the Shaundikas as descendants of king Haihaya were rare exceptions. Then the descendants of all these distinct persons,—agnates or consanguines, cognates or affines and strangers,—carrying on the same profession united for all social purposes, as one compact mass or assemblage as in a trade guild, as if they were descendants of one and the same person. However, afterwards they became one clan or tribe or were assumed and treated as such. All the Vaishya Khondo Sahas originated thus in Aryavartta; and then in due course of time migrated into Mithila or Behar, Rarha, Barendra, Bagrihi, Bonga, Srihatta, Tripura, Assam, etc., into all places advantageous to trade in paddy, rice, seeded grain-crops, pulses, fried grain, salt, cloth, etc., and assumed the diverse names, Khontta-Saha or Kalwa, Barendrya (Sonakane, Bhusnapati, Doshparha, Bahutorha, Basghore, Huinkhali, Halik, Baldik and Khansama) and Rarhiya (Chaturashram and Saptagram) according to place of domicile attended with unavoidable local differences in acts, customs, and usages.

The Rarhiya Sahas as well as the Barendrya Sahas residing in two, three or more villages united for the purposes of holding feasts and advantageously performing marriages and other social acts respectively among themselves only; and every one of such compacts in course of time became an isolated caste distinct in social matters and separately termed according to the number of villages combining, such as Mayapuri, Enbo, Penrho, Gunpo, Buno, Kesta, Furfure, Bordhaman, Saptagram, Chhagain, Chhatrisgain, Punjabi, Mathuric, Ayodhyabasi, Nagarior, Uttora, Puchhwa, Dakshina, etc. The Kalwar Khonda-Sahas residing in one village even thus united; such as, Kursutta, Shergurhie, Rohinnagorie, Rosanabadi, Nasirpuric, Hedayetnagorie, etc. At present they are thus termed no matter wherever they sift their abode.

Sometimes they derived their caste-title-names from the articles of their trade. Thus Bhusa-Saha for selling seed-crops; Chabiahia, Chelti or Chaulia for selling rice; Dalia for selling unhusked pulses; Gurher, Khanrhia, Tilha, Pitariha, and so on. Many Rarhiya and Barendrya Khondo-Sahas went over into East-Bengal and out of linguistic difference turned out Bongjoa or Bangal Sahas.

In all castes those whose houses were resorted to by the Mogs during their rule in the East Bengal became Mogi or Maghaiya and lower; and there is no sub-caste as Mogi Saha or Mogi Shaundika.

The Khondo-Sahas as has been shown variously divided into sub-classes, every one of which considers itself as distinct from, and superior to, the rest in eating boiled rice, negotiating marriages and the like—the fatal vice of the hereditary caste-system. But these sub-classes may unite and allow the eating of boiled rice and intermarriages together if all the members, especially the old folks, sitting at their respective Baitaks (or social congregational gatherings for deciding, determining and disposing of social matters, a sort of Panchayat,) approve and signify consent to do so.

The previous sanction and approval of this Baitak or meeting of old folks is indispensably necessary (1) to every marriage in order to

see that foreign outsiders be not introduced, (2) to every Sradh ceremony in order to see that the dead person was free from vices, stains, or blots, and the person celebrating the Sradh ceremony leads a pure life that is, he performs all the Sanskars or rites according to the Shastra, namely, recognised Purans and Sanhitas as propounded by the Pandits of Benares and Nuddea, and did not eat rice of, or marry sons or daughters to, members of other castes or did not sell wine, swine, onion or other prohibited articles or perform any forbidden acts, such that his food may be considered pure and tasted without reluctance with good appetite, to every Jain, and the like, (3) it decides all caste-questions, and (4) occasionally by going beyond its jurisdiction it decides petty private feuds among its members. Every sub-class has got its own separate Baitak or Baitaks. There is no one Baitak to govern the whole Khondo-Saha caste or all the classes and sub-classes in India except the Tols of Kasi or Benares and Nuddea intended for all the Hindus of Northern India.

The prohibition of inter-marriages, boiled rice, curry, fried cake and the like to the members of different Baitaks, is simply a matter of choice, and there is no other reason whatever. These may take place if the members in Baitak approve and sanction, even with members of the other castes. But they seldom do so. Intermarriages cause and occasion degradation from caste, if made in violation, unless there be some expiation or atonement, Chandrayana and the like, made with the approval, and to the satisfaction, of the members in Baitak. Widow-marriage is unknown to the Khondo-Saha and the sub-classes although a few of them in Behar, Oudh, North-Western Provinces, Durbhanga and westward in its general currency prevailing among other castes in those countries adopted the principle and became degraded and detached from the main castes in consequence.

It is uncertain whether the ancient Sutapanya (Pali Sotapanna), Vaishya caste repudiated selling infused Soma-Sura and continued grain-dealing and turned out Khondo Saha Shondi confounded with Shoondi or Shaundi, or Bikormosthhan Shaundika, on account of the disadvantages due to the spirit-selling being monopolised by the Kshattriya Shaundika or to the dis-use of Soma-Sura termed Suta (Pali Sota and Huen Tsiang's Sunto) on account of the use of the newly invented decocted spirituous liquor called Shoonda introduced by the Haihaya Shaundikas, or to spirit-selling falling into their hands for some other reasons, when the Kshattriya Shaundikeya-kula of the Haihaya dynasty of Malwa spread into other countries of Northern India after the rise and preponderance of the Bitihotra or Agni Kula during the Buddhist supremacy. Perhaps then, or shortly after, the texts of the Manava-Dharma-Shastra were being contemplated and formed. Sutapanya or Sutaparhin was vulgarised into Sutparhin and further into Suprhin or Surhin. Hence Shunrhi and Surhin like Shunrhi and Shonrhi might have been confounded in ordinary utterance or cadence.

As in a flood overflowing a vast country the same water (after subsidence of the flood obtains different names and somewhat altered character in different reservoirs, so the overspreading Shaundikas by sticking to, or fixing domicile or abode at, different regions came to be known under different names Kalwar, Kalal, Kalar, Shaundi, Khontta-Sunrhi, and the like, with somewhat altered character due to locality, mostly connected with the locality of domicile. It is not a marvel. The same Aryan Race of Central Asia migrated to far off distant regions in Asia, Europe and America, and appeared differently as the Hindus,

the Persians, the Greeks, the Romans, the Germans (Shormons), the English, etc.

Like other Hindu traders the Shaundikeyas, Shaundikas, Shaundis or Sunris migrated and spread over all other parts of Northern India chiefly in the Doab, Nagpur, the Punjab, Mithila (now Behar, etc.), Oudh, Darbhanga, Barendra (now about Mymensing, etc.), Karha (now about Bhagalpur, Saontal pargana, Hazaribagh, Birbhoon, Manbhoom Singhabhoom, Burdwan, Bankura, Hooghly and Midnapur), Utkola (Orissa), Bagri the delta of the Meghna (da), the Padma and the Bhagirathi (now Murshidabad, Nadia, Faridpur, Jessore, Khulna, 24 parganas and Bakherganj), Sylhet, Tipcray, etc., crowding where drinking tradesmen and labourers flocked together so that their wine might sell well there, and in time later where the rude hands of the kings of Magodha and Gaurha tyrannising under the unjust influence of the Brahminical ministers could scarcely reach them. It seems the change of domicile has not sub-divided the Shaundikas. They are all one in social matters no matter wherever they may reside. The phrase, '*Chasa Jane Ki Moder Swada*' or does a rustic peasant appreciate the taste of liquors?', means an uncivilised person devoid of etiquette and wanting in manners does not know the taste of liquors, and shows what high position liquors occupied in public estimation.

N. B.—The Saha and the Shaundika are entirely and thoroughly different, isolated and unconnected in all social matters, such as marriage, feasts, boiled rice, profession and the like; in as much as they were quite different in elementary or rudimentary stage or condition, the Saha being ever Vaishya in origin as well as in profession, and the Shaundika being Kshattriya in origin and Vaishya by profession; and of course before the invention of the hereditary caste-system both were equal and on a level as members of the Arya Hindu Vaishya Varna.

The reasons for their not resorting to even government and other posts are (1) by Shashtra Dwijas are prohibited against dog-like servility, (2) as such they hate to resort to Shwabritti or dog-like service under others even if high lucre of government and other posts be the allurements and inducement, which became strong enough to allure away and taint, vitiate or corrupt the Brahmans and other Dwijas; and (3) their own profession prescribed by Shastras bring gain enough, so that no room is left for such allurements of gain to induce them to deteriorate by resorting to dog-like servility. So that in reality they retain their original pure character of Dwija-status unviolated.

CHAPTER V.

THE MODES OF SUBSISTENCE OF THE (KHONDO-)SAHA AND OF THE SHAUNDIKA.

The Bhusha-Sa Shondi Khondo-Saha live on and by selling paddy, rice, wheat, oat, linseed and other grain-crops (Katyayan-Shrauta-Sutra, 19-1-22;—*vide ante* p. 12) wherefor they are called Bhusha-Sa *i. e.*, the dealer in branned crops, or Khondo-Saha, *i. e.*, the dealer in Robi seed-crops also called Khondo-crops, and also by selling jute, salt, cloth and the like, or by banking. The poorer of them live as grocers. Even the poorest of them prefer peddling these articles borne on bullocks wherefor this caste got the nick-name, Shondi, although very scarce now-a-days, to service under others or to begging. They keep arable lands; but they hate to till them themselves; for trade ranks above tillage. In greatest distress they condescend to serve under their own caste-fellows. Very often they are zemindars; but they have

no love for zemindari. The sale of liquors, cow or onion occasions loss of, or degradation from, their caste. In verse 225 Chapter IX of Manu Samhita the terms Kitoban (thievish), Kushilan (immoral), Kruran (inhuman), Pasondosthhan (roguish), Bikormosthhan (adopting other caste's profession) and Shaundikan (spirit-selling) are adjectives to Manovan (men); and Bikormosthhan is not adjective to Shaundikan.

To live by and on the sale of rice, lentiles and seed-crop pulses forms the everlasting profession of all the Khondo-Sahas. They wish it as their chief and final aim. It is their ever-existing profession from time immemorial; and they have all along been subsisting on it for food and raiment. Therefore many persons want to call them Chelti (rice selling) Sumi (really Shonrhi), that is, the rice-selling Shondi (bullock-keeper) or Bolde (Bolodi or ox-keeper). Formerly they alone used to follow this profession; and none else. Now-a-days only one or two of the Tili, the Tambuli, the Brahman, the Kayosthha, the Sodgope and other castes adopt this profession for some years or a generation or two and generally as novices unaccustomed to it spoil their whole fortune; and one or two of the Khondo-Sahas adopt some other profession and rue for it. Their main intention and aim are to live, prosper and acquire name, fame and wealth, as such tradesmen or merchants; and as Vaishya of the prototype they pre-eminently prefer trade to service and public life by holding high offices and conspicuous posts, to such an extent that they never try to excel in high English education to besit themselves for, and acquire fame, eminence and conspiciuity in government service so as to lead government officials and authorities to believe that they are not low. During the peaceful British Rule, their profession has attained in their estimation some advantages and yields a little more gain only due to the extension and growth of trade; but the Brahman, the Boidya, the Kayosthha, etc. have been enabled to gain subsistence through service or the Shudra's profession for want of which their circumstances will be miserable as before. But nothing can affect the condition of a tradesman.

The Shaundika (spirit selling) Saha or Sunri lives by selling liquors, and rarely, if there be capital enough, adds other professions to theirs own.

CHAPTER VI.

THE EXTENT OF INTELLECTUAL CULTURE AMONG THE KHONDO-SAHAS.

In ancient time described in the Vedas in Aryavarta the Soma-Sura-Bikroyee (seller of the infusion of Soma-Sura) who used to sell rice, grain-crops, parched grain, spices, silk, thread, etc., spoke in Prakrit and afterwards in Sanskrit when it became extant. Eventually when there arose Hindi, Mahratti, Ooriya, Bengali, etc., the various dialects of Sanskrit which in result became obsolete, the Khondo-Saha sellers of rice, grains, lentiles, pulses, cloth, etc. turned out the Hindi-speaking Kalindipalokas (Kalwars as at present) of Kasmir, the Punjab, Rajputana, the Doab, Behar, Oudh, etc. Some of them migrated into Orissia and spoke Ooriya; some migrated into Bengal and spoke Bengali; some into East-Bengal and spoke Bangal; and so forth.

The Hoihoya Shaundikas spoke Prakritika and Sanskrit in Malwa, Khontta or Hindi as Kollopala or Kolpopala (Kalwar, Kalal or Kalar) in Rajputana, the Punjab, the Doab. Nagpur, Berar, Behar and Oudh, Ooriya in Orissia, Bengali in Bengal, and so forth.

They educate themselves in their respective vernacular dialects. *

The aim of every Shaundika and every Khondo-Saha or Shondi, or every Kalwar, Kalal or Kalar, is not to aspire to high education for his boy, but only such rudimentary education as would be of use and utility in carrying on trade and commerce, without which no Vaishya Bania tradesman can do. He gives him all the education available in a Pathshala under a Gurumahasaya or village-schoolmaster, so much so that he can read and write his vernacular enough to keep shop-books of accounts in the ordinary course of business, letters and the simple books, can learn the tables of weights, measures and money and the four simple rules of addition, subtraction, multiplication (Namfa) and division and write them down promptly in the native modes, can find out the costs of articles accurately and readily, and so forth. So that where they live in a body they generally establish a Pathshala under a Gurumahasaya, and the richest of them establish high schools and colleges. If one can anyhow read the books of the Shastra rendered into his vernacular, he is regarded as most learned, wise and devout. If by chance one of them attains high liberal education and argues liberally, he is considered an athiest and his company is at once abandoned. They have no idea of acquiring high education, holding high government offices and flourishing as government servants or leading a public life. They are constitutionally tradesmen and never statesmen. They like the attless, simple and frank habit of a true tradesman and disdain the crooked, underhand, machiavelian policy of a highly educated statesman, and lack in the art of devising cunning tricks. They are loyal, peaceful and loving good government; for trade and commerce can only flourish and prosper in peace under the protection of a good and beneficent government.

They obey king's directions whatever they may be punctually without hesitation or reasoning and follow these immediately even to death. They are affable, mobile, and yielding in disposition; for customers can be attracted that way only. So they hate revolution, anarchy or dissension. They are again very cunning, proficient and expert in the matter of trade and commerce, in the knowledge of grain-crops and other articles of trade, the season and mode of their growing and the best method of transacting trade-business so as to realize the largest lucre. They are very jealous of one-another which is a great drawback and obstacle in the public progress and rise, and in making anything a common cause of theirs own.

CHAPTER VII.

THE RELIGION OF THE KHONDO SAHA AND THE CEREMONIES THEY OBSERVE.

The Khondo-Sahas belong to the Arya Hindu Race of mankind, and are idolatrous and revere and worship the Hindu Pantheon in its entirety including the Musulman and other influences to Hindu religion. Most of them belong to Vaisnava sect, the most favourite religion of the Vaishya Bania tradesmen, very few only being Shaiva, Shaktya or Tantrika. They are very superstitious and are too timid to omit the worship of a single out of 33 Crores of gods. They have so much respect for the Pandits and Brahmans and the Shastras that they cannot omit or neglect a jot or iota prescribed by or in them; and out of sacred fear they cannot even think or utter the idea of wearing the sacred thread when the Brahmans advised them that the sacred thread behoves the Brahmans alone and no other Varna or caste, and try most to avoid the thought as something fatal and deadly. They love to read, with

sacred and divine reverence, the books of the Shastras and to observe religious acts accurately and precisely, nay with bigotry, in accordance with them. With the help of their Brahman priests who are in Bengal socially distinct from, and elsewhere socially equal to, other Brahmans who are the priests of Brahmans, Kshattriya and Vaishya there. In Bengal from Bolla's time out of factious party-clique in earning livelihood the Rarhi-Brahmans tried to exalt themselves and their own Voymans, the Boidya, the Kayastha, the Noboshak, the Gondhobenc, the Shankhari, the Kansari and some other castes, and lower other Brahmans and their respective Voymans of the adverse faction. They and the Shruindikas conspicuously perform the worship of the recognised Hindu gods generally worshipped, namely, Brahma, Bishnu, Radha Krishna, Sitaram, Jagannath, Shalgram and other forms or Avatars of Bisnu, Moheswar, Shiva, Linga and other forms of Shiva, Durga, Kali, Jagaddhatti, Bashanti, Annapurna, and other forms of Durga or Shakti, Lukmi, Sarasvati, Kartik, Ganga, Shashti, Tulasi, Manasa, Dharma, Ananta, Satya-Narayan or Satya-Pir, Shitola, Mongol-Chandi and other Hindu gods.

The Khondo-Sahas and Shaundikas like other Hindu castes fast on Shivaratri, Janmastami, Dashahara, Dhela-fela, Mohastami, Nil, Ramnavami, and their widows fast on Ekadasi, Amabasya and Purnima. They observe the festivals on Dashahara, Snanjatra, Rathjatra, Jhulan-jatra, Arandhan, Mahalaya, Til Tarpan, Durgapuja, Daksancranti, Kalipuja with Dewali, Bhratriduita, Gostastami, Jagaddhattripuja, Kartikpuja, Rashjatra, Makar-Sankranti and Maghia Pratargangasnan, Doljatra and Fagua Holi Gondheswaripuja, Novabarsa Natun Khata or New Years day of tradesmen, Bonbhojona or a sort of pic-nic in the wood and Rendhekhaoh also a sort of pic-nic by cooking and eating rice out of doors. They give Sironi to the Mahomedan gods, Pir, Gazi Stheb or Gazimia, Jumba Pir, Golamali Sahab, etc. The richest of them sink tanks in the midst of meadows, plant Panchabati, Ashalthha or Bot tree by the side of high ways, erect Ghats on river banks, open Ateethishala for the maintenance of mendicant beggars, Fakirs and Bostoms, construct roads, establish schools, cause the perusal, with explanation and singing, of Mohabharat, Ramayan, Bhagabat, Chaitanya Charita Mrita, Hari Sankirtan, Astoprohor, etc.

They revere, protect and worship Brahman, Vaishnab, cows, Bilwa-tree, Ashaltha, Bot, Nim, cocoanut-tree, Ganges and temples and have special respect for the weaker sex. They reverentially visit the places of pilgrimage, Brindaban, Purusottom, Kashi Baranasi, Gaya, Dwaraka, Haridwar, Gangasagar Kalighat, Tarakeswar, Navadwip, Tribeni, Koyapatha, Prayag, etc. They consider their person polluted unless and until purified by pilgrimages especially to Brindaban, Kashi, Gaya and Shree Kshetra after Diksha.

They swear by touching copper, Tulasi and Ganges-water, or Shalgram, Son's head, Brahmans feet, or Harinam or in the name of husband or Ishwar or chief god, or other gods.

If any one wants to witness a Hindu caste in its pristine condition in observing the rites, usages and customs, the Khondo-Saha caste will be interesting as such seeming rude or rough.

They are very conscientious, god-fearing, attached to religion (the liberal Vaisnavism) and honest in matters other than trade-matters—prompt in giving what is due to others. In lingering diseases, for flirtation or for killing a cow or hurting a Brahman by accident, they expiate the transgression by the penance called Chandrayana with the shaving of the head.

The Khondo-Sahas observe the following rites and ceremonies : —

(1) *Gorvadhan* (a rite), on the fifth day of the first menses, with or without Homa (pouring clarified-butter into the sacrificial fire) and Nandinukho-Shradh, (propitiating the deceased ancestors) and feasts according to circumstances ; (2) *Sadha-Bhokshon* (a custom), wherein a pregnant woman is ceremoniously fed, Pakka and Kachcha, with feasts ; (3) *Simontonnayan* or applying vermillion on the pregnant woman's hair-parting (a rite), with or without Homa and Nandinukho-Shradha ; (4) *Ponchamrita* with Homa, Nandinukho-Shradha, *Suryarghya*, *Narayanpuja* and feasts, wherein she eats *Poncho-goby* or curd, milk-cream, clarified-butter, dung, and calf-urine (a rite) ;

(5) *Jatoka* or culling and knotting the navel of the still-born child (a rite) ;

Amongst the members of every Hindu caste the position of the Sun in the Zodiac and the child's position with respect to the sun, the moon, the planets and the 27 constellations of stars at its birth determine its Rashi or Zodiacal sign (Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius or Pisces), Gona or race (Deva *i.e.*, god, Rakshasa *i.e.*, cannibal, or Nora *i.e.*, man), Varna or functional colour (Bipra *i.e.* Brahman, Kshatra, Vaishya or Shudra) and Dosha or lord of destiny (Sun, Moon, Mercury Venus, Jupiter, Neptune, Saturn and the two Rahu and Ketu); and these again determine its whole career. All these are embodied in its horoscope prepared by an astrologer in the sixth month. The horoscopes of bride and bridegroom settle happy or unhappy union. A well-selected Zodiacal name sometimes denotes all these facts. For instance the author's Rashinama or Zodiacal name is *Ghaneshyama* whereof the letter *Gha* denotes that his Rashi is Capricornus, *Na* denotes that he is *man* in race, *Sha* denotes that he is *Shudra* in function and *Ma* denotes that Mercury became the lord of his destiny at his birth. His wife's Zodiacal name is *Niroda* denoting her Zodiacal sign (Scorpio), *Deva*-race, and *Bipra* (Brahman)-Varna. The astrologers attribute the absence of his issue to this unhappy union of a man of Shudra race with a woman of Brahman-race, the marriage being procured by saying that her horoscope was missing and the astrological calculation being made with the names (Narayan and Kiron Moyee) by which they are ordinarily known,—the last alternative

(5a) *Shentera-puja* to appease *Bidhata-purush* (the first of the Hindu Triad) on the sixth day after birth, when, it is believed, he settles the child's age, (a custom) ; (5b) *Atkorhay*, (a custom), wherein the children strike the back of the husker on which the child was placed after delivery, abuse its father and throw it over the hut wherein it was delivered, and are feasted with eight sorts of parched grain and sweets ; (5c) *Shosti-puja* to propitiate a female monster, originally the devourer of babies afterwards transformed into their tutelary goddess, with the priest's help ; (6) *Nama-koron* or naming the child (a rite), with or without Homa and presents to the astrologer ; (7) *Annaprashona* or salting, with or without Homa, Nandinukho-Shradha with priests and feasts in the sixth or eighth month (a rite) ; (8) *Niskramona* or appearance of the child in public by visiting a holy place (a rite) ; (9) *Janmotithi* or anniversary of birth-day (a custom) ; (10) *Churha-koron* or *Keshanta* (a rite), wherein the child's hair is first shaved before a god (*Ponchanondo*, *Tarokeshwor*, etc.) or a goddess (*Kali*), etc., with *Puja* ; (11) *Korna-bedha* or boring the ears, with sacrifice with priest (a rite) ; (12) *Bidyarombha*—*Hatekhorbi* or commencing education ; (13) *Diksha* or receiving *Guru-Môtra* or precepts from the spiritual guide or preceptor, (a rite), among

the Vaishnavas in the place of Upanayana, attended with Konthi-Dhar-on or wearing the wooden-wreath in the place of the sacred thread ; or (14) Upanayana with sacred thread in some places in Behar, North-Western Provinces, Oudh, etc. (a rite) ;

(15) *Bibaha* or marriage, generally in the Prajapottya form:—

(a) *Sonkolpa*, *Kotha-utthapan*, at first generally the bride's party picks out the bride groom generally aged between 16 or 20, enquires whether the families belong to different Gotras but to the same sub-caste and *she* is not within five generations on *his* mother's side, expresses a wish of marriage, takes *his* horoscope and consults an astrologer ;

(b) If the astrological influences recorded in *their* horoscopes be adverse, *his* horoscope is forth-with returned ; and there ends the matter. If these agree and allow a happy union, the two horoscopes are sent to *his* house where these are carefully collated by *his* astrologers. If it is all right : if there be no other hitch such as lingering disease, stain in the family and the like, and if the parties like the match, marriage is announced. *She* must be below 12 and not menstruating.

(c) *Patro-dekha*, *her* friends go to *his* house to inspect *him* and *his* circumstances and present *him* with a gold-mohor or some pieces of silver.

(d) Now the parties arrive at a settlement as to the dower to be presented by *her* father in golden ornaments, silver ornaments, hard cash ; silver-plates, embroidered cloth, brass-plates, bedstead and other hard-wares, bed, curtain and other necessary useful furniture and house hold utensils all to form her paraphernalia, depending mostly on *her* father's circumstances and *his* position in wealth, education and smartness. There is no *Shulkyā* or bride-price. It out-castes bride's family. whatever *his* father or relatives give to *her* now forms *her* *Youtuk* or paraphernalia).

(e). *Pan potra*, (*betel-leaf ceremony*), *Bag-dana* (giving words or assurance—*betrothal*), *Patri-dekha* (inspecting the bride), *Dina-Sthira* or *Din-Dhora* (fixing the day of marriage), on a day fixed *his* father with his priest, relatives and friends goes to *her* father's house with rich presents in sweetmeats, curd and fish. *Her* father invites his priest and relatives. They assemble ; a Ghot or brass-pot full of water with mango-twigs and a plantain on it is placed in their midst ; a dish of betel-leaves and sandal lies close ; and a lamp burns. The bride gaudily dressed is brought and conspicuously seated, unless the other party directs that she should appear in simple dress for inspection. They inspect her as far as is possible that there be no defect in her person. Her priest then holds a betel-leaf covered over with sandal and blesses her with paddy and *Durba* (grass-twigs) and the bride's father and the bride-groom's father promise to perform the marriage.

His father presents *her* with a piece of rich cloth, a gold-ornament and a gold-Mohor or some pieces of silver coins. *His* relatives present *her* with silver coins. Generally a day is fixed now by consulting a calendar for celebration of the marriage. *Her* father feeds the persons assembled.

(f) *Boitoka* (*Ponchayot*), both the parties convene their respective meeting of the caste-fellows to receive their assent to the union who may reverse it if they differ in caste or sub-caste (*Mela*).

(g) *Nimontrona* (*invitation*), each party then invites its relatives, connections and caste-fellows by presenting two betel-nuts and for fines some eighty's of cowrie-shells or price according to rank, send presents in brass-pots or brass-plates, flour, Ghee (clarified-butter), sweetmeats, curd, fish, etc. to *Shrotriya* Brahmins and the *Saha's* Brahmins and

friends of other castes, and doll out brass plates, oil, turmeric, betels, nuts and sweetmeats to caste-fellows.

(k) Laukikota or Aiburhobhat ; the persons invited send cloth and sweetmeats or price varying in quantity with propinquity.

(i) Each party stores up articles for feasts and the like.

(j) Mongola-ghora, (room of auspices) each party sets apart a room for performing marriage-ceremonies and furnishes it with (A) Kula or a husker containing Mongla-Bhandos or four small earthen pots with cover containing rice, pulse, turmeric, myrovernum and nuts with a piece of silk-cloth spread over it ; (B) Dula or Boron-dala, a dish containing (i) Poncho-Shosti (paddy, pulse, Muga, barley and rye-mustard), (ii) Poncho fol (betel-nut, myrovernum, plantain in a bunch, nutmeg and Boyrha), Poncho-Ratna (gold, silver, copper, pearl and Prohala), (iii) Aloktoke (red paint for the women's feet) (iv) and vermillion, turmeric, Durba, flower, curd, lamp, stone and cow-tail. sandal, etc. used for receiving, bidding farewell or congratulating with honour a god, a king, a bride or a bride-groom ; (C) Barhi, a small house of clay moulded and burnt by a potter, white washed and placed on a dish sanctified by some person, (D) Shree, a flower made of pasted rice ground with water ; (E) Alipona-pithas, two wooden seats decorated with the white paint of rice ground in water, whereon bride and bride-groom stand to perform certain marriage-rites ; a new mat, a nut-cracker (at bride-groom's house) and a Korjola-neta (an iron receptacle for the Korjol or carbon diluted in oil to paint children's eyes, in bride's house.) A lamp is made to burn continually up to bride's return.

(k) Eyo ; three, five, seven or nine married ladies, none being a widow, wife of a widower, or mother of a deceased child, one of whom is selected as their head and called Ayc-Mongolayee, who can be so once only in one year, all wearing saffron clothes without black border, who perform Nit-kit (rites) and prepare *his* (or *her*) food ;

(l) Gatro-horidra, on the day of marriage, or two or four days before it, the Eyos assemble in the Mongolaghora, set *him* (or *her*) on the mat and rub massed turmeric and oil on the forehead as token of cleansing the body with these, and rub their hands in rice and pulse to cleanse the hands of turmeric, and furnish *him* with the nut-cracker and *her* with the Korjol-neta ; while the strains of Ruson-chaunki (bag-pipe) bestow good-luck and bands play. Caste-fellows begin to launch on at 10 or 11 *ante meridiem*, to dine at noon with Kachchi (rice, curries, fish and rice boiled with milk, sugar and spices) and to sup at night with Pakki (cakes fried in Ghee, curries, sweets, curd, milk-cream, etc.), and to be entertained with balls and other amusements every day till Yajna.

Both have attendants, Nit-Bora generally *his* younger brother and Nit-Kone, *her* younger sister. Both are invited by near relatives to dine, sup or launch in unmarried state (Aiburho-Bhat).

(m) Kamana ; before noon on one intervening day the Eyos assemble, rub their own person with oil and massed turmeric and the hair with Amlai (Amlaki and spices), get the nails pared by the family female-barber, eat sweetmeats, receive betels, nuts and sugar-loaves with great joy and assist the Eyo-Mongolayee in spinning thread and tinging it yellow with turmeric to be used on the day of marriage to tie bridegroom's wrist.

(n) On the day of marriage the bridegroom and the bride must bathe in a river or a tank before sun-rise.

(o) (i) Fore-noon that day the Eyos fasting paint, on the wall of the Mongola-ghora facing east, a human figure with vermillion solved

in Ghee and nine spots of vermillion, Korjol and sandal above it and fix a bundle of nine Durbas (twigs of grass) at the middle with massed turmeric, representing Visnu, the lord of sacrifices, preserver of the universe as the second of the Hindu Triad, general of the gods and protector of, and bestower of peace in, marriage. (ii) Then they place, at its feet, on a wooden-seat decorated with Alipona, a Kola-shora (dish of lap) or an earthen vessel containing five fruits (pomogranates, small cocoanuts, betel-nuts, myroverleum, and Boyrhas) in pairs, wrapped up with saffron cloth tied round with a red thread having Durbas knotted with it, (iii) worship it with flowers saying, 'Visnove Nomoh' (obeisance for Visnu), and mark *his* (and *her*) forehead with the turmeric.

(p) Then they stand round *him* and pass round *him* the yellow thread spun before seven times on their fingers without touching *him*, twine these together into a string, tie nine Durbas with it and tie it round *his* right-hand wrist.

(q) Nandimukha-Shraddha, then the head of *his* (or *her*) family propitiates his ancestors with offerings with his priest who touches with every article of Borandala, the Ghot and *his* or *her* forehead and similarly ties a second thread round *his* right-hand-wrist.

(r) In the after-noon after dinner they place the Mongola-Bhandos before *him* in the Mongola-ghora and open the covers, and *he* covers these saying, 'I conceal (naming the bride's) shame', thrice.

(s) Kolatela snan (ablution under the plantain-tree), then the Eynos take *him* (or *her*) to a stone having four plantain-branches on its four corners in the inner court-yard, sprinkle water to bathe *him* (or *her*), dress him (or *her*) in rich silk-clothes, receive or congratulate him (or *her*) for the purposes of marriage by presenting Kula, Dala, Barbi, and Shree to him (or *her*), that is, moving every one of these up and down by the person touching the forehead and the feet thrice, pass burning straw under the legs of Eyo-Mongolayee and the bride-groom (or bride) four times while they stand tete-a-tete facing east, north, west and south respectively, similarly tie a third thread round his wrist and escort him (or *her*) into the Mongola-ghora.

Now the bride rests here pouting her cheeks with two nuts in her mouth, covering her face with a betel-leaf and placing a cocoanut on her lap till Stri-Achar. But the bride-groom is restless to prepare himself for going to her father's house, gets his forehead decorated with sandal, wears ornaments, dresses gaudily, and so forth.

(t) The marriage procession; then at eve (or earlier depending on the distance of the bride's father's residence) *his* relatives and friends are mustered together; the Choturdola or silver throne to convey *him* and the Tonjon to carry Nit-Bora are made ready, two rows of light-stands composed of trees and ladders of mica-candelabra or at present Acetiline gasaliers, lanterns and torches commence from the Choturdola and extend to a considerable distance by the sides of the street. Within these are arranged thus: (1) tom-toms and auspicious native drums and minstrels with bagpipes and flags pioneer; (2) a steamer of bamboo and paper with the peacock's head and dancing girls on it playing to tom-tom follows; (3) then follows a band; (4) then follows a show-mountain of bamboo and paper; (5) then follows another band; and so on. In his front march horsemen, lancers with silver lances, the swordsmen and the like in regular array keeping alive the idea of the Rakshosa form of marriage in vogue in yore wherein brides would be snatched away weeping and crying from her parents and relatives.

When everything is ready and the hour is auspicious (not Kala-Ratra or Bara-Bela) the bride-groom starts from the Mongola-ghora

and his mother asks 'whither do you go, my son?' and *he* answers, 'to fetch a maid-servant for you, my mother.' When he treads the threshold the women make the hour lucky with shouts of 'Ulu-ulu,' blasts of conch-shells and throwing parched paddy (Khodhi).

As soon as *he* occupies the throne the whole procession moves on slowly to the bride's father's residence with fire-works, followed by a line of carriages bearing Bora-jatras (bride-groom's guests.)

If it be some miles off, the procession is arranged from a place about a mile off, where *he* comes by steamer, railway or carriages. It depends on his pecuniary strength. In miserable cases the bride-groom, the priest, the barber who is the custodian of his dress, Topor (ornamental conical Sola-head dress of a bride-groom), etc. and a relative or two suffice; and the nearest relatives alone are fed; but the rites are unavoidable.

The bride's father receives them with great respect; and the bride-groom is safely without stumbling-block conducted to a grand seat provided, where he holds the Durbar or Panchayat meeting to witness and evidence the gift.

The bridal Sobha (meeting), the bride's father decorates his house with lights, flags, garlands, etc., and arranges the bridal gifts (bedstead with cushion, pillows, bedsheet and curtain), Almirah, drawers, chairs, hanging, footstools and other hardwares, silver-plates, brass-plates, Asons, woollen seats, wooden seats, silver coins on a dish, and so on as settled before marriage) on one end of the outer court-yard and a vast accommodation for Bora-jatras and Konya-jatras (bride's guests) on the other, leaving sufficient space in the middle for performing the marriage gift. This spot called Chhaya-Mondopa is sanctified with Alipona painted by a maiden girl. In its midst is placed a Ghoti with Alipona-pitha on its west facing east-ward for the bride-groom and the other on its east facing westward for the bride. An woollen seat (Ason) is provided on its south facing northward for her father (the donor). The priests generally sit on its north. The seat of the assembled Brahmans is provided close to it. The astrologers, Agrodanis and barbers wait close. A dish of flowers, a Kosha (copper vessel for water), a Kooshi (a smaller copper-vessel to lift water), a dish containing Ghee, fried paddy, straw, etc., a Rekha (rice-measuring cane-vessel), vermillion and a cup of curd, a cup of Modhuporka and two reed-rings and three reed-Bistoras (knotted reeds representing a man) are provided. The persons assembled are garlanded and provided with nose-gays by both the parties and with Sorbot (cold drink) and rose-water by him. His relatives and men busily arrange to feed all the sorts of men (guests, players and bearers) assembled and to provide them with fit place for sleeping.

The men of the bride's village demand Barowari or donations for common village festivals or beneficial acts.

(u) Konya-Somprodana; at the punctual hour (Bibaha-Lagna) lucky for performing the marriage-gift, as ascertained by the astrologer and the calendar, the bride-groom is conducted to his seat by the Ghoti; the donor takes his seat and commences the solemn act with his priest addressing the bride-groom thus: (supplied by the priest, Niberon Chandra Chakravarti) 'With obeisance, well, you are (ready)'; and *he* answers, 'Well, I am (ready.)' Donor: 'I will worship you'; and *he* says, 'I make obeisance, do,' and with the barber's help changes dress, wearing the silk-cloth presented by bride's father and puts on Topor. The donor then offers Arghya (Durbya, Atopa or sun-fried-rice and water) to his priest, touches the bride-groom's right thigh and says, 'With obeisance to Visnu, this day in the month of—, in the

new-moon (or full-moon) period (Paksha), on the—day of the new (or full) moon, I worship the specially selected and preferred bride-groom by name—, who is son of—, grand-son of—and great-grand-son of—, of the—Gotra and—Provora. With obeisance to Visnu, this day . . . moon, in order to bestow, in happy marriage,—by name who is daughter of—, grand-daughter of—, and great-grand-daughter of—, of the —Gotra and—Provora, after having worshipped you with these Padyah (water for washing feet), etc., I accept you for nuptial ceremony.' *He* says, 'with obeisance, I give me up for marriage.'

The donor requests, 'Perform all the bride-groom's ceremonies as ordained by the Shastra.' He promises saying, 'I will as far as I know.'

(v) *Sri-Achar*.—*He* is conducted into the seraglio and stands at the Kolatola in the inner court-yard; and the five, seven or nine bride's maids (her *Lyos*) richly dressed, I. (1) with burning torches of reeds go round him seven times, and accept and honour him with *Boron* by presenting (2) twenty-one betel-leaves by moving them up and down from temple to toe three times, and (3) twenty-one lamps of hemispherical *Dhustura* burning with oil and wicks placed in them on a husker (*Kula*) thrice, throw the burning lamps over his head behind him and (v) suddenly disappear hurriedly. II. (1) Then the bride's sisters' husbands (or in their absence the barbers) carry the bride on the other decorated wooden seat while *she* swells her cheeks with two nuts in her mouth, carries a cocoa-nut on her lap and covers her face with a betel, round *him* seven-times, hold her in veil in his front *tete-a-tete*; (2) now his friends cry aloud requesting all mischievous beings and evil-thinking men to go away; (3) a silk cloth is thrown over them; the bride's veil is withdrawn; and they see each other's face with four eyes; (4) then the veil is drawn again; then (5) he takes water in his hand and pours it on her hand and she pours it into an earthen pot called *Aya(ti)-handi*, (*Chhauni-narha*); then (6) they interchange garlands (*Mala-bodol*) and she (7) is conducted into the *Mongola ghora*. He returns and resumes his seat in the *Chhaya-Mondopa*.

The donor takes a *Bistora*, says, 'obeisance to *Bistora Bistora Bistora*; receive it,' and presents it to *him*; and *he* accepts it saying, 'I accept the *Bistora*,' and throws it on his left. *He* similarly accepts and throws a second *Bistora* on *his* right and a third on *his* rear.

The donor: 'With obeisance, *Padyah Padyah Padyah*; receive these;' and *he* accepts saying, 'I accept the *Padyah*.'

Similarly *Arghya*, *Achomoniya* (water to wash hands and mouth) and *Modhuporka* (curd and honey) are presented and accepted. He holds the brass-cup of *Modhuporka* with the thumb and middle of his left hand and tastes it thrice, and the barber takes it away with the leavings.

Then the bride is brought and seated on her *Pitha*. Both clasp fast their right-hands with a nut in over the *Ghota*, and the priest coils a garland round these, coils his sacred thread around his right-hand thumb, utters *Gayotri* thrice and recites, 'As *Indrani* (is to her husband) *Indra*, *Swaha* to *Agni*, *Bhadra* to *Baishrobon*, *Domoyonti* to *Nola*, *Sita* to *Rama*, *Gouri* to *Shonkor*, and *Lakshmi* to *Narayana*, so be you to your husband.'

The donor says thrice, 'obeisance to the bride (adorned) with raiment and ornaments.' 'With obeisance these perfumes and flowers (are offered) to the Lord god *Projapoti* (progenitor, creator of the universe and first of the Hindu Trinity). Obeisance to the bride-groom worshipped in the act of *Somprodana*. With obeisance to Visnu, this day . . . moon, I give—by name, daughter of—, grand-daughter of—, and great-grand-daughter of—, of the—gotra and—

Prohora with obeisance to Visnu, to you, the bride-groom by name—, son of—, grand-son of—, and great-grand-son of—, of the—Gotra and—Prohora'; and *he* says, 'Barhong (let it be so.)'

The donor; 'I present the metal-plates in Youtuka to you, my son-in-law'; *he* accepts these saying, 'Barhhong'.

So rice, water, spiced betel, water-pots, bed, etc., are presented and accepted severally. The donor in Dakshinanta says, 'With obeisance to Visnu, this day...moon, in order to finish this accomplished auspicious act of giving the daughter away in marriage, I pay to you the worshipped bride-groom shining pre-eminently by name—of—gotra and —Prohora, the Dakshina valued at the price of five grains, Projapoti being its god. With obeisance, I pray, let this act of giving away daughter in marriage performed today be without defect or stint.

Now the bride rises up and goes round the bride-groom by his back keeping him on her right-hand side and clasping as before all along and sits by his left. Her priest fastens a knot with a corner of his silk-sheet and a corner of her wearing silk-cloth (Gant-Chora-Bopdhon), recites, 'O knots of clothes, be one bound-together as one person, like Arundhati and (her husband) Bosistha, Gouri and Shōnkora, Rohini and Bholova, Chhaya (shade) and the Sun, Monoroma and Kamadeva and, Roti and her husband, Urwosi and Sonoka, the circle-handed Visnu and Lokshmi, and Daruka and Narada's darling, takes the Rekha and paints on its outer side a Sindur-Rekha (line of vermillion) about an inch long and eighth of an inch broad and paints the bride's hair-parting with it above the forehead, pulls the veil to cover her face, puts on Ayoti-Loha (iron-bangle believed to prolong husband's life) round her left-hand wrist—the three signs of a married lady, and blesses the happy pair.

The donor: 'With obeisance to Visnu, in order to finish this act of the auspicious Pani-grohonon (taking by the hand) of both the married pair performed this day...moon, I,—by name...Prohora, offer this Dokshina (priest's fee) amounting to one silver-piece being the price of gold, Shri-Visnu being its god to the Brahman named—...Prohora. Let this act of Pani-grohonon performed be without defect or stint.'

The bride-groom takes off his hand from hers and places it on her heart saying, 'Let that be my heart, and let my heart, be yours.' Then they are made to observe the Dhruba or Polar-star.

So far the Khondo-Saha's nuptial ceremonies coincide verbatim in detail with those of the Brahmans and some other castes. In the following final act of Homa and sacrifice the Khondo-Saha caste is simply formal and nominal; whilst the Brahmans are painstaking and orthodox; and a Brahman bride-groom in Kusondika after returning home sits on toes on a reed-seat eight fingers (about 5 inches) square, from eight to twelve *Ants Meridien* and burns a large fire with wood, pours one Ser and a quarter of clarified-butter churned out of cow-milk, boils Choru (rice cooked with sugar and milk) and offers it and betels, plantain, etc. down on the fire till all are consumed, recites Vaidika incantations and pours curd into it to send it down into the sea and to cool the earth, the bride sitting by his left all along.

But the Khondo-Saha married couple sit at ease on the Pitha at the Chhaya-Moudopa in the very night of marriage, stir a small sacrificial

fire with straw, pour some drops of similar clarified-butter, parched paddy, betels, plantain, etc. into it, uttering all the while 'Obeisance to the four-faced Brohma (fire) as witness, having water-pot in his hand, the source of the four Vedas (as issuing from him) and resort of the twice-born in rigid acts of sacrifice.' The Montras are in Sanskrit.

Here ends the necessary part of the ceremony in the Prajapatya form in the case of the Khondo-Saha caste; and the happy pair are conducted into the bride's Mongola Ghora also called Basora-Ghora for this night. Here they feast together and take rest together on a Shtol-Pati when her female relations are introduced to him; and many jokes, theoretical and practical, are cracked, and smart and witty reparties are interchanged. They produce one of the nuts that lay in the bride's mouth the whole day and make him crack it and eat a portion, as a charm to render him a hen-pecked husband ever true to her, and his nut-cracker is snatched away by one of them; and he pays two rupees for it. This way they make the happy pair keep up this whole night; because it is thought that especially this night and the following eight nights are fatal to him.

In the next morning an account is made of the several dues to be paid to Bhats, Faquir, Kangalis (beggars) if any, village-school master, bride's tutor if any, the zemindar, worshippers of local gods, bride's father's servants, mud-servants, barber, female-barber, washerman, natrologer, Mali (flowerer), midwife that helped during bride's delivery, Muddor-fornish of the village, etc., and for Barowari and other public beneficial acts, and the amount is placed in his custody for payment after the departure of the bridegroom. He pays (Nanada-Khodani of two rupees to bridegroom's sisters to reconcile them that they will not maltreat his daughter.

Now the bride's near relations become bridegroom's connections (*affines*) by blessing the married pair by placing some paddy and Durba on the head and presenting one rupee or eight annas according to propinquity.

When everything is ready at about nine or ten, *Ante Meridiem*, the married pair stand on the two decorated wooden-seats and the bride-maids bid them farewell by presenting Kula, Dala, Buri and Shri; then they similarly stand in the Mongola-Ghora facing eastward with the bride's father in the front holding a dish of rice with two nuts and a silver-piece, and her mother behind spreading one hem of her wearing cloth; the father resigns in the ceremony of Somorpon (giving away i.e. transfer of the duty of Patria Potas), all his rights in, claims to, trusts over and cares for, or protection in general of, his daughter to the bridegroom, weeping and saying in hoarse voice, 'Heretofore she was mine; and henceforth she becomes yours for ever, and assumes your Jnata, Gotra and caste,' and hands over or passes the dish above the bride on the cloth so spread behind, uttering farewell to the daughter called Lakshmi, but keeping safe his wealth in coin and kind also called Lakshmi.—(Koukauchali)

Immediately thereafter the married pair are borne on arms out of the house with the bride on his left if possible or following him close. He occupies his Choturda and sits, a Muhapaga behind him. And the whole procession, as in the night before, marches slowly by a differ-

ent way to his house, only the illumination portion being replaced by trees, flowers and flags of paper. If the distance be very long, it takes place in the afternoon from a place about a mile off from his father's residence, where he with the processional necessities is carried by steamer, carriages or boats. Occasionally the married pair drive on a chariot and four with a regimental band.

A Kola-Narhu made of dusted coconut nut, rice and molasses is sent.

As soon as they reach the front of the residence two married women stand by with two pitchers full of water as a lucky omen and empty the pitchers under the carriages. They are borne in arms and taste milk-cream while entering the house, occupy the two decorated wooden seats in the inner court-yard facing eastward, are received with Boron by the ladies, and, with a Rekha full of paddy and two nuts borne on his left palm over the bride's head, enter the Mongola-Ghora on a cloth spread on the ground by dropping with his nut-cracker some paddy from the Rekha as they pass side by side, his brother obstructs the doorway and he promises to marry him; and they take their seat on the Pati presented by her father. His near and dear relations see and bless the bride by placing paddy and Durba on her head and present^{ing} an ornament, a rupee or so (Bon-dekha or Yontuka). The ladies of rites intervene again and place the four earthen pots of rice, etc. before them, and make the bride empty these of rice and make him fill these up with rice thrice, saying, 'I will feed and clothe you fully.' They make him measure paddy and she steals, make him count Courie-Shells and she steals and is caught in theft by his younger brother, make them play cards, and so forth.

Then they direct the bride to untie the threads of his hand and she does so. Lastly they take them to the Kolatola for final ablution and sprinkle water to bathe them, receive them by Boron and, direct them to depart and live as husband and wife. Here end all the necessary rites for the purpose of the marriage.

Then the married pair go to eat with milk cold-rice boild the day before and kept in water (Dudha-Panta) at a neighbour's house and eat nothing at home that day; and in future the day a woman comes to her husband's house from her father's house, she eats nothing at her husband's house.

After bidding farewell to the married pair the bride's father convenes his relatives and caste-fellows and finishes the ceremony of Som-prodanom with a mid-day feast in rice, fish, curries and Payas. But the ceremony sits and lingers a little longer at bridegroom's house during the eight days of honey-moon spent in feasts, merry-makings, balls and other amusements when they must not live apart especially at night.

The day following is the day of Pal-Shaya (flower-bed.) This day afternoon the bride's father sends all the bridal presents and flour, Ghee, sweetmeats of various kinds, fruits, a box, a pack of cards, garlands and many other useful articles to the bride-groom's house. Then at the dead of night after the caste-fellows are feasted, his sisters' husbands fasting are garlanded, garland the married pair, play cards with them, place them on their ~~bed~~, she being on his left, feed them taking care privately to make him eat something previously tasted by her, and leave them on the bed presenting the bride each a rupee.

The next day of Jala-pana (dinner in Pakki) the bride-groom's father holds a grand feast at afternoon and night to entertain guests of Nabuwaks and other castes and also of the caste-fellows with (1) fruits and roots, viz. unhusked Muga softened in water, mixed with sliced ginger and salted, slices of cucumber, melon, water-melon, orange, pine-apple, apple, date, bits of sugar-cane, grapes, dried grapes, other hard fruits and all other fruits of the season arranged on the right-hand side of a piece of plantain-leaf having a quantity of salt on one corner, (2) to its left range curries, seethed spiced potatoes with brinjal or Potol, fried brinjal, fried Potol, Dal of ear, fried Nutia herb, fish-curry, soured curry (Chatni), etc. to the left follow (3) butter, congealed milk, sugar and sweet-meats on the top; (4) cakes fried in Ghee called Luchi, Kachowri, Ninku and Malpoa appear; and lastly (5); hard-milk (Khir) and curd (Dodhi) in earthen dishes, and bids them farewell with betels prepared with lime, spices and catechu after they have washed their hands.

On the day following if the moon is not at her quarters or if it be not a Sunday or on some other suitable day of Yajna he finishes the ceremony for which he issued invitation by feasting his caste-fellows at noon (1) with rice mixed with Ghee and salt or lemon-juice and salt and fried herb and herb-curry, (2) rice mixed with Dal of Arohor, or Muga tasted with the gourd and shrimp, raw jack and other curries seasoned in spiced water and fried potato, brinjal, fish or Potol, (3) rice with fish-curry (juice), (4) rice with soured fish, (5) rice with curd and sweets; and lastly (6) Payas or rice boiled in milk with sugar and scented with cardamoms, dried grapes and hard-fruits, which finishes the feast. Now he appears before them with cloth round his neck bearing a dish of five betels and nuts on his folded arms praying for permission to complete the ceremony. Then the guests cleanse their hands with water provided, receive betels, take leave and depart.

Without invitation and after this feast none will go to eat feast at his house.

The next day he feeds his agnates and most near relatives; and honours the latter with clothes and money fixed according to rank.

Then on some day he honours those that sent presents with clothes and fines according to rank or sweetmeats.

In some cases before the honey-moon is over the bride's father, takes her to her Mongola-Ghora and the bride-groom's men bring her back after a few hours in the ceremony called Dhoola-paye-Lagna (lucky advent with foot with dust). If this ceremony be performed the wife may be brought to husband's house without any astrological hitch at any time after her return to her father's house.

Previous to the termination of the honey-moon, Shiva-chani (the goddess bestowing auspices) and Satyanarayan (the God of success) are worshipped, for which the articles of offerings had been provided before marriage.

On the ninth day after the day of marriage or on some other lucky day, generally the bride's brother or uncle comes to take her to her father's house. He is feasted and honoured with a pair of clothes and fine according to rank, and takes her home in the ordinary way. The bride-groom is prohibited from going to her father's house until after one year following the marriage. And she can be brought back to her

odd year of age on a lucky day when the planets Jupiter and Venus are auspicious in Logua with such rich presents of useful household furniture. It cures all defects if the husband soon panies her.—Dwira-Gomona.

(16) Shoba-daha. On the father's, mother's, grand-father's or grand-mother's death the son, or grand-son carries the dead body to the burning Ghat, if not previously carried there alive in Ganga-jatra, wears new unbordered cloth and a sheet with a key fastened at its two corners leaving the wearing apparel for the Muddor-forash, strips it of all clothes and bands, fetches an earthen pitcher of water, bathes the dead-body, covers its privy parts and breast with pieces of new cloth, stretches it on the funeral pyre prepared by the Muddor Forash with its face upwards, prepares an earthen dish of Til, rice, gold, cowrie, plantain, honey, cow-tail, etc., masses some rice, Til and plantain with water to form a funeral cake for offering, utters a Montra as dictated by the Moriporha Brahman to convey the soul across Botorini (Purgatory), leaves it on its mouth, burns a bundle of straw and goes round it seven times, touches its face with the fire three times (Mukhaguri) and sets the fire under the pile of fuel, picks out and throws the navel or ashes (Asthi-Chayana) into the Ganges or Bhagirathi (Ganga-lava), washes the spot with 3 pitchers of water (every attendant washing it so), sets a bamboo and the pitcher full of water at its head, strikes the pitcher with a shovel without looking at it, departs in peace, bathes himself so dressed, goes home with a brass-pot of water without rubbing water off, receives heat of fire burnt in front of his house, chews a Nim-leaf provided with his teeth, fixes a reed (Kusha or Nara) in his house representing the dead person, pours Til, rice and water at its root, leaves the wet clothes dry on his person, fasts the whole day, drinks three sips of water after the stars are visible, sleeps on the ground without cushion or pillows or on a blanket, the next day bathes, brings a brass-pot of water, pours Til, rice and water at the root of the reed, eats a light lunch on fruits and sweets made of congealed-milk and native sugar, prepares his own rice in one earthen vessel prepared for the purpose seasoning potato and Kachkala (a species of raw plantain) together at one cooking, makes it ready on a plantain-leaf, eats it in private alone without uttering words or demands with mine-salt, Olce, milk and native Sugar (Hoblaya), removes the cooking pot himself outside the house and congeals it under water, eats some fruits, congealed milk (Ojhana) with native sugar and sweetmeats made of these things and (Hoblaya) generally supplied by his maternal uncle or father-in-law if married, sleeps as in the night before, passes 25 days (in Bengal or 10 days elsewhere, more in this miserable plight in full mourning without shaving or paring nails, on the tenth day after death offers ten fruits in the name of the deceased with the help of his priest, trends the thresholds of his near relatives and castefellows requesting them to deliver him from mourning dilling his person, receives the assent of the Botori to celebrate Shradha, sends invitations to his near relatives by presenting two saps and fines in price of some eighty's of Cowrie-shells according to their rank, presents brass-pots, flour, Ghee, sweets, fish and curd to Shrotriga, Barhi Brahmana and friends of other castes, on the 30th day in Bengal and 12th day elsewhere throws the reed into the Ganges or tanks in stars-Bhadrana, gets his hair, beard and mustaches shaved and his nails pared by his family male barber in the sanctuary called Ghara or Khorai, female-barber paring the nails of the females, by the river-side or outside the village, bathes in a stream or in the absence in a tank, leaves the mourning clothes aside,

(family male barber gets the clothes of the males and the family female barber gets those of the females), puts on clothes, wooden wreaths round his neck and red thread round his loins supplied by his maternal uncle or father-in-law if married, entertains the persons present with light lunch, goes home with his house-hold members in a procession, a married lady with a brass-pitcher full of water leading the way, receives Laukikata (popular presents in clothes and sweets) from the persons invited, feeds his caste fellows at night with cakes, curry and sweets, on the next day, the day of (17) Shradha, the gravest and most solemn of all ceremonies (a rite), before sunrise by the river-side or outside the village performs the Til-O-Kapchon Shradha ceremony by offering sixteen eighty's of Cowrie-shells, an earthen pan full of Til-seedorops, gold, sun-dried rice, sliced Kacha-Kala, betels, nuts, sugar-loaves, clothes, etc. on plantain-leaves spread on a new mat with the help of the family-priest, the astrologer and the Agradani who gets all these, at noon performs the Adya (original) Shradha, offers to the deceased rice on a brass-plate, water in a brass-glass and raiment and presents Sorbosa (16 kinds of useful house-hold furnitures, namely,) bedstead, cushion, pillows, curtain, silver-plates, brass-plates, cabinet-ware, etc., (all of which go to his family-riest) by calling a grand meeting (Shobashoron) to present Mala (garland) and Chandan (sandal), and receives Shantiji or sprinkling of water of peace from his priest. Here ends the religious and necessary part of the ceremony. He feeds the assembled Brahmans of his caste, Goswamis, Bhat, Acharyas (astrologers), Agradanis and Faqirs and presents money to them. He richly rewards his Guru (spiritual guide) and Purohit. His caste-fellows lunch with fruits and roots and sweetmeats at 10 A. M., dine with Kachchi or rice, curries, fish, curd and Payes or rice boiled with milk, sugar and spices at noon and sup at night with Pakki. The next day at night he entertains his castefellows and friends of other castes with Jola-pana or Fola-har on roots, fruits, sugar-canes and hard fruits, curdled milk (Chhana), butter and concentrated sugar, various sweet-meats, curries, curd and hard-milk (Khir). On the next day he holds a Yajna to complete the festival by sumptuously feasting all his castefellows with Kachchi at noon and obtains their kind permission to finish the ceremony. On the day following he feeds his agnates, near relatives and those daughters of the caste-fellows of his village that have been married to members of other Baitok, bearing no relation to him and who did not attend during the ceremony. He then honours those that sent presents with clothes and shoes according to rank (Rs 1, Rs 1-8 or Rs. 2), or sweetmeats. (18) Sapindi-Koran or the final anniversary Shradha in which the spirit of the deceased is supposed to be placed with other spirits of his fore-fathers. (19) Parvana Shradha at every Bhuta Amaboshya of Kalipuja or the actual Tithi of death and Til-torpano of Mahalaya and previous days. They renew earthen cooking pots at the death or birth of agnates, solar and lunar eclipses, after the month of Bhadra and Paus and on the sixth day of the moon preceding the Durga-puja.

CHAPTER IX.

The recommended mode of fixing the rank and position of the Shondli or Khonda-Saba caste and the Shaundika caste in the order of precedence of castes amongst the Hindus is as follows :—

Seeing that at present all the Hindus more or less are in fact Patita or degraded, as all of them (1) adopt professions other than their own professions ordained by the Hindu Shashtra, that is, than those prescribed to them by Shashtra, because (a) Brahmans are not now priests, preceptors or acceptors of alma, but they are servants on pay as clerks, cooks, door-keepers or other servants, or zemindars, tradesmen, brokers,

वीरकान् वाचिकान् वंवा काव्यकौशिकान् ।

पैषात् तादृशिकां वीरं विद्वत् महकवन्तरैः । काव्यं काविकच्छे १।४०।११८

etc., (b) the Kshattriyas are not sovereigns, soldiers, or peace-officers ; but they are servants on pay as aforesaid or professionalists, tradesmen, etc., and (c) such is the case with other Varnas and castes (Jats or Jatis) but a Brahman should prefer begging or starving to service ;

एतै रवैः सर्ववर्जाः साध्याः सर्वानुवपतः ।

सर्ववर्गलोभेन पावकः पोचते वुधैः । इः नारद २२।८

वः सुवर्गं परिचर्य परकर्म विवेचते ।

पावकः स हि विद्वे वः सर्ववर्गवद्विद्वत् । २२।९

(2) are cheats in their respective professions, for (a) even when rarely Brahmanas as priests or preceptors they omit or wrongly pronounce Mantras or incantations or sermons, or utter one for the other, or are guilty of plagiarisms or interpolations in Books of Shastras by inserting or ingrafting verse or clauses in them, or misconstruction and wrong explanation of the precepts of the holy Shastras to meet their own interests and exigencies, (b) the so-called Kshattriyas merely love luxury and submit to dependency and subordination instead of exhibiting military prowess to maintain independence and to protect

नामवाः चक्रिवा वैद्व्याः द्विजाः प्रोक्ता कृत्वा सावा ।

नामृतच्छेपनयनाद द्विजत्वं प्राप्यते द्विभिः । नारद १।२४।८

द्विजासवः सर्ववर्गं जनवज्जगतां वृत्तं वा ।

तात् काविकौपरिचर्यात् नाम्ना वधि विविदिमिन् । ननु १।१२०

the subjects from foreign enemies and oppressions, etc., (3) are Bratya नाम्नाः or Akrita Sanskar चकृत-संस्कारः or neglecting rites and ceremonies ; for all Dwijas द्विजाः excepting a few Brahmanas are devoid

नामान्ना नावते विप्रात् पाकात्वा कूर्जं चककः ।

चापकवाटधानौ च पुण्यैः श्रेय एव च । १०।११

काव्यी कवयश्च शोककाद नामादिनिर्वृत्तिरिव च ।

नमस्क कर्तव्यं चकरीः द्विजैः एव च । ११।२२

वैद्व्यान् प्रोक्तांते नामांते सुवर्गवाच्यं एव च ।

काव्यकश्च विचका च श्रेयः कामक एव च । २६

श्रेयविवादां कर्मेषां चा कर्माद्वरताम्भात् ।

चुधि कुतुहिती वनीतिवृत्तिं वी भावर्तं वचित् श्रेयै । २५।२१

and negligent of all Sanskars and consider Upasayan as a piece of trouble and the Brahmanas themselves especially directed to observe Upasayana (Manu Ch.X. verse 3) are too punctilious about Upasayana no doubt, but they too are devoid or negligent of many other Sanskars,

as they are not readers of the Vedas in boy-hood, not Monies or hermits in old age and Yogis or ascetics in decrepitude and so on, etc., the Shaundika is alighted for some such shortcomings, ought

वीराद, वयसावीराद वरा चरुं न कथनः ।

वासा द्विजा वदिवन्ति ब्रह्मणा कनादिकाः । वीरसङ्गावयव ३ १३।११

वैश्यान् प्रजापितृं सुप्रतिपन्नं च वारवान् ।

संस्कारक विदिवान् वरुणां वारवः प्रभुः । ननु १०।१

not to be allowed to continue to be regarded as such slighted or disregarded and to suffer indignities and to be deprived of available social advantages and promotion and progress, especially while they without deviating from their own prescribed professions and dictates of the Shastras are living under and looked after by such benign, gracious, good, just and conscientious Government as the British Government claiming to maintain no distinction as to caste, creed or colour and to give due promotion and office to merits wherever they may be found, and which Government is well acquainted with the one-sided-Asiatic narrow-mindedness and arbitrary character of the Hindu potentates and Brahman ministers; because were there even Hindu Government at present the rotten, stale old Shastra would have witnessed many changes to meet the requirements and exigencies of everchanging aims and wishes of the people in due course and process of time and the so-called Brahmans, Kahatriyans and others would have been Patita or degraded and placed in the same level in society with the shaundikas, or perhaps lower.

विद्वी वारवर्चनं वारवस्तुवर्चनं । वदिवी वाच वैश्वी वा वरुणं च न कथति । भाष्ये १३

वक्ष विप्रस्तुतव्यं वरवर्चनं चि वेदते । वारवस्तुतः वरिवधः वरुणी वरावती १३।१५

वैश्वर्चनं च वी विद्वी वीरवीरवर्चनम् । वारवर्चं वरुणं वार वरुणवर्चनं च ।

वदिवी वैश्ववर्चनं वैश्वी वा वरुणवर्चनम् । वरवर्चनं वरुणी विप्र वरुणः वरुणवर्चनम् ।

वृक्षवर्चनं वा वीर वरुणी वरुणः ।

वैश्ववर्चनं वा वीर वरुणी वरुणः । ननु १०।१५

It is a curse to be born as a Brahman of the Kali-yuga. Bhishma, a Kahatriya, and even the Rakhasa (cannibal) Bibhison considered a Brahman of the Kali-yuga to be worth of all men, by wishing to be a Brahman of the Kaliyuga as the most miserable and humble alternative evil in cursing themselves if they failed to achieve the vow. This fact is inculcated in the two great universally respected epic poems, the Mahabharat and the Ramayana.

Indeed from 500 B.C. to 1,900 A. D., the first Chaturth or stage of the Kali-yuga, the position of the Brahmans was most miserable and humble, and it was then a curse to be a Brahman. From 1,900 A.D. upto date the Brahmans have carved out the present flourishing and prosperous position by writing books, the Mahabharat, the Puranas, the Samhitas and other books, mostly composed in Bengal by the Pandits, and by teaching and preaching the reverence towards the

Brahmans and rivetting the mind of men by false fables, fictitious moral lessons and threatening anecdotés stated in those books, although they in reality became devoid of all essential qualifications; while during that very period, 1,200 A.D. upto date, they abused, vilified and lowered by writing those books the Shaundikas, the Subarnabaukas, the Sahas and other once respectable and high castes; whilst by that very means they raised in social estimation others that were at one time menial, low and abominable. For instance within the last 50 or 75 years nearly all the Brahmans and Kayasthas flocked to canine service under the Mischolikas and considered service as their main stay although the dictates of the Shastras were against it, and concentrated all their energy towards it and thus obtained perfection in service. So the Kalars and Shaundikas considered spirit-selling, and the Khondo-Sahas, trades in seeled grain-crops, as their main stay and acquired efficiency as perfect tradesmen. Practice and propensity mould and develop the constitution of mind, body, limbs and glands. By these men can adapt themselves to any line of avocation. And therefore it is no marvel if the Britons, a barbarous, effeminate and conquered race before the battle of Bosworth, turned out a race of hardy warriors most polite, civilised, intelligent and inventing, if the Brahmans within the last 50 or 75 years abandoned their highly esteemed, religious, devout and independent life of a mendicant and turned out a race of smart and expert clerks and Government officials by adapting themselves to the ever-abominable, dog-like servitude, if the Kayasthas some of whom had been excellent deed-writers and a few others similarly attained a particular line or strain of conduct, and if the Shaundikas and Kalwars excelled in trade-crafts and stick to the petty and ignoble condition of tradesmen all along. As such they are entitled to the place and regard due to them so much the more. Further it is no marvel if the Brahmans and others out a very bad figure and ruin their fortune in the business of trade. They can by long practice ensure themselves to trade or other vocations as some Shaundikas, Kalwars and Sahas excel in Government and other service. As an expert or experienced clerk or Government official or other officer no man can be entitled to add to the rank of the Brahman or the propriety or fitness to be Brahman by caste, that is, cannot best himself for a Brahman proper or high noble Brahman.

It appears from what the author could comprehend that at the time described in the Vedas there did not exist the fashion of wearing the sacred thread; even its knowledge did not come into existence. Probably during the long declining stage of Buddhism and the commencement of the rise of Brahmanya when the novel principle of *Varia*, *Ashram*, *Ashas*, etc. was being established for the purpose of starting the hereditary caste-distinctions, the fashion of wearing the thread was invented and put in force or enforced by the Buddhists, originally to mark the distinction between the Buddhists and the followers of Brahmanya, very like the wooden wreaths or *Kanthi* of the Balambas and the numberless *Tilaks* or marks on the nose and forehead of innumerable religious sects. At first the Brahmans used to wear leathers thured, perhaps, like the term *Hindu*, originally lowering but gradually considered ennobling. Gradually luxury introduced progress in the sacred and invented cotton thread. At the time described in the *Khondra-dharma* Shashtra the thread was made of cotton, flax, wool or gold. Ultimately caste-distinction was introduced into the thread itself occasioning distinction of threads with the distinction of *Varnas*, - cotton thread was restricted to the Brahmans,

flax thread to Kahatriyas, and the woollen or golden thread to the Vaishyas, the Shaundikas, the Subornaboniks and other rich Vaishyas wearing the golden thread and the cattle-keepers, cultivators and other Vaishyas, the woollen thread.

If the Khondo-Saha and the Shaundika castes be considered and respected in their pristine, primitive Vaishya character as they had been before the factious party-clique or rather forced excommunication occasioned by force or tyranny of arbitrary and despotic Hindu rulers under the sway and undue influence of improperly aggrandised Brahman ministers jealous of other prosperous subjects, their rank and position in the order and precedence of castes amongst the Hindus ought to be along with the other Vaishya castes next below the Kahattiya caste, that is, the third in order of rank, Brahman and Kahattiya being the first and second respectively in the due order of the original main castes or Varnas. Manu Chapter IX verse 1-4.

अथीवीरं अथीवर्षाः अथीवर्षा दिनातवः प्रमुवादाकचक्षेवा नितराविधि निचयः ।

अथीवर्षा ब्राह्मणी विद्याद्वयुपायान् यथाविधि प्रमुयादितरेभ्यश्च अथीवर्ष तया भवेत्

ब्राह्मणः अथीवो वेदश्च अथीवर्षा दिनातवः.

अथीवर्षा एकजातिस्तु यद्वा नाति तु पञ्चमः । अनु १०।१-४

अथीवर्षा विद्याद्वयुपायान् यथाविधि प्रमुयादितरेभ्यश्च अथीवर्ष तया भवेत्

अथीवर्षा विद्याद्वयुपायान् यथाविधि प्रमुयादितरेभ्यश्च अथीवर्ष तया भवेत्

अथीवर्षा विद्याद्वयुपायान् यथाविधि प्रमुयादितरेभ्यश्च अथीवर्ष तया भवेत्

अथीवर्षा विद्याद्वयुपायान् यथाविधि प्रमुयादितरेभ्यश्च अथीवर्ष तया भवेत्

अथीवर्षा विद्याद्वयुपायान् यथाविधि प्रमुयादितरेभ्यश्च अथीवर्ष तया भवेत्

अथीवर्षा विद्याद्वयुपायान् यथाविधि प्रमुयादितरेभ्यश्च अथीवर्ष तया भवेत्

Or by taking a very broad view of the subject by accurately abiding by the precepts of the recognised Hindu Shastras (Manu Chapter X

अथीवर्षा विद्याद्वयुपायान् यथाविधि प्रमुयादितरेभ्यश्च अथीवर्ष तया भवेत्

अथीवर्षा विद्याद्वयुपायान् यथाविधि प्रमुयादितरेभ्यश्च अथीवर्ष तया भवेत्

verse 41) the Saha and the Shaundikas should along with other Vaishya castes be classed fourth in the order of castes, Brahmana, Kahattiyas and Ambostas (or Vaidyas) being first, second and third respectively. (In cases of intermarriages among the Varnas, the issue must be lower than the father's side or Varua and higher than the Varna of the mother's side) For the mixed-castes, (1) Murdhabasikta or the progeny of Brahman father by his Kahattiya wife, (2) Ambosta or the progeny of Brahman father by his Vaishya wife, and (3) Mahiya or the progeny of Kahattiya father by his Vaishya wife, should along with Brahman, Kahattiya and Vaishya be considered as Dwija and be reckoned as superior to the mother's paternal caste, that is, the Vaishya caste at the least, but the Murdhabasikta and Mahiya castes are not available now at any rate in Bengal, perhaps they are extinct or they have faded away into the Shudra castes by the grand principle of rule of excommunication or degradation for some paltry, petty, insignificant deviation where Brahmana and Kahattiyas would not suffer even a jot or iota for grandest and gravest digressions.

In Manu Samhita, '10 *Chokras* or oil-pressing machines are equal to a *Suna* or a block whereon animals are slaughtered for sale, 10 *Sunas* are equal to a *Dhwoja* or a distilling machine, 10 *Dhwojas* are equal to a *Besha* or brothel, and 10 *Beshas* are equal to a *Nripa* or King. Therefore for a Brahman to beg alms a *Besha* is purer than a king, a *Dhwoja* is purer than a *Besha*, a *Suna* is purer than a *Dhwoja* and a *Chokra* is purer than a *Suna*.

दध्नावनस्यो दध्नवनो भवः । दध्नवनो देवो दध्नवनो नृपः ।

यमान् दध्नरः स्यान्मः दध्नरी भवाम् ।

देवान् दध्नरी भवः दध्नरी नृपान् देवः । मनु ४।८४-६

This cannot be a hint or suggestion for the precedence of castes. For the prostitutes who live by brothel keeping have got no caste, and the kings belonging to castes other than the Kshatriya caste may be Brahman, Vaishya, Shudra or other by caste, or may include the Mussulmans, the English, the French or other Europeans, and they cannot be lower in rank than the prostitutes. Of those that live by selling raw flesh, pressing oil and fermenting liquors neither can it be said to be a precedence; for as according to verse 889 of Chapter X of Manu raw flesh, oil and liquors are the articles vendible by the Vaishyas *Vide ante* p 175. If any, it would be a precedence among the Vaishyas themselves. These have been enumerated here according to the extent or degree of sin committed in killing or torturing animals in managing the professions, and no more. The income derived from such sinful sources of professions cannot form the alms with which religious acts are performed. Further it is not immaterial to take standard-bearer to be the meaning of the term *Dhwoja*. Cf. Manu. VIII, 115.

The Ombosto Baidya is superior to Vaishya, the maternal Varua. The Baidya too was of course rendered into a mixed caste and Shudra—deprived of the thread, mourning for 30 days and adding the term Das (servant) to their name in announcing themselves and in uttering incantation. Some 80 or 90 years ago the Baidya caste began to wear the thread and add the title, Deva, to their name and observe mourning for 15 days.

तपोवीर्यात् हरा देवा लोकस्य विदुषन् कृताः ।

पितृन् भ्रातृपत्यो नृणाः क्रियता देह्यन् कृताः ।

अग्नेः अग्नेः क्रियावीर्यात् वा वैद्यजातवः ।

अग्नी दध्ननाशानां दध्नः अन्नं दध्नः पितुः । निचु—7 C. W. N. 625

CHAPTER X.

The restoration of the Khonda-Saba Shondi and the Shaundika to their pristine Vaishya character will occasion no disturbance or disorder and breach of peace in the present Hindu Samaj or society.

In restoring the Khonda-Saba and the Shaundika to their primitive Vaishya character there will be no disorder or breach of peace in the Hindu Samaj or society. For, as the Khondo-Sabas and the Shaundikas, even if supposed to be Patils or degraded, are well guarded by their *Baitaks* as to eating boiled rice and marriages, maintain their original *Britti* of Dharma or Karma or profession as ordained to them by the *Shashtra* and are strict and punctilious in the due discharge, obser-

vanee and celebration or performance of all and every Sanakar or rite excepting the Upanyana or wearing the sacred thread, (but some wear sacred thread and the rest Kautbi in its stead), for which they may be Bratya or Akrita-Sanskara or neglecting rites, they may be

कार्यहीन पतिवैः कार्यं कर्म न समाचरेत् । कार्यं कार्यान्वये १।१६।२४

allowed and made to perform and observe that ceremony after due compunction or penance without anywise disturbing the order or breaking the peace of the Hindu society, and when it is once restored

पीपनावधिकः कावो मज्जन्तविविधं परः । कावोक्ताकावाविवाहपुर्विचरन्तः ।

इतीदृशं न संकायाः पतिवः कर्तव्यविविधः ।

मायकोपिन वचं न तत्प्राप्तिं परिधीत् । कार्यं कार्यान्वये १।१६।२५

प्राचक्षते तु चरिते पूर्वकृत्स्नतां नयत् ।

तेनैव कार्यं पञ्चदुःखात् पुनो जन्मवे । इत् १।१६।२६

च जन्तु तं वदं प्राज्ञं प्रविज्ञं जवनं कर्मात् ।

कर्त्तव्यं ज्ञातिवार्त्तादि वकापुरं समाचरेत् । १।१६।२७

विवां विवातां कापित्री नाहूयत ववापिधि ।

तां स्मरन्विवा गोन् कर्त्तव्यं ववापिध्पुपनावधिकः । १८२

अदि दोषविज्ञानवैनीवार्त्तां दुरां पिबेत् ।

तकोपनावनं भूय स्थापनवचनवा । इत् १।१६।२८

एतेन्यतनं वचुं पिबेद्वानती द्विजः । तकोपनावनं भूय सवत्स्रं चरेत्तवा । ३४

चत्तान्तां प्राक् पिबन् दुरां वा क. पिबते अदि ।

पुनः संकारं मर्त्येति ज्ञेयवर्त्ता द्विजातवः । परावरं चरित्वा १।१६।२९

they may be made to observe it in due time, or under Chapter X verse 3 Manu quoted above as it is specially necessary to Brahmaus only, they may go without it. Being compelled by force or precepts of Tols or being necessitated to make preparation for Shraddh-ceremony or perhaps on account of continuance of the mental gloominess due to sorrow for the loss of parents or near relatives, or for free choice and ardour to observe the mourning longer, they by imitating the practice of others among whom they lived for complete satisfaction changed the period of mourning 'चापिचत्त' to thirty days and it may be altered accordingly without any disorder; and so for the other petty matters.

The fact is that hard-working men of mean and coarse professions cannot but be unceremonious, regardless and unmindful of technicalities, punctiliousness and minute observance of ceremonies; especially the Upanyana or wearing the sacred thread which was simply a token or sign to mark out the man that could comprehend Brahma, read the Vedas, perform Tap, Yoga and Dhyaus, etc. by entering into a second enlightened state of life, as it were, and that gave up all worldly concerns and should be treated in a particular way as such distinct from the rest. For they, especially the parsimonious and miserly or niggardly ones among them, did not do consider it as a piece of extra trouble occasioning expenses for nothing; because they as well as others were as now are hypocrites only in wearing it, for none of them could, as now can, comprehend Brahma, read the Vedas, or set themselves in

Top or speak nothing but the whole truth, or perform sacrifices, teach others or live on alms or lead a strict life. They especially the rich and luxurious merchants began rather to consider the thread made of such coarse substance as jute or wool as a sort of rudeness. And the result is that most Thakurs, Khatriyas and Vaishyas in Northern India go without the sacred thread. Some Kayasthas in Behar and Oudh wear the thread while those of Bengal cannot, perhaps for the interference of the Brahmans who rebuke the Yogi-caste for wearing it. Similary some of the Shaundikas and Kalwars of Orissa, Behar, the Doab, Oudh and the Punjab wear the thread ; but the Sahas and the Shaundikas in Bengal do not like it and the Brahmans oppose it. Again after the Rise of the Vaisnava sect amongst the Hindus in Northern India denouncing the caste-system of Brahmanaya, the Vaisnava Brahman, Khatriya, Vaishya, Shudra, and Mischohha, all alike began to wear wooden wreath or Kouti in its stead. Then of course the fashion of wearing the thread fell into dis-use.

कार्पासवस्त्रं वादिप्रवीणं न विदुः ।

महम्मदवी दावी वैष्णवादिप्रवीणम् । मृ ३/४४

To be sure in such social matters everything depends on the wish intension and free choice of the populace, the general public, here the adverse party. The Shaundikas may be high and noble in origin and prescribed profession ; but some factious persons may or may not like or choose to regard them as such. But very often the public, mostly ignorant wayward, whimsical or biassed with party-spirit, know not what they do, or why they do it,—purans airy good and imaginary nothing ; and it is meet that they should be taught what things really are and how they should behave themselves. No matter whatever be the result.

Especially Upanayan is a Sanskar or rite particularly enjoined to the Brahmans alone ; other Varnas are not so much required to observe it as now as at the time described in Manu Saubita or ever.

वैष्णवात् प्रसिद्धिं श्यामिवनस्य च चारवान्

उत्तराय विविदाश्च वर्षायां ब्राह्मणः मृदुः । मृदुर्विज्ञा १०।३

Firstly the continuance of mournful feelings determined the period of mourning at first, during which the bodily and mental condition of a person remains shattered, deranged and disordered for the loss of the dear relative and his body is considered unclean with mournful feelings and utter dejection and therefore during it the person should be treated with especial care in a especial manner. But mourning is mourning all the same for all men. Certainly it is ; but its duration may last longer or shorter according as propinquity and enlightenment or moral culture are greater or less.

As to the extent of the period of mourning amongst the Hindus there are two prominent features which originally gave rise to the custom, namely, (1) Propinquity or nearness of relationship, and (2) grades of educational enlightenment, difference in moral culture, or nature of the worldly life led or strength of the worldly tie.

Relationship is greatest with parents and sons or husband. It is less with father's brothers or brothers. It is less again with father's grand parents, less and less with 4th, 5th, and 6th ancestors. It is far less with mother's father or brothers and so forth. The duration of a person's mournful feelings does not last so long for other relatives and for parents,

husband, parents' parents, parents' grand-parents and so on in waning quantity in each case though. Therefore people used to reckon a person in full mourning for the loss of such relatives variously and allowed different periods for such person to be treated in a special manner and the sages or lawgivers in course of time fixed these periods.

Affection and agony for separation by death vary with the age of the deceased, namely, still-born child, foetus, one aged six months, two years, six years or upwards. A Yati or ascetic mendicant beggar or a Poromohoma, comprehending the real substance or a Fakir having no worldlyties and leading a secluded life, taking delight in death as change of form and passing into the innate natural state of atom or God, does not mourn the loss of a relative even for a moment; and not a moment is fixed or known as the period of mourning for a Yati, a Poromohoma and so on.

Thirty days for a Sapinda (three generations higher or lower), three days for a Sukulya (three generations higher or lower than the Sapinda), Pukhina (present day, following night and the next day before sun-set) for a Somanodoka (seven generations higher or lower than the Sukulya), one day for one with whom agnatic relationship can be traced or remembered, and mere ablution for a Swagotra. Mere ablution for a still-born child extending to parents only, three days for a child aged six months if without teeth, 5 days if with teeth or aged two years without Churahakoran, twelve days if with Churahakoran or aged six years if unmarried. One day for a foetus of from a month up to six month.

It should be borne in mind that this fixed period for mourning is of recent origin. There were no regulations as to dress for mourning, nor any fixed time for observing it, nor were anniversaries of the death observed at about Shakabda 570 during the Chinese pilgrim Hiuen Tsiang's sojourn in India. (s. v. p. 141.) Probably this principle did not exist in the original Manava-Dharma-Sastra; and it was inserted into the subsequent Manu-Sanhita. But it should also be understood that Hiuen learnt and recorded what was current among the Buddhists; and the principle inculcated in the Manava-Dharma (as opposed to Bauddha Dharma, the Bauddhas not being regarded as men) was current among those that followed it and revered the Brahmoniya religion, their number being very small, nay, insignificant.

The conglomeration of the imperceptible ethereal atoms into the dense, mobile, transient and mortal heaves of bodies as the metamorphoses of atoms by electricity (attraction, cohesion and repulsion) possessing rational consciousness, the mind, the elemental earth, water, heat, air and sky, the spinal marrow-bone and the auricular scum, bone and nail, flesh and hair, fat and sweat, acid and peculiar rheum, blood and phlegm, bile, saliva, teeth and mastication, larynx, pharynx, esophagus and gorging, lungs and respiration, stomach, its vibration and digestion, spleen, liver and other glands, intestines and their work, the heart, arteries, veins and the circulation of blood, muscles and muscularity, movement of the limbs, mouth, hands, feet, anus, sexual organs, walking, discharge of feces, urine and seed, frowning, laughing, crying, yawning, sneezing, cheerful appearances, gestures, testicle and uterus, heaving of the breast (bubby) and its milk, brain and thinking, willing and feeling, ear, hearing and sound, eyes, seeing and colour, nose, smelling and scents, skin and cuticle, touching and feelings, and tongue, tasting and savour, is technically termed *birth*; and their dissolution rather transformation into the thin, inactive, everlasting, immortal atoms, is technically termed *death*. The state of atoms in the case of

the thin atoms is the *impassible* nature of atoms ; and the condensation and congelation of atoms into bodies by their metamorphoses or transformations in the atomic ocean, are the especial states of atoms' in their altered nature. 'In universal frolic in this universal ocean the all-extending, all-containing, omnipresent, everlasting, endless, sourceless, unwasting and immortal atoms are Esha, Brohma, Nirvana, Khoda, Alla, Jehovah, Dees, Deus, God, Oktai, Pausad, Shlu-min, etc. as so many different names.

The assumption of or transformation into, the altered nature from the true nature of atoms in the atomic ocean, is birth ; and the transformation from the altered nature of atoms, (that is, bodies formed by or composed of the five elements, five sensitive organs, the five senses the five objects of senses, the mind, the force of electricity, the rational consciousness,) into the true nature of atoms, is death. The eternal atom in its innate nature is a bliss. Therefore death which leads into it is blissful and desirable.

Those that were highly educated, well-versed in philosophy and the system of learning, devoted to Yojon or worship for self, Yajon or worship for others, Adhyayana or reading and Adhyapana or teaching, and called Bipra or Medhabi (having high intellectual powers), Brahmins or reciters of Stotra or orations to God, Hota or pourers of clarified butter into the sacrificial fire, Adhwerju, Ritwik, or performers of sacrifices, etc., that is, led spiritual life, could appease their mournful feelings, attain equanimity in a short time, ten days or so ; and ten days were fixed for their mourning ; those that led the life of warriors and were enlightened with intellectual and moral culture and called the Kahatriya could do so in a little longer time, 12 days ; and 12 days were fixed for their mourning ; the ordinary people, the subject-body in general, attending to multifarious callings and less enlightened with moral culture and having the intellect darkened by Maya-Moha or worldly ties to some extent, and called the Vaishya, could do so in a still longer time, 15 days ; and 15 days were fixed for their mourning ; and those that were slaves or mercenary servants had no social status of any kind except as forming the part and parcel as menial domestics of the family they served, had their intellect blunted in the service had no wealth or property or any right, acquired no educational, moral or spiritual training and were not enlightened in any way and had the intellect darkened completely with Maya-Moha, and called the Shudra, could not go beyond this world and think freely and liberally, and would be benumbed and succumbed in sorrow and mournful feelings for a very long time ; and so 30 days were fixed for their mourning.

If it be argued that the different periods of 10, 12, 15, or 30 days for mourning mark the precedence among the Varnas, the Kaworas observe it for ten days and the Harhis and the Domas for twelve days ; but the Brahmins and the Kaworas are not equal, nor are the Kahatriyas, Harhis and the Domas equal according to the principle. The Mazhees and the Tero-dosha Bagdis observe it for 12 days, the Ekasmite Bagdis for 21 days and the Tentulia Bagdis for 30 days ; but the Mazhees and the Tero-dosha Bagdis are not equal to the Kahatriyas ; rather they are lower than the Tentulia Bagdis. Perhaps to avoid injuries to religious acts, government duties and important professions the shorter periods became commodious, or it is due to selfishness of leaders.

Even at present, although every Hindu caste is devoid of the true Hindu character, and the deplorable and laughable condition of the Hindus reveals itself in the expression, 'I have come to eat beef, pork,

etc at the Wilson's Hotel; but for all that why should I eat these English foods (no doubt cooked and touched by Musulmans and Europeans) on the same table with a Sonarbene f, the Brahman and some other castes seem to suffer great losses, a blow on the breast and a thunderstrike on the head, as it were, when they hear the Sau, the Sunri and the Sonarbene speak of their Vaishya-hood. Is such state of things fair? Even among sovereigns or subjects or priests or any persons there can be no honesty, good feelings or godliness, and there must set in untoward circumstances, serious mishaps and low position hampering rise, if *what is due to others be not given to them*. If the San-Sunri-Sonarbenes are really Vaishya and live by their own respective professions all along and if there was the cause of jealousy against them on account of their following the Vaishnava religion or opposing the Brahmoniya religion of the Barhi-Brahmans, Kayasthas and the Nabashakas, i. e., the two factions differing in religion, then seeing that the tendency of almost all the Hindus inclines towards Vaisnavism and the former employ and respect the Brahman priests, it will be honesty, justice and good-sense if the respect and rank due to the Sahe, the Sunri, the Sonarbene and other castes as Vaishyas as ordained and recommended in the books of the Hindu Shashtra, be accorded to them; and then only the prosperity of the Hindus as *one people* will overflow in the triumph of the cause of honesty and good-conscience. If the liquors are respected and used as they had been before; then the Shaundikas must be respected as they had been before.

The Sen kings of Bengal and other last Hindu kings strenuously fought and employed direct force to check Buddhism and establish the Shoiya and Shaktya religion, the Brahmoniya proper. During the foreign yoke or rule that followed the Brahman achieved victory, though not final, in a silent religious revolution amongst the ignorant mass in suffering, wherein spontaneously without great struggle or direct persuasion, the Kayasthas became the first converts from Buddhism to Brahmoniya proper, the Novashakas were the next converts, and the Gondhobene, the Kansari, the Shankhari and a few others followed next; and the Sahe, the Sunri, Sonarbene, the Goala, the Kolu or Teli, the Kaivarta, the Tiwar, Bagdi, and a few other castes adopted a form of Brahmoniya under Vaisnavism, a religion as liberal and hostile to Brahmoniya as Buddhism had been, giving rise to the precedence of castes according to the due order of conversion. However, now-a-days they observe hereditary castes, employ Brahman and admit their supremacy; and most of the Brahman, Kayasthas and Novashakas are cordially Vaisnava. This is a step towards reconciliation. Vaisnavism will soon prevail; the struggles for Shoiya and Shaktya religion and the factious party-elique consequent thereon will soon die away and disappear; and the Hindus will soon re-unite. Else there will be no hope. Mark: Brahminism based on Brahminical supremacy and hereditary caste impedes independence.

FINIS.